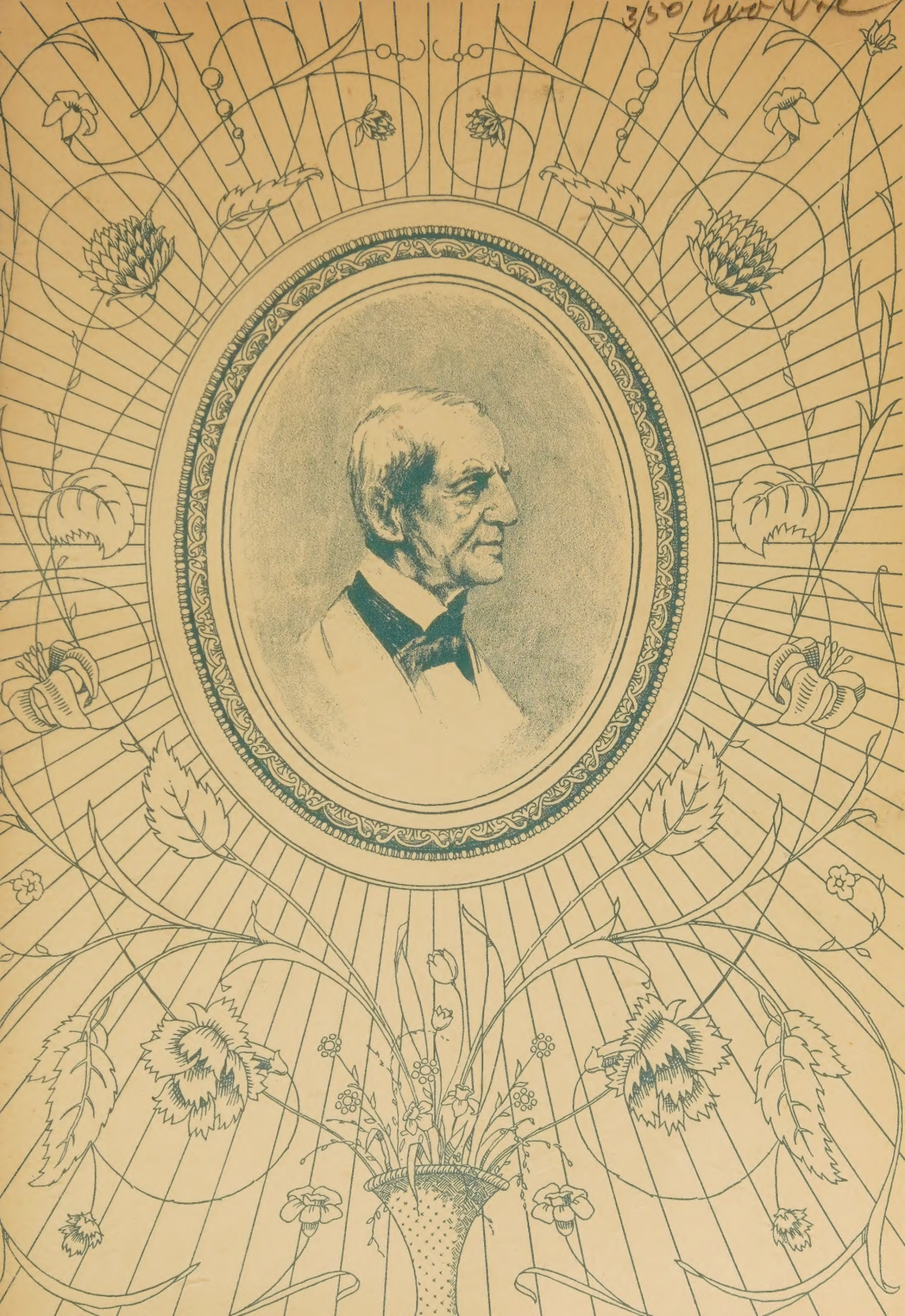
THE LIBRARY

COLBY JUNIOR COLLEGE

Mutual Library Bindery
APR 15 1947



RALPH WALDO
EMERSON

RALPH WALDO EMERSON
1854

THE COMPLETE WRITINGS OF
RALPH WALDO
EMERSON

CONTAINING all of his inspiring Essays, Lectures, Poems, Addresses, Studies, Biographical Sketches and Miscellaneous Works

849

Complete in Two Volumes
of which this is
VOLUME II

THE LIBRARY
COLBY JUNIOR COLLEGE
NEW LONDON, N. H.

WM. H. WISE & CO. *Publishers* NEW YORK

PS
1600
F7
Vol. 2

Copyright 1875, 1876, 1878
by RALPH WALDO EMERSON

Copyright 1883, 1893, 1903, 1904, 1906, 1911, 1917, 1918, 1920, 1921
by EDWARD W. EMERSON

Copyright 1929
WM. H. WISE & CO.

First Edition, May, 1929
Second Edition, June, 1929

28763

Printed in the U. S. A.

MASTER MINDS

THE Spanish historians tell us that it was not any of the wild and unknown animals or fruit or even the silver and gold of the new world, but the wild *man*, that concentrated the curiosity of the contemporaries of Columbus. And we all of us remember in the charming account of the Prince of the Pelew Islands, brought in the last century into England, that what most of all the splendid shows of London fastened his eye with mystery of joy, was the mirror in which he saw himself. In like manner it is not the monster, it is not the remote and unknown, which can ever powerfully work on the human mind; the way to touch all the springs of wonder in us is to get before our eyes as thought, that which we are feeling and doing. The things that we do we think not. What I am I cannot describe any more than I can see my eyes. The moment another describes to me the man I am—pictures to me in words that which I was feeling and doing, I am struck with surprise. I am sensible of a keen delight. I be, and I see my being, at the same time. The soul glances from itself to the picture with lively pleasure. Behold what was in me, out of me! Behold the subjective now objective. Behold the spirit embodied.

¶ What does every earnest man seek in the deep instinct of society, from his first fellowship—a child with children at play—up to the heroic cravings of friendship and love—what but to find himself in another mind: because such is the law of his being that only can he find out his own secret through the instrumentality of another mind. We hail with gladness this new acquisition of ourselves. That man I must follow, for he has a part of me; and I follow him that I may acquire myself.

¶ The great are our better selves, ourselves with advantages. It is the only platform on which all men can meet. If you deal with a vulgar mind, life is reduced to beggary. He makes me rich, him I call Plutus, who shows me that every man is mine, and every faculty is mine — who does not impoverish me in praising Plato, but contrariwise is adding assets to my inventory.

WHAT does every earnest man seek in the deep instinct of society, what but to find himself in another mind. We hail with gladness this new acquisition of ourselves. The great are our better selves, ourselves with advantages. He makes me rich, who shows me that every man is mine, and every faculty is mine.

¶ An ethereal sea ebbs and flows, surges and washes hither and thither, carrying its whole virtue into every creek and inlet which it bathes. To this sea every human house has a water-front. Every truth is a power. Every idea from the moment of its emergence begins to gather material forces—after a little while makes itself known. It works first on thoughts, then on things; makes feet, and afterwards shoes; first hands, then gloves; makes men, and so the age and its material soon after. The history of the world is nothing but a procession of clothed ideas. As certainly as water falls in rain on the tops of mountains, and runs down into valleys, plains, and pits, so does thought fall first in the best minds, and runs down from class to class, until it reaches the masses and works revolutions.

¶ The Universal Man is now coming to be a real being in the individual mind, as once the Devil was. All questions

touching human life the daily press now discusses. I will not say that there is no darker side to the picture, or that what is gained in universality is not lost in enthusiasm. We have in the race the sketch of a man which no individual comes up to. I figure to myself the world as a hollow temple, and each several mind as an exponent of some sacred part therein; each a jet of flame affixed to some capital, or triglyph, or rosette, bringing out its significance to the eye by its shining.

¶ We delight in heroes, but we can hardly call them a class: for the essence of heroism is that it takes the man out of all class. We call them providential men. They draw multitudes and nations after them, as the nation shares the idea that inspires them. I know that pure examples are few; a few benefactors scattered along history to make the earth sweet. For the most part, the mud of temperament clouds the purity, and we see this sheathed omnipotence in characters we cannot otherwise respect. They show their legitimate prerogative in nothing more than their power to misguide us. For the perverted great derange and deject us, and perplex ages with their fame.

¶ The great men of the past did not slide by any fortune into their high place. They have been selected by the severest of all judges, Time. As the snow melts in April, so has this mountain lost in every generation a new fragment. Every year new particles have dropped into the flood, as the mind found them wanting in permanent interest, until only the Titans remain.

PUBLISHERS' NOTE: *Emerson's characteristic thoughts on "Master Minds" were originally published in London. This is believed to be the first time that they have ever been included in a collected edition of his works. Their inclusion helps to emphasize the completeness of this unique edition of Emerson's Complete Writings.*

TABLE OF CONTENTS

LETTERS AND SOCIAL AIMS

Poetry and Imagination 727
Social Aims 751
Eloquence 761
Resources 769
The Comic 775
Quotation and Originality 781
Progress of Culture 790
Persian Poetry 799
Inspiration 808
Greatness 818
Immortality 825

COLLECTED POEMS

Good-Bye 837
Each and All 837
The Problem 838
To Rhea 839
The Visit 839
Uriel 840
The World-Soul 840
The Sphinx 841
Alphonso of Castile 843
Mithridates 844
To J. W. 844
Destiny 844
Guy 845
Hamatreya 845
The Rhodora 846
The Humble-Bee 846
Berrying 847
The Snow-Storm 847
Woodnotes I 848
Woodnotes II 849
Monadnoc 853
Fable 857
Ode 857
Astraea 858
Étienne de la Boéce 859
Compensation 859
Forbearance 859

Collected Poems (*Continued*)

The Park 859
Forerunners 859
Sursum Corda 860
Ode to Beauty 860
Give All to Love 861
To Ellen at the South 861
To Ellen 862
To Eva 862
Lines 862
The Violet 863
The Amulet 863
Thine Eyes Still Shined 863
Eros 863
Hermione 863
Initial, Dæmonic and Celestial Love 864
The Initial Love
The Dæmonic Love
The Celestial Love
The Apology 868
Merlin 869
Bacchus 870
Merops 871
The House 871
Saadi 871
Holidays 873
Xenophanes 873
The Day's Ration 874
Blight 874
Musketaquid 875
Dirge 876
Threnody 877
Concord Hymn 880
May-Day 881
The Adirondacs 886
Brahma 892
Nemesis 892
Fate 892
Freedom 892
Ode 892
Boston Hymn 893

COLLECTED POEMS (*Continued*)

VOLUNTARIES 894
LOVE AND THOUGHT 895
UNA 896
BOSTON 896
LETTERS 897
RUBIES 897
MERLIN'S SONG 898
THE TEST 898
SOLUTION 898
HYMN 899
NATURE I 899
NATURE II 900
THE ROMANY GIRL 900
DAYS 900
MY GARDEN 900
THE CHARISTS' COMPLAINT 901
THE TITMOUSE 901
THE HARP 903
SEASHORE 904
SONG OF NATURE 905
TWO RIVERS 906
WALDEINSAMKEIT 906
TERMINUS 907
THE NUN'S ASPIRATION 907
APRIL 908
MAIDEN SPEECH OF THE AEOLIAN HARP 908
CUPIDO 908
THE PAST 908
THE LAST FAREWELL 908
IN MEMORIAM E. B. E. 909
EXPERIENCE 910
COMPENSATION 911
POLITICS 911
HEROISM 911
CHARACTER 911
CULTURE 911
FRIENDSHIP 912
SPIRITUAL LAWS 912
BEAUTY 912
MANNERS 912
ART 912
UNITY 913
WORSHIP 913

COLLECTED POEMS (*Continued*)

PRUDENCE 913
NATURE 913
THE INFORMING SPIRIT 913
CIRCLES 914
INTELLECT 914
GIFTS 914
PROMISE 914
CARITAS 914
POWER 914
WEALTH 914
ILLUSIONS 915
QUATRAINS 915
TRANSLATIONS 917
THE POET 920
FRAGMENTS ON THE POET AND THE POETIC GIFT 923
NATURE 927
LIFE 930
THE BOHEMIAN HYMN 933
GRACE 933
INSIGHT 933
PAN 933
MONADNOC FROM AFAR 933
SEPTEMBER 933
EROS 934
OCTOBER 934
PETER'S FIELD 934
MUSIC 934
THE WALK 934
COSMOS 935
THE MIRACLE 935
THE WATERFALL 935
WALDEN 936
THE ENCHANTER 936
WRITTEN IN A VOLUME OF GOETHE 936
RICHES 937
PHILOSOPHER 937
INTELLECT 937
LIMITS 937
INSCRIPTION FOR A WELL IN MEMORY OF THE MARTYRS OF THE WAR 937
THE EXILE 937

COLLECTED POEMS (*Continued*)

THE BELL 937
THOUGHT 937
PRAYER 938
TO-DAY 938
FAME 938
THE SUMMONS 939
THE RIVER 939
GOOD HOPE 940
LINES TO ELLEN 940
SECURITY 940
A MOUNTAIN GRAVE 941
A LETTER 941
HYMN 941
SELF-RELIANCE 942
WRITTEN IN NAPLES 942
WRITTEN AT ROME 943
WEBSTER 943

LECTURES AND BIOGRAPHICAL SKETCHES

DEMONOLOGY 947
ARISTOCRACY 956
PERPETUAL FORCES 967
CHARACTER 974
EDUCATION 984
THE SUPERLATIVE 996
THE SOVEREIGNTY OF ETHICS 1001
THE PREACHER 1011
THE MAN OF LETTERS 1018
THE SCHOLAR 1024
PLUTARCH 1033
LIFE AND LETTERS IN NEW ENGLAND 1043
EZRA RIPLEY, D. D. 1058
CHARDON STREET CONVENTION 1062
MARY MOODY EMERSON 1064
SAMUEL HOAR 1075
THOREAU 1079
CARLYLE 1090
GEORGE L. STEARNS 1093

MISCELLANIES

THE LORD'S SUPPER 1099
HISTORICAL DISCOURSE AT CONCORD 1106
EMANCIPATION IN THE BRITISH WEST INDIES 1124
WAR 1139
THE FUGITIVE SLAVE LAW—
Address at Concord 1148
THE FUGITIVE SLAVE LAW—
Lecture at New York 1159
DEDICATION OF THE SOLDIERS' MONUMENT IN CONCORD 1168
WOMAN 1178
THE FORTUNE OF THE REPUBLIC 1185
LETTER TO PRESIDENT VAN BUREN 1196
THE ASSAULT UPON MR. SUMNER 1198
SPEECH ON AFFAIRS IN KANSAS 1199
JOHN BROWN—SPEECH AT BOSTON 1202
JOHN BROWN—SPEECH AT SALEM 1204
THEODORE PARKER 1206
AMERICAN CIVILIZATION 1208
THE EMANCIPATION PROCLAMATION 1213
ABRAHAM LINCOLN 1217
HARVARD COMMEMORATION SPEECH 1220
EDITORS' ADDRESS 1221
ADDRESS TO KOSSUTH 1225
CONSECRATION OF SLEEPY HOLLOW CEMETERY 1226
ROBERT BURNS 1229
SHAKSPEARE 1230
HUMBOLDT 1232
WALTER SCOTT 1233

MISCELLANIES (*Continued*)

SPEECH AT BANQUET IN HONOR OF CHINESE EMBASSY 1234
REMARKS AT ORGANIZATION OF FREE RELIGIOUS ASSOCIATION 1236
SPEECH AT SECOND ANNUAL MEETING OF FREE RELIGIOUS ASSOCIATION 1237
ADDRESS AT OPENING OF CONCORD FREE PUBLIC LIBRARY 1239

NATURAL HISTORY OF INTELLECT

NATURAL HISTORY OF INTELLECT 1247
THE CELEBRATION OF INTELLECT 1283
COUNTRY LIFE 1290

NATURAL HISTORY OF INTELLECT (*Continued*)

CONCORD WALKS 1301
BOSTON 1304
MICHAEL ANGELO 1314
MILTON 1324
ART AND CRITICISM 1334

PAPERS FROM THE DIAL

THOUGHTS ON MODERN LITERATURE 1341
WALTER SAVAGE LANDOR 1349
PRAYERS 1353
AGRICULTURE OF MASSACHUSETTS 1356
EUROPE AND EUROPEAN BOOKS 1358
PAST AND PRESENT 1362
A LETTER 1366
THE TRAGIC 1370

The Complete Writings of

RALPH WALDO EMERSON

Letters and Social Aims

POETRY AND IMAGINATION

THE perception of matter is made the common sense, and for cause. This was the cradle, this the go-cart, of the human child. We must learn the homely laws of fire and water; we must feed, wash, plant, build. These are ends of necessity, and first in the order of Nature. Poverty, frost, famine, disease, debt, are the beadles and guardsmen that hold us to common sense. The intellect, yielded up to itself, cannot supersede this tyrannic necessity. The restraining grace of common sense is the mark of all the valid minds, —of Æsop, Aristotle, Alfred, Luther, Shakspeare, Cervantes, Franklin, Napoleon. The common sense which does not meddle with the absolute, but takes things at their word,—things as they appear,—believes in the existence of matter, not because we can touch it or conceive of it, but because it agrees with ourselves, and the universe does not jest with us, but is in earnest, is the house of health and life. In spite of all the joys of poets and the joys of saints, the most imaginative and abstracted person never makes with impunity the least mistake in this particular,—never tries to kindle his oven with water, nor carries a torch into a powder-mill, nor seizes his wild charger by the tail. We should not pardon the blunder in another, nor endure it in ourselves.

EVERY man would be a poet if his intellectual digestion were perfect. The test of the poet is the power to take the passing day, with its news, its cares, its fears, as he shares them, and hold it up to a divine reason, till he sees it to have a purpose and beauty, and to be related to astronomy and history and the eternal order of the world.

¶ But whilst we deal with this as finality, early hints are given that we are not to stay here, that we must be making ready to go;—a warning that this magnificent hotel and conveniency we call Nature is not final. First innuendoes, then broad hints, then smart taps are given, suggesting that nothing stands still in Nature but death; that the creation is on wheels, in transit, always passing into something else, streaming into something higher; that matter is not what it appears;—that chemistry can blow it all into gas. Faraday, the most exact of natural philosophers, taught that when we should arrive at the monads, or primordial elements (the supposed little cubes or prisms of which all matter was built up), we, should not find cubes, or prisms, or atoms, at all, but spherules of force. It was whispered that the globes of the universe were precipitates of something more subtle; nay, somewhat was murmured in our ear that dwindled astronomy into a toy;—that too was no finality; only provisional, a makeshift; that under chemistry was power and purpose: power and purpose ride on matter to the last atom. It was steeped in thought, did everywhere express thought; that, as great conquerors have burned their ships when once they were landed on the wished-for shore, so the noble house of Nature we inhabit has temporary uses, and we can afford to leave it one day. The ends of all are moral, and therefore the beginnings are such. Thin or solid, everything is in flight. I believe this conviction makes the charm of chemistry,—that we have the same avoirdupois matter in an alembic without a vestige of the old form; and in animal transformation not less, as in grub and fly, in egg and bird, in embryo and man; everything undressing and

stealing away from its old into new form, and nothing fast but those invisible cords which we call laws, on which all is strung. Then we see that things wear different names and faces, but belong to one family; that the secret cords or laws show their well-known virtue through every variety, be it animal, or plant, or planet, and the interest is gradually transferred from the forms to the lurking method.

¶ This hint, however conveyed, upsets our politics, trade, customs, marriages, nay, the common sense side of religion and literature, which are all founded on low nature,—on the clearest and most economical mode of administering the material world, considered as final. The admission, never so covertly, that this is a makeshift, sets the dullest brain in ferment: our little sir, from his first tottering steps, as soon as he can crow, does not like to be practised upon, suspects that some one is "doing" him, and at this alarm everything is compromised; gunpowder is laid under every man's breakfast-table.

¶ But whilst the man is startled by this closer inspection of the laws of matter, his attention is called to the independent action of the mind; its strange suggestions and laws; a certain tyranny which springs up in his own thoughts, which have an order, method and beliefs of their own, very different from the order which this common sense uses.

¶ Suppose there were in the ocean certain strong currents which drove a ship, caught in them, with a force that no skill of sailing with the best wind, and no strength of oars, or sails, or steam, could make any head against, any more than against the current of Niagara. Such currents, so tyrannical, exist in thoughts, those finest and subtlest of all waters, that as soon as once thought begins, it refuses to remember whose brain it belongs to; what country, tradition or religion; and goes whirling off—swim we merrily—in a direction self-chosen, by law of thought and not by law of kitchen clock or county committee. It has its own polarity. One of these vortices or self-directions of thought is the impulse to search resemblance, affinity, identity, in all its objects, and hence our science, from its rudest to its most refined theories.

¶ The electric word pronounced by John Hunter a hundred years ago, *arrested and progressive development*, indictating the way upward from the invisible protoplasm to the highest organisms, gave the poetic key to Natural Science, of which the theories of Geoffroy Saint-Hilaire, of Oken, of Goethe, of Agassiz and Owen and Darwin in zoölogy and botany, are the fruits,—a hint whose power is not yet exhausted, showing unity and perfect order in physics.

¶ The hardest chemist, the severest analyzer, scornful of all but dryest fact, is forced to keep the poetic curve of Nature, and his result is like a myth of Theocritus. All multiplicity rushes to be resolved into unity. Anatomy, osteology, exhibit arrested or progressive ascent in each kind; the lower pointing to the higher forms, the higher to the highest, from the fluid in an elastic sack, from radiate, mollusk, articulate, vertebrate, up to man; as if the whole animal world were only a Hunterian museum to exhibit the genesis of mankind.

¶ Identity of law, perfect order in physics, perfect parallelism between the laws of Nature and the laws of thought exist. In botany we have the like, the poetic perception of metamorphosis,—that the same vegetable point or eye which is the unit of the plant can be transformed at pleasure into every part, as bract, leaf, petal, stamen, pistil or seed.

¶ In geology, what a useful hint was given to the early inquirers on seeing in the possession of Professor Playfair a bough of a fossil tree which was perfect wood at one end and perfect mineral coal at the other. Natural objects, if individually described and out of connection, are not yet known, since they are really parts of a symmetrical universe, like words of a sentence; and if their true order is found, the poet can read their divine significance orderly as in a Bible. Each animal or vegetable form re-

members the next inferior and predicts the next higher.

¶ There is one animal, one plant, one matter and one force. The laws of light and of heat translate each other;—so do the laws of sound and of color; and so galvanism, electricity and magnetism are varied forms of the selfsame energy. While the student ponders this immense unity, he observes that all things in Nature, the animals, the mountain, the river, the seasons, wood, iron, stone, vapor, have a mysterious relation to his thoughts and his life; their growths, decays, quality and use so curiously resemble himself, in parts and in wholes, that he is compelled to speak by means of them. His words and his thoughts are framed by their help. Every noun is an image. Nature gives him, sometimes in a flattered likeness, sometimes in caricature, a copy of every humor and shade in his character and mind. The world is an immense picture-book of every passage in human life. Every object he beholds is the mask of a man.

> "The privates of man's heart
> They speken and sound in his ear
> As tho' they loud winds were;"

for the universe is full of their echoes.

¶ Every correspondence we observe in mind and matter suggests a substance older and deeper than either of these old nobilities. We see the law gleaming through, like the sense of a half-translated ode of Hafiz. The poet who plays with it with most boldness best justifies himself; is most profound and most devout. Passion adds eyes; is a magnifying-glass. Sonnets of lovers are mad enough, but are valuable to the philosopher, as are prayers of saints, for their potent symbolism.

THE poet gives us the eminent experiences only,—a god stepping from peak to peak, nor planting his foot but on a mountain.

¶ Science was false by being unpoetical. It assumed to explain a reptile or mollusk, and isolated it,—which is hunting for life in graveyards. Reptile or mollusk or man or angel only exists in system, in relation. The metaphysician, the poet, only sees each animal form as an inevitable step in the path of the creating mind. The Indian, the hunter, the boy with his pets, have sweeter knowledge of these than the savant. We use semblances of logic until experience puts us in possession of real logic. The poet knows the missing link by the joy it gives. The poet gives us the eminent experiences only,—a god stepping from peak to peak, nor planting his foot but on a mountain.

¶ Science does not know its debt to imagination. Goethe did not believe that a great naturalist could exist without this faculty. He was himself conscious of its help, which made him a prophet among the doctors. From this vision he gave brave hints to the zoölogist, the botanist and the optician.

¶ *Poetry.*—The primary use of a fact is low; the secondary use, as it is a figure or illustration of my thought, is the real worth. First the fact; second its impression, or what I think of it. Hence Nature was called "a kind of adulterated reason." Seas, forests, metals, diamonds and fossils interest the eye, but 't is only with some preparatory or predicting charm. Their value to the intellect appears only when I hear their meaning made plain in the spiritual truth they cover. The mind, penetrated with its sentiment or its thought, projects it outward on whatever it beholds. The lover sees reminders of his mistress in every beautiful object; the saint, an argument

for devotion in every natural process; and the facility with which Nature lends itself to the thoughts of man, the aptness with which a river, a flower, a bird, fire, day or night, can express his fortunes, is as if the world were only a disguised man, and, with a change of form, rendered to him all his experience. We cannot utter a sentence in sprightly conversation without a similitude. Note our incessant use of the word *like*,—like fire, like a rock, like thunder, like a bee, "like a year without a spring." Conversation is not permitted without tropes; nothing but great weight in things can afford a quite literal speech. It is ever enlivened by inversion and trope. God himself does not speak prose, but communicates with us by hints, omens, inference and dark resemblances in objects lying all around us.

¶ Nothing so marks a man as imaginative expressions. A figurative statement arrests attention, and is remembered and repeated. How often has a phrase of this kind made a reputation. Pythagoras's Golden Sayings were such, and Socrates's, and Mirabeau's, and Burke's, and Bonaparte's. Genius thus makes the transfer from one part of Nature to a remote part, and betrays the rhymes and echoes that pole makes with pole. Imaginative minds cling to their images, and do not wish them rashly rendered into prose reality, as children resent your showing them that their doll Cinderella is nothing but pine wood and rags; and my young scholar does not wish to know what the leopard, the wolf, or Lucia, signify in Dante's Inferno, but prefers to keep their veils on. Mark the delight of an audience in an image. When some familiar truth or fact appears in a new dress, mounted as on a fine horse, equipped with a grand pair of ballooning wings, we cannot enough testify our surprise and pleasure. It is like the new virtue shown in some unprized old property, as when a boy finds that his pocket-knife will attract steel filings and take up a needle; or when the old horse-block in the yard is found to be a Torso Hercules of the Phidian age. Vivacity of expression may indicate this high gift, even when the thought is of no great scope, as when Michael Angelo, praising the *terra cottas*, said, "If this earth were to become marble, woe to the antiques!" A happy symbol is a sort of evidence that your thought is just. I had rather have a good symbol of my thought, or a good analogy, than the suffrage of Kant or Plato. If you agree with me, or if Locke or Montesquieu agree, I may yet be wrong; but if the elm-tree thinks the same thing, if running water, if burning coal, if crystals, if alkalies, in their several fashions say what I say, it must be true. Thus a good symbol is the best argument, and is a missionary to persuade thousands. The Vedas, the Edda, the Koran, are each remembered by their happiest figure. There is no more welcome gift to men than a new symbol. That satiates, transports, converts them. They assimilate themselves to it, deal with it in all ways, and it will last a hundred years. Then comes a new genius, and brings another. Thus the Greek mythology called the sea "the tear of Saturn." The return of the soul to God was described as "a flask of water broken in the sea." Saint John gave us the Christian figure of "souls washed in the blood of Christ." The aged Michael Angelo indicates his perpetual study as in boyhood,—"I carry my satchel still." Machiavel described the papacy as "a stone inserted in the body of Italy to keep the wound open." To the Parliament debating how to tax America, Burke exclaimed, "Shear the wolf." Our Kentuckian orator said of his dissent from his companion, "I showed him the back of my hand." And our proverb of the courteous soldier reads: "An iron hand in a velvet glove."

¶ This belief that the higher use of the material world is to furnish us types or pictures to express the thoughts of the mind, is carried to its logical extreme by the Hindoos, who, following Buddha, have made it the central doctrine of their religion that what we call Nature, the external world, has no real existence,—is only phenomenal. Youth,

age, property, condition, events, persons,—self, even,—are successive *maias* (deceptions) through which Vishnu mocks and instructs the soul. I think Hindoo books the best gymnastics for the mind, as showing treatment. All European libraries might almost be read without the swing of this gigantic arm being suspected. But these Orientals deal with worlds and pebbles freely.

¶ For the value of a trope is that the hearer is one: and indeed Nature itself is a vast trope, and all particular natures are tropes. As the bird alights on the bough, then plunges into the air again, so the thoughts of God pause but for a moment in any form. All thinking is analogizing, and it is the use of life to learn metonymy. The endless passing of one element into new forms, the incessant metamorphosis, explains the rank which the imagination holds in our catalogue of mental powers. The imagination is the reader of these forms. The poet accounts all productions and changes of Nature as the nouns of language, uses them representatively, too well pleased with their ulterior to value much their primary meaning. Every new object so seen gives a shock of agreeable surprise. The impressions on the imagination make the great days of life: the book, the landscape or the personality which did not stay on the surface of the eye or ear but penetrated to the inward sense, agitates us, and is not forgotten. Walking, working or talking, the sole question is how many strokes vibrate on this mystic string,—how many diameters are drawn quite through from matter to spirit; for whenever you enunciate a natural law you discover that you have enunciated a law of the mind. Chemistry, geology, hydraulics, are secondary science. The atomic theory is only an interior process *produced*, as geometers say, or the effect of a foregone metaphysical theory. Swedenborg saw gravity to be only an external of the irresistible attractions of affection and faith. Mountains and oceans we think we understand;—yes, so long as they are contented to be such, and are safe with the geologist,—but when they are melted in Promethean alembics and come out men, and then, melted again, come out words, without any abatement, but with an exaltation of power!

¶ In poetry we say we require the miracle. The bee flies among the flowers, and gets mint and marjoram, and generates a new product, which is not mint and marjoram, but honey; the chemist mixes hydrogen and oxygen to yield a new product, which is not these, but water; and the poet listens to conversation and beholds all objects in Nature, to give back, not them, but a new and transcendent whole.

¶ Poetry is the perpetual endeavor to express the spirit of the thing, to pass the brute body and search the life and reason which causes it to exist;—to see that the object is always flowing away, whilst the spirit or necessity which causes it subsists. Its essential mark is that it betrays in every word instant activity of mind, shown in new uses of every fact and image, in preternatural quickness or perception of relations. All its words are poems. It is a presence of mind that gives a miraculous command of all means of uttering the thought and feeling of the moment. The poet squanders on the hour an amount of life that would more than furnish the seventy years of the man that stands next him.

¶ The term "genius," when used with emphasis, implies imagination; use of symbols, figurative speech. A deep insight will always, like Nature, ultimate its thought in a thing. As soon as a man masters a principle and sees his facts in relation to it, fields, waters, skies, offer to clothe his thoughts in images. Then all men understand him; Parthian, Mede, Chinese, Spaniard and Indian hear their own tongue. For he can now find symbols of universal significance, which are readily rendered into any dialect; as a painter, a sculptor, a musician, can in their several ways express the same sentiment of anger, or love, or religion.

¶ The thoughts are few, the forms many; the large vocabulary or many-colored coat of the indigent unity. The

savans are chatty and vain, but hold them hard to principle and definition, and they become mute and near-sighted. What is motion? what is beauty? what is matter? what is life? what is force? Push them hard and they will not be loquacious. They will come to Plato, Proclus and Swedenborg. The invisible and imponderable is the sole fact. "Why changes not the violet earth into musk?" What is the term of the ever-flowing metamorphosis? I do not know what are the stoppages, but I see that a devouring unity changes all into that which changes not.

¶ The act of imagination is ever attended by pure delight. It infuses a certain volatility and intoxication into all Nature. It has a flute which sets the atoms of our frame in a dance. Our indeterminate size is a delicious secret which it reveals to us. The mountains begin to dislimn, and float in the air. In the presence and conversation of a true poet, teeming with images to express his enlarging thought, his person, his form, grows larger to our fascinated eyes. And thus begins that deification which all nations have made of their heroes in every kind,—saints, poets, lawgivers and warriors.

GOD himself does not speak prose, but communicates with us by hints, omens, inference and dark resemblances in objects lying all around us.

¶ *Imagination.*—Whilst common sense looks at things or visible Nature as real and final facts, poetry, or the imagination which dictates it, is a second sight, looking through these, and using them as types or words for thoughts which they signify. Or is this belief a metaphysical whim of modern times, and quite too refined? On the contrary, it is as old as the human mind. Our best definition of poetry is one of the oldest sentences, and claims to come down to us from the Chaldæan Zoroaster, who wrote it thus: "Poets are standing transporters, whose employment consists in speaking to the Father and to matter; in producing apparent imitations of unapparent natures, and inscribing things unapparent in the apparent fabrication of the world;" in other words, the world exists for thought: it is to make appear things which hide: mountains, crystals, plants, animals, are seen; that which makes them is not seen: these, then, are "apparent copies of unapparent natures." Bacon expressed the same sense in his definition, "Poetry accommodates the shows of things to the desires of the mind;" and Swedenborg, when he said, "There is nothing existing in human thought, even though relating to the most mysterious tenet of faith, but has combined with it a natural and sensuous image." And again: "Names, countries, nations, and the like are not at all known to those who are in heaven; they have no idea of such things, but of the realities signified thereby." A symbol always stimulates the intellect; therefore is poetry ever the best reading. The very design of imagination is to domesticate us in another, in a celestial nature.

¶ This power is in the image because this power is in Nature. It so affects, because it so is. All that is wondrous in Swedenborg is not his invention, but his extraordinary perception;—that he was necessitated so to see. The world realizes the mind. Better than images is seen through them. The selection of the image is no more arbitrary than the power and significance of the image. The selection must follow fate. Poetry, if perfected, is the only verity; is the speech of man after the real, and not after the apparent.

¶ Or shall we say that the imagination exists by sharing the ethereal currents? The poet contemplates the central identity, sees it undulate and roll this way and that, with divine flowings, through remotest things; and, following it, can detect essential resemblances in natures never before compared. He can class them so audaciously because he is sensible of the sweep of the celestial stream, from which nothing is exempt. His own body is a fleeing apparition,—his personality as fugitive as the trope he employs. In certain hours we can almost pass our hand through our own body. I think the use or value of poetry to be the suggestion it affords of the flux or fugaciousness of the poet. The mind delights in measuring itself thus with matter, with history, and flouting both. A thought, any thought, pressed, followed, opened, dwarfs matter, custom, and all but itself. But this second sight does not necessarily impair the primary or common sense. Pindar, and Dante, yes, and the gray and timeworn sentences of Zoroaster, may all be parsed, though we do not parse them. The poet has a logic, though it be subtile. He observes higher laws than he transgresses. "Poetry must first be good sense, though it is something better."

As the bird alights on the bough, then plunges into the air again, so the thoughts of God pause but for a moment in any form.

¶ This union of first and second sight reads Nature to the end of delight and of moral use. Men are imaginative, but not overpowered by it to the extent of confounding its suggestions with external facts. We live in both spheres, and must not mix them. Genius certifies its entire possession of its thought, by translating it into a fact which perfectly represents it, and is hereby education. Charles James Fox thought "Poetry the great refreshment of the human mind, —the only thing, after all; that men first found out they had minds, by making and tasting poetry."

¶ Man runs about restless and in pain when his condition or the objects about him do not fully match his thought. He wishes to be rich, to be old, to be young, that things may obey him. In the ocean, in fire, in the sky, in the forest, he finds facts adequate and as large as he. As his thoughts are deeper than he can fathom, so also are these. It is easier to read Sanscrit, to decipher the arrow-head character, than to interpret these familiar sights. It is even much to name them. Thus Thomson's Seasons and the best parts of many old and many new poets are simply enumerations by a person who felt the beauty of the common sights and sounds, without any attempt to draw a moral or affix a meaning.

¶ The poet discovers that what men value as substances have a higher value as symbols; that Nature is the immense shadow of man. A man's action is only a picture-book of his creed. He does after what he believes. Your condition, your employment, is the fable of *you*. The world is thoroughly anthropomorphized, as if it had passed through the body and mind of man, and taken his mould and form. Indeed, good poetry is always personification, and heightens every species of force in Nature by giving it a human volition. We are advertised that there is nothing to which man is not related; that every thing is convertible into every other. The staff in his hand is the *radius vector* of the sun. The chemistry of this is the chemistry of that. Whatever one act we do, whatever one thing we learn, we are doing and learning all things,—marching in the direction of universal power. Every

healthy mind is a true Alexander or Sesostris, building a universal monarchy.

¶ The senses imprison us, and we help them with metres as limitary,—with a pair of scales and a foot-rule and a clock. How long it took to find out what a day was, or what this sun, that makes days! It cost thousands of years only to make the motion of the earth suspected. Slowly, by comparing thousands of observations, there dawned on some mind a theory of the sun,—and we found the astronomical fact. But the astronomy is in the mind: the senses affirm that the earth stands still and the sun moves. The senses collect the surface facts of matter. The intellect acts on these brute reports, and obtains from them results which are the essence or intellectual form of the experiences. It compares, distributes, generalizes and uplifts them into its own sphere. It knows that these transfigured results are not the brute experiences, just as souls in heaven are not the red bodies they once animated. Many transfigurations have befallen them. The atoms of the body were once nebulæ, then rock, then loam, then corn, then chyme, then chyle, then blood; and now the beholding and co-energizing mind sees the same refining and ascent to the third, the seventh or the tenth power of the daily accidents which the senses report, and which make the raw material of knowledge. It was sensation; when memory came, it was experience; when mind acted, it was knowledge; when mind acted on it as knowledge, it was thought.

¶ This metonymy, or seeing the same sense in things so diverse, gives a pure pleasure. Every one of a million times we find a charm in the metamorphosis. It makes us dance and sing. All men are so far poets. When people tell me they do not relish poetry, and bring me Shelley, or Aikin's Poets, or I know not what volumes of rhymed English, to show that it has no charm, I am quite of their mind. But this dislike of the books only proves their liking of poetry. For they relish Æsop,—cannot forget him, or not use him; bring them Homer's Iliad, and they like that; or the Cid, and that rings well; read to them from Chaucer, and they reckon him an honest fellow. Lear and Macbeth and Richard III. they know pretty well without guide. Give them Robin Hood's ballads or Griselda, or Sir Andrew Barton, or Sir Patrick Spens, or Chevy Chase, or Tam O'Shanter, and they like these well enough. They like to see statues; they like to name the stars; they like to talk and hear of Jove, Apollo, Minerva, Venus and the Nine. See how tenacious we are of the old names. They like poetry without knowing it as such. They like to go to the theatre and be made to weep; to Faneuil Hall, and be taught by Otis, Webster, or Kossuth, or Phillips, what great hearts they have, what tears, what new possible enlargements to their narrow horizons. They like to see sunsets on the hills or on a lake shore. Now a cow does not gaze at the rainbow, or show or affect any interest in the landscape, or a peacock, or the song of thrushes.

¶ Nature is the true idealist. When she serves us best, when, on rare days, she speaks to the imagination, we feel that the huge heaven and earth are but a web drawn around us, that the light, skies and mountains are but the painted vicissitudes of the soul. Who has heard our hymn in the churches without accepting the truth,—

> "As o'er our heads the seasons roll,
> And soothe with *change of bliss* the soul?"

¶ Of course, when we describe man as poet, and credit him with the triumphs of the art, we speak of the potential or ideal man,—not found now in any one person. You must go through a city or a nation, and find one faculty here, one there, to build the true poet withal. Yet all men know the portrait when it is drawn, and it is part of religion to believe its possible incarnation.

¶ He is the healthy, the wise, the fundamental, the manly man, seer of the secret; against all the appearance he sees and reports the truth, namely that the soul generates matter. And poetry is the only verity,—the expression of a sound

mind speaking after the ideal, and not after the apparent. As a power it is the perception of the symbolic character of things, and the treating them as representative: as a talent it is a magnetic tenaciousness of an image, and by the treatment demonstrating that this pigment of thought is as palpable and objective to the poet as is the ground on which he stands, or the walls of houses about him. And this power appears in Dante and Shakspeare. In some individuals this insight or second sight has an extraordinary reach which compels our wonder, as in Behmen, Swedenborg and William Blake the painter.

¶ William Blake, whose abnormal genius, Wordsworth said, interested him more than the conversation of Scott or of Byron, writes thus: "He who does not imagine in stronger and better lineaments and in stronger and better light than his perishing mortal eye can see, does not imagine at all. The painter of this work asserts that all his imaginations appear to him infinitely more perfect and more minutely organized than anything seen by his mortal eye. . . . I assert for myself that I do not behold the outward creation, and that to me it would be a hindrance, and not action. I question not my corporeal eye any more than I would question a window concerning a sight. I look through it, and not with it.

¶ It is a problem of metaphysics to define the province of Fancy and Imagination. The words are often used, and the things confounded. Imagination respects the cause. It is the vision of an inspired soul reading arguments and affirmations in all Nature of that which it is driven to say. But as soon as this soul is released a little from its passion, and at leisure plays with the resemblances and types, for amusement, and not for its moral end, we call its action Fancy. Lear, mad with his affliction, thinks every man who suffers must have the like cause with his own. "What, have his daughters brought him to this pass?" But when, his attention being diverted, his mind rests from this thought, he becomes fanciful with Tom, playing with the superficial resemblances of objects. Bunyan, in pain for his soul, wrote Pilgrim's Progress; Quarles, after he was quite cool, wrote Emblems.

¶ Imagination is central; fancy, superficial. Fancy relates to surface, in which a great part of life lies. The lover is rightly said to fancy the hair, eyes, complexion of the maid. Fancy is a wilful, imagination a spontaneous act; fancy, a play as with dolls and puppets which we choose to call men and women; imagination, a perception and affirming of a real relation between a thought and some material fact. Fancy amuses; imagination expands and exalts us. Imagination uses an organic classification. Fancy joins by accidental resemblance, surprises and amuses the idle, but is silent in the presence of great passion and action. Fancy aggregates; imagination animates. Fancy is related to color; imagination, to form. Fancy paints; imagination sculptures.

¶ *Veracity.*—I do not wish, therefore, to find that my poet is not partaker of the feast he spreads, or that he would kindle or amuse me with that which does not kindle or amuse him. He must believe in his poetry. Homer, Milton, Hafiz, Herbert, Swedenborg, Wordsworth, are heartily enamoured of their sweet thoughts. Moreover, they know that this correspondence of things to thoughts is far deeper than they can penetrate,—defying adequate expression; that it is elemental, or in the core of things. Veracity therefore is that which we require in poets,—that they shall say how it was with them, and not what might be said. And the fault of our popular poetry is that it is not sincere.

¶ "What news?" asks man of man everywhere. The only teller of news is the poet. When he sings, the world listens with the assurance that now a secret of God is to be spoken. The right poetic mood is or makes a more complete sensibility, piercing the outward fact to the meaning of the fact; shows a sharper insight: and the perception creates the

strong expression of it as the man who sees his way walks in it.

¶ It is a rule in eloquence, that the moment the orator loses command of his audience, the audience commands him. So in poetry, the master rushes to deliver his thought, and the words and images fly to him to express it; whilst colder moods are forced to respect the ways of saying it, and insinuate, or, as it were, muffle the fact to suit the poverty or caprice of their expression, so that they only hint the matter, or allude to it, being unable to fuse and mould their words and images to fluid obedience. See how Shakspeare grapples at once with the main problem of the tragedy, as in Lear and Macbeth, and the opening of the Merchant of Venice.

THE poet squanders on the hour an amount of life that would more than furnish the seventy years of the man that stands next him.

¶ All writings must be in a degree exoteric written to a human *should* or *would*, instead of to the fatal *is:* this holds even of the bravest and sincerest writers. Every writer is a skater, and must go partly where he would, and partly where the skates carry him; or a sailor, who can only land where sails can be blown. And yet it is to be added that high poetry exceeds the fact, or Nature itself, just as skates allow the good skater far more grace than his best walking would show, or sails more than riding. The poet writes from a real experience, the amateur feigns one. Of course one draws the bow with his fingers and the other with the strength of his body; one speaks with his lips and the other with a chest voice. Talent amuses, but if your verse has not a necessary and autobiographic basis, though under whatever gay poetic veils, it shall not waste my time.

¶ For poetry is faith. To the poet the world is virgin soil; all is practicable; the men are ready for virtue; it is always time to do right. He is a true re-commencer, or Adam in the garden again. He affirms the applicability of the ideal law to this moment and the present knot of affairs. Parties, lawyers and men of the world will invariably dispute such an application, as romantic and dangerous: they admit the general truth, but they and their affair always constitute a case in bar of the statute. Free trade, they concede, is very well as a principle, but it is never quite the time for its adoption without prejudicing actual interests. Chastity, they admit, is very well,—but then think of Mirabeau's passion and temperament! Eternal laws are very well, which admit no violation,—but so extreme were the times and manners of mankind, that you must admit miracles, for the times constituted a case. Of course, we know what you say, that legends are found in all tribes,—but this legend is different. And so throughout; the poet affirms the laws, prose busies itself with exceptions,—with the local and individual.

¶ I require that the poem should impress me so that after I have shut the book it shall recall me to itself, or that passages should. And inestimable is the criticism of memory as a corrective to first impressions. We are dazzled at first by new words and brilliancy of color, which occupy the fancy and deceive the judgment. But all this is easily forgotten. Later, the thought, the happy image which expressed it and which was a true experience of the poet, recurs to mind, and sends me back in search of the book. And I wish that the poet should foresee this habit of readers, and omit all but the important passages; Shakspeare is made up of important passages,

like Damascus steel made up of old nails. Homer has his own,—

"One omen is best, to fight for one's country;"

and again, —

"They heal their griefs, for curable are the hearts of the noble."

¶ Write, that I may know you. Style betrays you, as your eyes do. We detect at once by it whether the writer has a firm grasp on his fact or thought,—exists at the moment for that alone, or whether he has one eye apologizing, deprecatory, turned on his reader. In proportion always to his possession of his thought is his defiance of his readers. There is no choice of words for him who clearly sees the truth. That provides him with the best word.

POETRY is the perpetual endeavor to express the spirit of the thing, to pass the brute body and search the life and reason which causes it to exist.

¶ Great design belongs to a poem, and is better than any skill of execution,—but how rare! I find it in the poems of Wordsworth,—Laodamia, and the Ode to Dion, and the plan of The Recluse. We want design, and do not forgive the bards if they have only the art of enamelling. We want an architect, and they bring us an upholsterer.

¶ If your subject do not appear to you the flower of the world at this moment, you have not rightly chosen it. No matter what it is, grand or gay, national or private, if it has a natural prominence to you, work away until you come to the heart of it: then it will, though it were a sparrow or a spider-web, as fully represent the central law and draw all tragic or joyful illustration, as if it were the book of Genesis or the book of Doom. The subject—we must so often say it—is indifferent. Any word, every word in language, every circumstance, becomes poetic in the hands of a higher thought.

¶ The test or measure of poetic genius is the power to read the poetry of affairs,—to fuse the circumstance of today; not to use Scott's antique superstitions, or Shakspeare's, but to convert those of the nineteenth century and of the existing nations into universal symbols. 'T is easy to repaint the mythology of the Greeks, or of the Catholic Church, the feudal castle, the crusade, the martyrdoms of mediæval Europe: but to point out where the same creative force is now working in our own houses and public assemblies; to convert the vivid energies acting at this hour in New York and Chicago and San Francisco into universal symbols, requires a subtile and commanding thought. 'T is boyish in Swedenborg to cumber himself with the dead scurf of Hebrew antiquity, as if the Divine creative energy had fainted in his own century. American life storms about us daily, and is slow to find a tongue. This contemporary insight is transubstantiation, the conversion of daily bread into the holiest symbols; and every man would be a poet if his intellectual digestion were perfect. The test of the poet is the power to take the passing day, with its news, its cares, its fears, as he shares them, and hold it up to a divine reason, till he sees it to have a purpose and beauty, and to be related to astronomy and history and the eternal order of the world. Then the dry twig blossoms in his hand. He is calmed and elevated.

¶ The use of "occasional poems" is to give leave to originality. Every one delights in the felicity frequently shown in our drawing-rooms. In a game-party or picnic poem each writer is released from the solemn rhythmic traditions which alarm and suffocate his fancy, and the

result is that one of the partners offers a poem in a new style that hints at a new literature. Yet the writer holds it cheap, and could do the like all day. On the stage, the farce is commonly far better given than the tragedy, as the stock actors understand the farce, and do not understand the tragedy. The writer in the parlor has more presence of mind, more wit and fancy, more play of thought, on the incidents that occur at table or about the house, than in the politics of Germany or Rome. Many of the fine poems of Herrick, Jonson and their contemporaries had this casual origin.

¶ I know there is entertainment and room for talent in the artist's selection of ancient or remote subjects; as when the poet goes to India, or to Rome, or to Persia, for his fable. But I believe nobody knows better than he that herein he consults his ease rather than his strength or his desire. He is very well convinced that the great moments of life are those in which his own house, his own body, the tritest and nearest ways and words and things have been illuminated into prophets and teachers. What else is it to be a poet? What are his garland and singing-robes? What but a sensibility so keen that the scent of an elder-blow, or the timber-yard and corporation-works of a nest of pismires is event enough for him,—all emblems and personal appeals to him. His wreath and robe is to do what he enjoys; emancipation from other men's questions, and glad study of his own; escape from the gossip and routine of society, and the allowed right and practice of making better. He does not give his hand, but in sign of giving his heart; he is not affable with all, but silent, uncommitted or in love, as his heart leads him. There is no subject that does not belong to him,—politics, economy, manufactures and stock-brokerage, as much as sunsets and souls; only, these things, placed in their true order, are poetry; displaced, or put in kitchen order, they are unpoetic. Malthus is the right organ of the English proprietors; but we shall never understand political economy until Burns or Béranger or some poet shall teach it in songs, and he will not teach Malthusianism.

¶ Poetry is the *gai science*. The trait and test of the poet is that he builds, adds and affirms. The critic destroys: the poet says nothing but what helps somebody; let others be distracted with cares, he is exempt. All their pleasures are tinged with pain. All his pains are edged with pleasure. The gladness he imparts he shares. As one of the old Minnesinger sung,—

> "Oft have I heard, and now believe it true,
> Whom man delights in, God delights in too."

¶ Poetry is the consolidation of mortal men. They live cabined, cribbed, confined in a narrow and trivial lot,—in wants, pains, anxieties and superstitions, in profligate politics, in personal animosities, in mean employments,—and victims of these; and the nobler powers untried, unknown. A poet comes who lifts the veil; gives them glimpses of the laws of the universe; shows them the circumstance as illusion; shows that Nature is only a language to express the laws, which are grand and beautiful;—and lets them, by his songs, into some of the realities. Socrates, the Indian teachers of the Maia, the Bibles of the nations, Shakspeare, Milton, Hafiz, Ossian, the Welsh Bards;—these all deal with Nature and history as means and symbols, and not as ends. With such guides they begin to see that what they had called pictures are realities, and the mean life is pictures. And this is achieved by words; for it is a few oracles spoken by perceiving men that are the texts on which religions and states are founded. And this perception has at once its moral sequence. Ben Jonson said, "The principal end of poetry is to inform men in the just reason of living."

¶ *Creation.*—But there is a third step which poetry takes, and which seems higher than the others, namely, creation, or ideas taking forms of their own,—when the poet invents the fable, and invents the language which his heroes speak. He reads in the word or action of

the man its yet untold results. His inspiration is power to carry out and complete the metamorphosis, which, in the imperfect kinds arrested for ages, in the perfecter proceeds rapidly in the same individual. For poetry is science, and the poet a truer logician. Men in the courts or in the street think themselves logical and the poet whimsical. Do they think there is chance or wilfulness in what he sees and tells? To be sure, we demand of him what he demands of himself,—veracity, first of all. But with that, he is the lawgiver, as being an exact reporter of the essential law. He knows that he did not make his thought,—no, his thought made him, and made the sun and the stars. Is the solar system good art and architecture? the same wise achievement is in the human brain also, can you only wile it from interference and marring. We cannot look at works of art but they teach us how near man is to creating. Michael Angelo is largely filled with the Creator that made and makes men. How much of the original craft remains in him, and he a mortal man! In him and the like perfecter brains the instinct is resistless, knows the right way, is melodious, and at all points divine. The reason we set so high a value on any poetry,—as often on a line or a phrase as on a poem,—is that it is a new work of Nature, as a man is. It must be as new as foam and as old as the rock. But a new verse comes once in a hundred years; therefore Pindar, Hafiz, Dante, speak so proudly of what seems to the clown a jingle.

¶ The writer, like the priest, must be exempted from secular labor. His work needs a frolic health; he must be at the top of his condition. In that prosperity he is sometimes caught up into a perception of means and materials, of feats and fine arts, of fairy machineries and funds of power hitherto utterly unknown to him, whereby he can transfer his visions to mortal canvas, or reduce them into iambic or trochaic, into lyric or heroic rhyme. These successes are not less admirable and astonishing to the poet than they are to his audience. He has seen something which all the mathematics and the best industry could never bring him unto. Now at this rare elevation above his usual sphere, he has come into new circulations, the marrow of the world is in his bones, the opulence of forms begins to pour into his intellect, and he is permitted to dip his brush into the old paint-pot with which birds, flowers, the human cheek, the living rock, the broad landscape, the ocean and the eternal sky were painted.

¶ These fine fruits of judgment, poesy and sentiment, when once their hour is struck, and the world is ripe for them, know as well as coarser how to feed and replenish themselves, and maintain their stock alive, and multiply; for roses and violets renew their race like oaks, and flights of painted moths are as old as the Alleghanies. The balance of the world is kept, and dewdrop and haze and the pencil of light are as long-lived as chaos and darkness.

¶ Our science is always abreast of our self-knowledge. Poetry begins, or all becomes poetry, when we look from the centre outward, and are using all as if the mind made it. That only can we see which we are, and which we make. The weaver sees gingham; the broker sees the stock-list; the politician, the ward and county votes; the poet sees the horizon, and the shores of matter lying on the sky, the interaction of the elements,—the large effect of laws which correspond to the inward laws which he knows, and so are but a kind of extension of himself. "The attractions are proportional to the destinies." Events or things are only the fulfilment of the prediction of the faculties. Better men saw heavens and earths; saw noble instruments of noble souls. We see railroads, mills and banks, and we pity the poverty of these dreaming Buddhists. There was as much creative force then as now, but it made globes and astronomic heavens, instead of broadcloth and wine-glasses.

¶ The poet is enamoured of thoughts and laws. These know their way, and, guided by them, he is ascending from an interest in visible things to an interest in that which they signify, and from

the part of a spectator to the part of a maker. And as everything streams and advances, as every faculty and every desire is procreant, and every perception is a destiny, there is no limit to his hope. "Anything, child, that the mind covets, from the milk of a cocoa to the throne of the three worlds, thou mayest obtain, by keeping the law of thy members and the law of thy mind." It suggests that there is higher poetry than we write or read.

¶ Rightly, poetry is organic. We cannot know things by words and writing, but only by taking a central position in the universe and living in its forms. We sink to rise:—

> "None any work can frame,
> Unless himself become the same."

¶ All the parts and forms of Nature are the expression or production of divine faculties, and the same are in us. And the fascination of genius for us is this awful nearness to Nature's creations.

¶ I have heard that the Germans think the creator of Trim and Uncle Toby, though he never wrote a verse, a greater poet than Cowper, and that Goldsmith's title to the name is not from his Deserted Village, but derived from the Vicar of Wakefield. Better examples are Shakspeare's Ariel, his Caliban and his fairies in the Midsummer Night's Dream. Barthold Niebuhr said well, "There is little merit in inventing a happy idea or attractive situation, so long as it is only the author's voice which we hear. As a being whom we have called into life by magic arts, as soon as it has received existence acts independently of the master's impulse, so the poet creates his persons, and then watches and relates what they do and say. Such creation is poetry, in the literal sense of the term, and its possibility is an unfathomable enigma. The gushing'fulness of speech belongs to the poet, and it flows from the lips of each of his magic beings in the thoughts and words peculiar to its nature."

¶ This force of representation so plants his figures before him that he treats them as real; talks to them as if they were bodily there; puts words in their mouth such as they should have spoken, and is affected by them as by persons. Vast is the difference between writing clean verses for magazines, and creating these new persons and situations,—new language with emphasis and reality. The humor of Falstaff, the terror of Macbeth, have each their swarm of fit thoughts and images, as if Shakspeare had known and reported the men, instead of inventing them at his desk. This power appears not only in the outline or portrait of his actors, but also in the bearing and behavior and style of each individual. Ben Jonson told Drummond that "Sidney did not keep a decorum in making every one speak as well as himself."

¶ We all have one key to this miracle of the poet, and the dunce has experiences that may explain Shakspeare to him,—one key, namely, dreams. In dreams we are true poets; we create the persons of the drama; we give them appropriate figures, faces, costume; they are perfect in their organs, attitude, manners: moreover they speak after their own characters, not ours;—they speak to us, and we listen with surprise to what they say. Indeed, I doubt if the best poet has yet written any five-act play that can compare in thoroughness of invention with this unwritten play in fifty acts, composed by the dullest snorer on the floor of the watch-house.

¶ *Melody, Rhyme, Form.*—Music and rhyme are among the earliest pleasures of the child, and, in the history of literature, poetry precedes prose. Every one may see, as he rides on the highway through an uninteresting landscape, how a little water instantly relieves the monotony: no matter what objects are near it,—a gray rock, a grass-patch, an alder-bush, or a stake,—they become beautiful by being reflected. It is rhyme to the eye, and explains the charm of rhyme to the ear. Shadows please us as still finer rhymes. Architecture gives the like pleasure by the repetition of equal parts in a colonnade, in a row of

windows, or in wings; gardens by the symmetric contrasts of the beds and walks. In society you have this figure in a bridal company, where a choir of white-robed maidens give the charm of living statues; in a funeral procession, where all wear black; in a regiment of soldiers in uniform.

¶ The universality of this taste is proved by our habit of casting our facts into rhyme to remember when better, as so many proverbs may show. Who would hold the order of the almanac so fast but for the ding-dong,—

"Thirty days hath September," etc.;—

or of the Zodiac, but for

"The Ram, the Bull, the heavenly Twins," etc.?

THE impressions on the imagination make the great days of life: the book, the landscape or the personality which did not stay on the surface of the eye or ear but penetrated to the inward sense, agitates us, and is not forgotten.

¶ We are lovers of rhyme and return, period and musical reflection. The babe is lulled to sleep by the nurse's song. Sailors can work better for their *yo-heave-o*. Soldiers can march better and fight better for the drum and trumpet. Metre begins with pulse-beat, and the length of lines in songs and poems is determined by the inhalation and exhalation of the lungs. If you hum or whistle the rhythm of the common English metres,—of the decasyllabic quatrain, or the octosyllabic with alternate sexisyllabic, or other rhythms,—you can easily believe these metres to be organic, derived from the human pulse, and to be therefore not proper to one nation, but to mankind. I think you will also find a charm heroic, plaintive, pathetic, in these cadences, and be at once set on searching for the words that can rightly fill these vacant beats. Young people like rhyme, drum-beat, tune, things in pairs and alternatives; and, in higher degrees, we know the instant power of music upon our temperaments to change our mood, and gives us its own; and human passion, seizing these constitutional tunes, aims to fill them with appropriate words, or marry music to thought, believing, as we believe of all marriage, that matches are made in heaven, and that for every thought its proper melory or rhyme exists, though the odds are immense against our finding it, and only genius can rightly say the banns.

¶ Another form of rhyme is iterations of phrase,

¶ "At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead."

¶ The fact is made conspicuous, nay, colossal, by this simple rhetoric:—

¶ "They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end."

¶ Milton delights in these iterations:—

"Though fallen on evil days,
On evil days though fallen, and evil tongues."

"Was I deceived, or did a sable cloud
Turn forth its silver lining on the night?
I did not err, there does a sable cloud
Turn forth its silver lining on the night."
Comus.

"A little onward lend thy guiding hand,
To these dark steps a little farther on."
Samson.

¶ So in our songs and ballads the refrain skilfully used, and deriving some novelty or better sense in each of many verses:—

"Busk thee, busk thee, my bonny bonny bride,
Busk thee, busk thee, my winsome marrow."
HAMILTON.

¶ Of course rhyme soars and refines with the growth of the mind. The boy liked the drum, the people liked an overpowering jewsharp tune. Later they like to transfer that rhyme to life, and to detect a melody as prompt and perfect in their daily affairs. Omen and coincidence show the rhythmical structure of man; hence the taste for signs, sortilege, prophecy and fulfilment, anniversaries, etc. By and by, when they apprehend real rhymes, namely, the correspondence of parts in Nature,—acid and alkali, body and mind, man and maid, character and history, action and reaction,—they do not longer value rattles and ding-dongs, or barbaric word-jingle. Astronomy, Botany, Chemistry, Hydraulics and the elemental forces have their own periods and returns, their own grand strains of harmony not less exact. up to the primeval apothegm that "there is nothing on earth which is not in the heavens in a heavenly form, and nothing in the heavens which is not on the earth in an earthly form." They furnish the poet with grander pairs and alternations, and will require an equal expansion in his metres.

¶ There is under the seeming poverty of metres an infinite variety, as every artist knows. A right ode (however nearly it may adopt conventional metre, as the Spenserian, or the heroic blank-verse, or one of the fixed lyric metres) will by any sprightliness be at once lifted out of conventionality, and will modify the metre. Every good poem that I know I recall by its rhythm also. Rhyme is a pretty good measure of the latitude and opulence of a writer. If unskilful, he is at once detected by the poverty of his chimes. A small, well-worn, sprucely brushed vocabulary serves him. Now try Spenser, Marlowe, Chapman, and see how wide they fly for weapons, and how rich and lavish their profusion. In their rhythm is no manufacture, but a vortex, or musical tornado, which, falling on words and the experience of a learned mind, whirls these materials into the same grand order as planets and moons obey, and seasons, and monsoons.

¶ There are also prose poets. Thomas Taylor, the Platonist, for instance, is really a better man of imagination, a better poet, or perhaps I should say a better feeder to a poet, than any man between Milton and Wordsworth. Thomas Moore had the magnanimity to say, "If Burke and Bacon were not poets (measured lines not being necessary to constitute one), he did not know what poetry meant." And every good reader will easily recall expressions or passages in works of pure science which have given him the same pleasure which he seeks in professed poets. Richard Owen, the eminent paleontologist said:—

¶ "All hitherto observed causes of extirpation point either to continuous slowly operating geologic changes, or to no greater sudden cause than the, so to speak, spectral appearance of mankind on a limited tract of land not before inhabited."

¶ St. Augustine complains to God of his friends offering him the books of the philosophers:—

¶ "And these were the dishes in which they brought to me, being hungry, the Sun and the Moon instead of Thee."

¶ It would not be easy to refuse to Sir Thomas Browne's Fragment on Mummies the claim of poetry:—

¶ "Of their living habitations they made little account, conceiving of them but as *hospitia,* or inns, while they adorned the sepulchres of the dead, and, planting thereon lasting bases, defied the crumbling touches of time, and the misty vaporousness of oblivion. Yet all were but Babel vanities. Time sadly overcometh all things, and is now dominant and sitteth upon a Sphinx, and looketh unto Memphis and old Thebes, while his sister Oblivion reclineth semi-somnous on a pyramid, gloriously triumphing, making puzzles of Titanian erections, and turning old glories into dreams. History sinketh beneath her cloud. The traveller as he paceth through those deserts asketh of her, Who builded them? and she mumbleth something, but what it is he heareth not."

¶ Rhyme, being a kind of music, shares this advantage with music, that it has

a privilege of speaking truth which all Philistia is unable to challenge. Music is the poor man's Parnassus. With the first note of the flute or horn, or the first strain of a song, we quit the world of common sense and launch on the sea of ideas and emotions: we pour contempt on the prose you so magnify; yet the sturdiest Philistine is silent. The like allowance is the prescriptive right of poetry. You shall not speak ideal truth in prose uncontradicted: you may in verse. The best thoughts run into the best words: imaginative and affectionate thoughts into music and metre. We ask for food and fire, we talk of our work, our tools and material necessities, in prose; that is, without any elevation or aim at beauty; but when we rise into the world of thought, and think of these things only for what they signify, speech refines into order and harmony. I know what you say of mediæval barbarism and sleighbell rhyme, but we have not done with music, no, nor with rhyme, nor must console ourselves with prose poets so long as boys whistle and girls sing.

¶ Let Poetry then pass, if it will, into music and rhyme. That is the form which itself puts on. We do not enclose watches in wooden, but in crystal cases, and rhyme is the transparent frame that allows almost the pure architecture of thought to become visible to the mental eye. Substance is much, but so are mode and form much. The poet, like a delighted boy, brings you heaps of rainbow-bubbles, opaline, air-borne, spherical as the world, instead of a few drops of soap and water. Victor Hugo says well, "An idea steeped in verse becomes suddenly more incisive and more brilliant: the iron becomes steel." Lord Bacon, we are told, "loved not to see poesy go on other feet than poetical dactyls and spondees;" and Ben Jonson said that "Donne, for not keeping of accent, deserved hanging."

¶ Poetry being an attempt to express, not the common sense,—as the avoirdupois of the hero, or his structure in feet and inches,—but the beauty and soul in his aspect as it shines to fancy and feeling; and so of all other objects in Nature; runs into fable, personifies every fact: — "the clouds clapped their hands,"—"the hills skipped," — "the sky spoke." This is the substance, and this treatment always attempts a metrical grace. Outside of the nursery the beginning of literature is the prayers of a people, and they are always hymns, poetic,—the mind allowing itself range, and therewith is ever a corresponding freedom in the style, which becomes lyrical. The prayers of nations are rhythmic, have iterations and alliterations like the marriage-service and burial-service in our liturgies.

THE reason we set so high a value on any poetry,—as often on a line or a phrase as on a poem,— is that it is a new work of Nature, as a man is. It must be as new as foam and as old as the rock. A new verse comes once in a hundred years.

¶ Poetry will never be a simple means, as when history or philosophy is rhymed, or laureate odes on state occasions are written. Itself must be its own end, or it is nothing. The difference between poetry and stock poetry is this, that in the latter the rhythm is given and the sense adapted to it; while in the former the sense dictates the rhythm. I might even say that the rhyme is there in the theme, thought and image themselves. Ask the fact for the form. For a verse is not a vehicle to carry a sentence as a jewel is carried in a case: the verse must be alive, and inseparable from its contents, as the soul of man inspires and directs the body, and we measure the inspiration by

the music. In reading prose, I am sensitive as soon as a sentence drags; but in poetry, as soon as one word drags. Ever as the thought mounts, the expression mounts. 'T is cumulative also; the poem is made up of lines each of which fills the ear of the poet in its turn, so that mere synthesis produces a work quite superhuman.

¶ Indeed, the masters sometimes rise above themselves to strains which charm their readers, and which neither any competitor could outdo, nor the bard himself again equal. Try this strain of Beaumont and Fletcher:—

"Hence, all ye vain delights,
As short as are the nights
In which you spend your folly!
There's naught in this life sweet,
If men were wise to see 't,
But only melancholy.
Oh! sweetest melancholy!
Welcome, folded arms and fixed eyes,
A sigh that piercing mortifies,
A look that's fastened to the ground,
A tongue chained up without a sound;
Fountain-heads and pathless groves,
Places which pale Passion loves,
Midnight walks, when all the fowls
Are warmly housed, save bats and owls;
A midnight bell, a passing groan,
These are the sounds we feed upon,
Then stretch our bones in a still, gloomy valley.
Nothing's so dainty sweet as lovely melancholy."

Keats disclosed by certain lines in his Hyperion this inward skill: and Coleridge showed at least his love and appetency for it. It appears in Ben Jonson's songs, including certainly The Faery beam upon you, etc., Waller's Go, Lovely Rose! Herbert's Virtue and Easter, and Lovelace's lines To Althea and To Lucasta, and Collins's Ode to Evening, all but the last verse, which is academical. Perhaps this dainty style of poetry is not producible to-day, any more than a right Gothic cathedral. It belonged to a time and taste which is not in the world.

¶ As the imagination is not a talent of some men but is the health of every man, so also is this joy of musical expression. I know the pride of mathematicians and materialists, but they cannot conceal from me their capital want. The critic, the philosopher, is a failed poet. Gray avows that "he thinks even a bad verse as good a thing or better than the best observation that was ever made on it." I honor the naturalist; I honor the geometer, but he has before him higher power and happiness than he knows. Yet we will leave to the masters their own forms. Newton may be permitted to call Terence a playbook, and to wonder at the frivolous taste for rhymers: he only predicts, one would say, a grander poetry: he only shows that he is not yet reached; that the poetry which satisfies more youthful souls is not such to a mind like his, accustomed to grander harmonies;—this being a child's whistle to his ear; that the music must rise to a loftier strain, up to Händel, up to Beethoven, up to the thorough-base of the seashore, up to the largeness of astronomy: at last that great heart will hear in the music beats like its own; the waves of melody will wash and float him also, and set him into concert and harmony.

¶ *Bards and Trouveurs.*—The metallic force of primitive words makes the superiority of the remains of the rude ages. It costs the early bard little talent to chant more impressively than the later, more cultivated poets. His advantage is that his words are things, each the lucky sound which described the fact, and we listen to him as we do to the Indian, or the hunter, or miner, each of whom represents his facts as accurately as the cry of the wolf or the eagle tells of the forest or the air they inhabit. The original force, the direct smell of the earth or the sea, is in these ancient poems, the Sagas of the North, the Nibelungen Lied, the songs and ballads of the English and Scotch.

¶ I find or fancy more true poetry, the love of the vast and the ideal, in the Welsh and bardic fragments of Taliessin and his successors, than in many volumes of British Classics. An intrepid magniloquence appears in all the bards, as:—

"The whole ocean flamed as one wound."
King Regnar Lodbrok.

"God himself cannot procure good for the wicked."

Welsh Triad.

¶ A favorable specimen is Taliessin's Invocation of the Wind at the door of Castle Teganwy:—

"Discover thou what it is,—
The strong creature from before the flood,
Without flesh, without bone, without head, without feet,
It will neither be younger nor older than at the beginning;
It has no fear, nor the rude wants of created things.
Great God! how the sea whitens when it comes!
It is in the field, it is in the wood,
Without hand, without foot,
Without age, without season,
It is always of the same age with the ages of ages,
And of equal breadth with the surface of the earth.
It was not born, it sees not,
And is not seen; it does not come when desired;
It has no form, it bears no burden.
For it is void of sin.
It makes no perturbation in the place where God wills it,
On the sea, on the land."

¶ In one of his poems he asks:—

"Is there but one course to the wind?
But one to the water of the sea?
Is there but one spark in the fire of boundless energy?"

¶ He says of his hero, Cunedda,—

"He will assimilate, he will agree with the deep and the shallow."

¶ To another,—

"When I lapse to a sinful word,
May neither you, nor others hear."

¶ Of an enemy,—

¶ "The cauldron of the sea was bordered round by his land, but it would not boil the food of a coward."

¶ To an exile on an island he says,—

¶ "The heavy blue chain of the sea didst thou, O just man, endure."

¶ Another bard in like tone says,—

¶ "I am possessed of songs such as no son of man can repeat; one of them is called the 'Helper'; it will help thee at thy need in sickness, grief, and all adversities. I know a song which I need only to sing when men have loaded me with bonds: when I sing it, my chains fall in pieces and I walk forth at liberty."

¶ The Norsemen have no less faith in poetry and its power, when they describe it thus:—

¶ "Odin spoke everything in rhyme. He and his temple-gods were called song-smiths. He could make his enemies in battle blind or deaf, and their weapons so blunt that they could no more cut than a willow-twig. Odin taught these arts in runes or songs, which are called incantations."

¶ The Crusades brought out the genius of France, in the twelfth century, when Pierre d'Auvergne said,—

¶ "I will sing a new song which resounds in my breast: never was a song good or beautiful which resembled any other."

¶ And Pons de Capdeuil declares,—

¶ "Since the air renews itself and softens, so must my heart renew itself, and what buds in it buds and grows outside of it."

¶ There is in every poem a height which attracts more than other parts, and is best remembered. Thus, in Morte d'Arthur, I remember nothing so well as Sir Gawain's parley with Merlin in his wonderful prison:

¶ "After the disappearance of Merlin from King Arthur's court he was seriously missed, and many knights set out in search of him. Among others was Sir Gawain, who pursued his search till it was time to return to the court. He came into the forest of Broceliande, lamenting as he went along. Presently he heard the voice of one groaning on his right hand; looking that way, he could see nothing save a kind of smoke

which seemed like air, and through which he could not pass; and this impediment made him so wrathful that it deprived him of speech. Presently he heard a voice which said, 'Gawain, Gawain, be not out of heart for everything which must happen will come to pass.' And when he heard the voice thus called him by his right name, he replied, 'Who can this be who hath spoken to me?' 'How,' said the voice, 'Sir Gawain, know you me not? You were wont to know me well, but thus things are interwoven and thus the proverb says true, "Leave the court and the court will leave you." So is it with me. Whilst I served King Arthur, I was well known by you and by other barons, but because I have left the court, I am known no longer, and put in forgetfulness, which I ought not to be if faith reigned in the world.' When Sir Gawain heard the voice which spoke to him thus, he thought it was Merlin, and he answered, 'Sir, certes I ought to know you well, for many times I have heard your words. I pray you appear before me so that I may be able to recognize you.' 'Ah, sir,' said Merlin, 'you will never see me more, and that grieves me, but I cannot remedy it, and when you shall have departed from this place, I shall nevermore speak to you nor to any other person, save only my mistress; for never other person will be able to discover this place for anything which may befall; neither shall I ever go out from hence, for in the world there is no such strong tower as this wherein I am confined; and it is neither of wood, nor of iron, nor of stone, but of air, without anything else; and made by enchantment so strong that it can never be demolished while the world lasts; neither can I go out, nor can any one come in, save she who hath enclosed me here and who keeps me company when it pleaseth her: she cometh when she listeth, for her will is here.' 'How, Merlin, my good friend,' said Sir Gawain, 'are you restrained so strongly that you cannot deliver yourself nor make yourself visible unto me; how can this happen, seeing that you are the wisest man in the world?' 'Rather,' said Merlin, 'the greatest fool; for I well knew that all this would befall me, and I have been fool enough to love another more than myself, for I taught my mistress that whereby she hath imprisoned me in such a manner that none can set me free.' 'Certes, Merlin,' replied Sir Gawain, 'of that I am right sorrowful, and so will King Arthur, my uncle, be, when he shall know it, as one who is making search after you throughout all countries.' 'Well,' said Merlin, 'it must be borne, for never will he see me, nor I him; neither will any one speak with me again after you, it would be vain to attempt it; for you yourself, when you have turned away, will never be able to find the place: but salute for me the king and the queen and all the barons, and tell them of my condition. You will find the king at Carduel in Wales; and when you arrive there you will find there all the companions who departed with you, and who at this day will return. Now then go in the name of God, who will protect and save the King Arthur, and the realm of Logres, and you also, as the best knights who are in the world.' With that Sir Gawain departed joyful and sorrowful; joyful because of what Merlin had assured him should happen to him, and sorrowful that Merlin had thus been lost."

¶ *Morals.*—We are sometimes apprised that there is a mental power and creation more excellent than anything which is commonly called philosophy and literature; that the high poets, that Homer, Milton, Shakspeare, do not fully content us. How rarely they offer us the heavenly bread! The most they have done is to intoxicate us once and again with its taste. They have touched this heaven and retain afterwards some sparkle of it: they betray their belief that such discourse is possible. There is something—our brothers on this or that side of the sea do not know it or own it; the eminent scholars of England, historians and reviewers, romancers and poets included, might deny and blaspheme it,—which is setting us and

them aside and the whole world also, and planting itself. To true poetry we shall sit down as the result and justification of the age in which it appears, and think lightly of histories and statutes. None of your parlor or piano verse, none of your carpet poets, who are content to amuse, will satisfy us. Power, new power, is the good which the soul seeks. The poetic gift we want, as the health and supremacy of man, — not rhymes and sonneteering, not bookmaking and bookselling; surely not cold spying and authorship.

¶ Is not poetry the little chamber in the brain where is generated the explosive force which, by gentle shocks, sets in action the intellectual world? Bring us the bards who shall sing all our old ideas out of our heads, and new ones in; men-making poets; poetry which, like the verses inscribed on Balder's columns in Breidablik, is capable of restoring the dead to life;—poetry like that verse of Saadi, which the angels testified "met the approbation of Allah in Heaven;"—poetry which finds its rhymes and cadences in the rhymes and iterations of Nature, and is the gift to men of new images and symbols, each the ensign and oracle of an age; that shall assimilate men to it, mould itself into religions and mythologies, and impart its quality to centuries;—poetry which tastes the world and reports of it, upbuilding the world again in the thought;—

> "Not with tickling rhymes,
> But high and noble matter, such as flies
> From brains entranced, and filled with ecstasies."

¶ Poetry must be affirmative. It is the piety of the intellect. "Thus saith the Lord," should begin the song. The poet who shall use Nature as his hieroglyphic must have an adequate message to convey thereby. Therefore when we speak of the Poet in any high sense, we are driven to such examples as Zoroaster and Plato, St. John and Menu, with their moral burdens. The Muse shall be the counterpart of Nature, and equally rich. I find her not often in books. We know Nature and figure her exuberant, tranquil, magnificent in her fertility, coherent; so that every creation is omen of every other. She is not proud of the sea, of the stars, of space or time, or man or woman. All her kinds share the attributes of the selectest extremes. But in current literature I do not find her. Literature warps away from life, though at first it seems to bind it. In the world of letters how few commanding oracles! Homer did what he could; Pindar, Æschylus, and the Greek Gnomic poets and the tragedians. Dante was faithful when not carried away by his fierce hatreds. But in so many alcoves of English poetry I can count only nine or ten authors who are still inspirers and lawgivers to their race.

IN rhythm is no manufacture, but a vortex, or musical tornado, which, falling on words and the experience of a learned mind, whirls these materials into the same grand order as planets and moons obey, and seasons, and monsoons.

¶ The supreme value of poetry is to educate us to a height beyond itself, or which it rarely reaches;—the subduing mankind to order and virtue. He is the true Orpheus who writes his ode, not with syllables, but men. "In poetry," said Goethe, "only the really great and pure advance us, and this exists as a second nature, either elevating us to itself, or rejecting us." The poet must let Humanity sit with the Muse in his head, as the charioteer sits with the hero in the Iliad. "Show me," said Sarona in the novel, "one wicked man who has written poetry, and I will show you where his poetry is not poetry; or

rather, I will show you in his poetry no poetry at all."

¶ I have heard that there is a hope which precedes and must precede all science of the visible or the invisible world; and that science is the realization of that hope in either region. I count the genius of Swedenborg and Wordsworth as the agents of a reform in philosophy, the bringing poetry back to Nature,—to the marrying of Nature and mind, undoing the old divorce in which poetry had been famished and false, and Nature had been suspected and pagan. The philosophy which a nation receives, rules its religion, poetry, politics, arts, trades and whole history. A good poem —say Shakspeare's Macbeth, or Hamlet, or the Tempest—goes about the world offering itself to reasonable men, who read it with joy and carry it to their reasonable neighbors. Thus it draws to it the wise and generous souls, confirming their secret thoughts, and, through their sympathy, really publishing itself. It affects the characters of its readers by formulating their opinions and feelings, and inevitably prompting their daily action. If they build ships, they write "Ariel" or "Prospero" or "Ophelia" on the ship's stern, and impart a tenderness and mystery to matters of fact. The ballad and romance work on the hearts of boys, who recite the rhymes to their hoops or their skates if alone, and these heroic songs or lines are remembered and determine many practical choices which they make later. Do you think Burns has had no influence on the life of men and women in Scotland,—has opened no eyes and ears to the face of Nature and the dignity of man and the charm and excellence of woman?

¶ We are a little civil, it must be owned, to Homer and Æschylus, to Dante and Shakspeare, and give them the benefit of the largest interpretation. We must be a little strict also, and ask whether, if we sit down at home, and do not go to Hamlet, Hamlet will come to us? whether we shall find our tragedy written in his,—our hopes, wants, pains, disgraces, described to the life,—and the way opened to the paradise which ever in the best hour beckons us? But our overpraise and idealization of famous masters is not in its origin a poor Boswellism, but an impatience of mediocrity. The praise we now give to our heroes we shall unsay when we make larger demands. How fast we outgrow the books of the nursery,—then those that satisfied our youth. What we once admired as poetry has long since come to be a sound of tin pans; and many of our later books we have outgrown. Perhaps Homer and Milton will be tin pans yet. Better not to be easily pleased. The poet should rejoice if he has taught us to despise his song; if he has so moved us as to lift us,—to open the eye of the intellect to see farther and better.

¶ In proportion as a man's life comes into union with truth, his thoughts approach to a parallelism with the currents of natural laws, so that he easily expresses his meaning by natural symbols, or uses the ecstatic or poetic speech. By successive states of mind all the facts of Nature are for the first time interpreted. In proportion as his life departs from this simplicity, he uses circumlocution,—by many words hoping to suggest what he cannot say. Vexatious to find poets, who are by excellence the thinking and feeling of the world, deficient in truth of intellect and of affection. Then is conscience unfaithful, and thought unwise. To know the merit of Shakspeare, read Faust. I find Faust a little too modern and intelligible. We can find such a fabric at several mills, though a little inferior. Faust abounds in the disagreeable. The vice is prurient, learned, Parisian. In the presence of Jove, Priapus may be allowed as an offset, but here he is an equal hero. The egotism, the wit, is calculated. The book is undeniably written by a master, and stands unhappily related to the whole modern world; but it is a very disagreeable chapter of literature, and accuses the author as well as the times. Shakspeare could no doubt have been disagreeable, had he less genius, and if ugliness had attracted him. In short,

our English nature and genius has made us the worst critics of Goethe,—

"We, who speak the tongue
That Shakspeare spake, the faith and manners hold
Which Milton held."

¶ It is not style or rhymes, or a new image more or less that imports, but sanity; that life should not be mean; that life should be an image in every part beautiful; that the old forgotten splendors of the universe should glow again for us; — that we should lose our wit, but gain our reason. And when life is true to the poles of Nature, the streams of truth will roll through us in song.

THE solid men complain that the idealist leaves out the fundamental facts; the poet complains that the solid men leave out the sky. To every plant there are two powers; one shoots down as rootlet, and one upward as tree.

¶ *Transcendency.* —In a cotillon some persons dance and others await their turn when the music and the figure come to them. In the dance of God there is not one of the chorus but can and will begin to spin, monumental as he now looks, whenever the music and figure reach his place and duty. O celestial Bacchus! drive them mad,—this multitude of vagabonds, hungry for eloquence, hungry for poetry, starving for symbols, perishing for want of electricity to vitalize this too much pasture, and in the long delay indemnifying themselves with the false wine of alcohol, of politics or of money.

¶ Every man may be, and at some time a man is, lifted to a platform whence he looks beyond sense to moral and spiritual truth, and in that mood deals sovereignly with matter, and strings worlds like beads upon his thought. The success with which this is done can alone determine how genuine is the inspiration. The poet is rare because he must be exquisitely vital and sympathetic, and, at the same time, immovably centred. In good society, nay, among the angels in heaven, is not everything spoken in fine parable, and not so servilely as it befell to the sense? All is symbolized. Facts are not foreign, as they seem, but related. Wait a little and we see the return of the remote hyperbolic curve. The solid men complain that the idealist leaves out the fundamental facts; the poet complains that the solid men leave out the sky. To every plant there are two powers; one shoots down as rootlet, and one upward as tree. You must have eyes of science to see in the seed its nodes; you must have the vivacity of the poet to perceive in the thought its futurities. The poet is representative,—whole man, diamond-merchant, symbolizer, emancipator; in him the world projects a scribe's hand and writes the adequate genesis. The nature of things is flowing, a metamorphosis. The free spirit sympathizes not only with the actual form, but with the power or possible forms; but for obvious municipal or parietal uses God has given us a bias or a rest on to-day's forms. Hence the shudder of joy with which in each clear moment we recognize the metamorphosis, because it is always a conquest, a surprise from the heart of things. One would say of the force in the works of Nature, all depends on the battery. If it give one shock, we shall get to the fish form, and stop; if two shocks, to the bird; if three, to the quadruped; if four, to the man. Power of generalizing differences men. The number of successive saltations the nimble thought can make, measures the difference between the highest and lowest of mankind. The habit of saliency, of not pausing but going on, is a sort of importation or domestication of the Divine effort in a

man. After the largest circle has been drawn, a larger can be drawn around it. The problem of the poet is to unite freedom with precision; to give the pleasure of color, and be not less the most powerful of sculptors. Music seems to you sufficient, or the subtle and delicate scent of lavender; but Dante was free imagination,—all wings,—yet he wrote like Euclid. And mark the equality of Shakspeare to the comic, the tender and sweet, and to the grand and terrible. A little more or less skill in whistling is of no account. See those weary pentameter tales of Dryden and others. Turnpike is one thing and blue sky another. Let the poet, of all men, stop with his inspiration. The inexorable rule in the muses' court, *either inspiration or silence*, compels the bard to report only his supreme moments. It teaches the enormous force of a few words, and in proportion to the inspiration checks loquacity. Much that we call poetry is but polite verse. The high poetry which shall thrill and agitate mankind, restore youth and health, dissipate the dreams under which men reel and stagger, and bring in the new thoughts, the sanity and heroic aims of nations, is deeper hid and longer postponed than was America or Australia, or the finding of steam or of the galvanic battery. We must not conclude against poetry from the defects of poets. They are, in our experience, men of every degree of skill,—some of them only once or twice receivers of an inspiration, and presently falling back on a low life. The drop of *ichor* that tingles in their veins has not yet refined their blood and cannot lift the whole man to the digestion and function of ichor,—that is, to godlike nature. Time will be when ichor shall be their blood, when what are now glimpses and aspirations shall be the routine of the day. Yet even partial ascents to poetry and ideas are forerunners, and announce the dawn. In the mire of the sensual life, their religion, their poets, their admiration of heroes and benefactors, even their novel and newspaper, nay, their superstitions also, are hosts of ideals,—a cordage of ropes that hold them up out of the slough. Poetry is inestimable as a lonely faith, a lonely protest in the uproar of atheism.

¶ But so many men are ill-born or ill-bred,—the brains are so marred, so imperfectly formed, unheroically, brains of the sons of fallen men, that the doctrine is imperfectly received. One man sees a spark or shimmer of the truth and reports it, and his saying becomes a legend or golden proverb for ages, and other men report as much, but none wholly and well. Poems!—we have no poem. Whenever that angel shall be organized and appear on earth, the Iliad will be reckoned a poor ballad-grinding. I doubt never the riches of Nature, the gifts of the future, the immense wealth of the mind. O yes, poets we shall have, mythology, symbols, religion, of our own. We too shall know how to take up all this industry and empire, this Western civilization, into thought, as easily as men did when arts were few; but not by holding it high, but by holding it low. The intellect uses and is not used,—uses London and Paris and Berlin, East and West, to its end. The only heart that can help us is one that draws, not from our society, but from itself, a counterpoise to society. What if we find partiality and meanness in us? The grandeur of our life exists in spite of us,—all over and under and within us, in what of us is inevitable and above our control. Men are facts as well as persons, and the involuntary part of their life is so much as to fill the mind and leave them no countenance to say aught of what is so trivial as their selfish thinking and doing. Sooner or later that which is now life shall be poetry, and every fair and manly trait shall add a richer strain to the song.

SOCIAL AIMS

MUCH ill-natured criticism has been directed on American manners. I do not think it is to be resented. Rather, if we are wise, we shall listen and mend. Our critics will then be our best friends, though they did not mean it. But in every sense the subject of manners has a constant interest to thoughtful persons. Who does not delight in fine manners? Their charm cannot be predicted or overstated. 'T is perpetual promise of more than can be fulfilled. It is music and sculpture and picture to many who do not pretend to appreciation of those arts. It is even true that grace is more beautiful than beauty. Yet how impossible to overcome the obstacle of an unlucky temperament and acquire good manners, unless by living with the well-bred from the start; and this makes the value of wise forethought to give ourselves and our children as much as possible the habit of cultivated society.

THE incomparable satisfaction of a society in which everything can be safely said, in which a wise freedom, an ideal republic of sense, simplicity, knowledge and thorough good meaning abide,—doubles the value of life.

¶ 'T is an inestimable hint that I owe to a few persons of fine manners, that they make behavior the very first sign of force,—behavior, and not performance, or talent, or, much less, wealth. Whilst almost everybody has a supplicating eye turned on events and things and other persons, a few natures are central and forever unfold, and these alone charm us. He whose word or deed you cannot predict, who answers you without any supplication in his eye, who draws his determination from within, and draws it instantly,—that man rules.

¶ The staple figure in novels is the man of aplomb, who sits, among the young aspirants and desperates, quite sure and compact, and, never sharing their affections or debilities, hurls his word like a bullet when occasion requires, knows his way and carries his points. They may scream or applaud, he is never engaged or heated. Napoleon is the type of this class in modern history; Byron's heroes in poetry. But we for the most part are all drawn into the *charivari;* we chide, lament, cavil and recriminate.

¶ I think Hans Andersen's story of the cobweb cloth woven so fine that it was invisible — woven for the king's garment—must mean manners, which do really clothe a princely nature. Such a one can well go in a blanket, if he would. In the gymnasium or on the sea-beach his superiority does not leave him. But he who has not this fine garment of behavior is studious of dress, and then not less of house and furniture and pictures and gardens, in all which he hopes to lie *perdu,* and not be exposed.

¶ "Manners are stronger than laws." Their vast convenience I must always admire. The perfect defence and isolation which they effect makes an insuperable protection. Though the person so clothed wrestle with you, or swim with you, lodge in the same chamber, eat at the same table, he is yet a thousand miles off, and can at any moment finish with you. Manners seem to say, *You are you, and I am I.* In the most delicate natures, fine temperament and culture build this impassable wall. Balzac finely said: "Kings themselves cannot force the exquisite politeness of distance to capitulate, hid behind its shield of bronze."

¶ Nature values manners. See how she has prepared for them. Who teaches manners of majesty, of frankness, of grace, of humility,—who but the adoring aunts and cousins that surround a young child? The babe meets such courting and flattery as only kings receive when adult; and, trying experiments, and at perfect leisure with these posture-masters and flatterers all day, he throws himself into all the attitudes that correspond to theirs. Are they humble? he is composed. Are they eager? he is nonchalant. Are they encroaching? he is dignified and inexorable. And this scene is daily repeated in hovels as well as in high houses.

¶ Nature is the best posture-master. An awkward man is graceful when asleep, or when hard at work, or agreeably amused. The attitudes of children are gentle, persuasive, royal, in their games and in their house-talk and in the street, before they have learned to cringe. 'T is impossible but thought disposes the limbs and the walk, and is masterly or secondary. No art can contravene it or conceal it. Give me a thought, and my hands and legs and voice and face will all go right. And we are awkward for want of thought. The inspiration is scanty, and does not arrive at the extremities.

¶ It is a commonplace of romances to show the ungainly manners of the pedant who has lived too long in college. Intellectual men pass for vulgar, and are timid and heavy with the elegant. But if the elegant are also intellectual, instantly the hesitating scholar is inspired, transformed, and exhibits the best style of manners. An intellectual man, though of feeble spirit, is instantly reinforced by being put into the company of scholars, and, to the surprise of everybody, becomes a lawgiver. We think a man unable and desponding. It is only that he is misplaced. Put him with new companions, and they will find in him excellent qualities, unsuspected accomplishments and the joy of life. 'T is a great point in a gallery, how you hang pictures; and not less in society, how you seat your party. The circumstance of circumstance is timing and placing. When a man meets his accurate mate, society begins, and life is delicious.

¶ What happiness they give,—what ties they form! Whilst one man by his manners pins me to the wall, with another I walk among the stars. One man can, by his voice, lead the cheer of a regiment; another will have no following. Nature made us all intelligent of these signs, for our safety and our happiness. Whilst certain faces are illumined with intelligence, decorated with invitation, others are marked with warnings: certain voices are hoarse and truculent; sometimes they even bark. There is the same difference between heavy and genial manners as between the perceptions of octogenarians and those of young girls who see everything in the twinkling of an eye.

¶ Manners are the revealers of secrets, the betrayers of any disproportion or want of symmetry in mind and character. It is the law of our constitution that every change in our experience instantly indicates itself on our countenance and carriage, as the lapse of time tells itself on the face of a clock. We may be too obtuse to read it, but the record is there. Some men may be obtuse to read it, but some men are not obtuse and do read it. In Borrow's Lavengro, the gypsy instantly detects, by his companion's face and behavior, that some good fortune has befallen him, and that he has money. We say, in these days, that credit is to be abolished in trade; is it? When a stranger comes to buy goods of you, do you not look in his face and answer according to what you read there? Credit is to be abolished? Can you abolish faces and character, of which credit is the reflection? As long as men are born babes they will live on credit for the first fourteen or eighteen years of their life. Every innocent man has in his countenance a promise to pay, and hence credit. Less credit will there be? You are mistaken. There will always be more and more. Character *must* be trusted; and just in proportion to the morality of a people

will be the expansion of the credit system.

¶ There is even a little rule of prudence for the young experimenter which Dr. Franklin omitted to set down, yet which the youth may find useful,—Do not go to ask your debtor the payment of a debt on the day when you have no other resource. He will learn by your air and tone how it is with you, and will treat you as a beggar. But work and starve a little longer. Wait till your affairs go better and you have other means at hand; you will then ask in a different tone, and he will treat your claim with entire respect.

¶ Now we all wish to be graceful, and do justice to ourselves by our manners; but youth in America is wont to be poor and hurried, not at ease, or not in society where high behavior could be taught. But the sentiment of honor and the wish to serve make all our pains superfluous. Life is not so short but that there is always time enough for courtesy. Self-command is the main elegance. "Keep cool, and you command everybody," said Saint-Just; and the wily old Talleyrand would still say, *Surtout, messieurs, pas de zêle,*—"Above all, gentlemen, no heat."

¶ Why have you statues in your hall, but to teach you that, when the door-bell rings, you shall sit like them. "Eat at your table as you would eat at the table of the king," said Confucius. It is an excellent custom of the Quakers, if only for a school of manners,—the silent prayer before meals. It has the effect to stop mirth, and introduce a moment of reflection. After the pause, all resume their usual intercourse from a vantage-ground. What a check to the violent manners which sometimes come to the table,—of wrath, and whining, and heat in trifles!

¶ 'T is a rule of manners to avoid exaggeration. A lady loses as soon as she admires too easily and too much. In man or woman, the face and the person lose power when they are on the strain to express admiration. A man makes his inferiors his superiors by heat. Why need you, who are not a gossip, talk as a gossip, and tell eagerly what the neighbors or the journals say? State your opinion without apology. The attitude is the main point, assuring your companion that, come good news or come bad, you remain in good heart and good mind, which is the best news you can possibly communicate. Self-control is the rule. You have in you there a noisy, sensual savage, which you are to keep down, and turn all his strength to beauty. For example, what a seneschal and detective is laughter! It seems to require several generations of education to train a squeaking or a shouting habit out of a man. Sometimes, when in almost all expressions the Choctaw and the slave have been worked out of him, a coarse nature still betrays itself in his contemptible squeals of joy. It is necessary for the purification of drawing-rooms that these entertaining explosions should be under strict control. Lord Chesterfield had early made this discovery, for he says, "I am sure that since I had the use of my reason, no human being has ever heard me laugh." I know that there go two to this game, and, in the presence of certain formidable wits, savage nature must sometimes rush out in some disorder.

IT is very certain that sincere and happy conversation doubles our powers; that in the effort to unfold our thought to a friend we make it clearer to ourselves.

¶ To pass to an allied topic, one word or two in regard to dress, in which

our civilization instantly shows itself. No nation is dressed with more good sense than ours. And everybody sees certain moral benefit in it. When the young European emigrant, after a summer's labor, puts on for the first time a new coat, he puts on much more. His good and becoming clothes put him on thinking that he must behave like people who are so dressed; and silently and steadily his behavior mends. But quite another class of our own youth I should remind, of dress in general, that some people need it and others need it not. Thus a king or a general does not need a fine coat, and a commanding person may save himself all solicitude on that point. There are always slovens in State Street or Wall Street, who are not less considered. If a man have manners and talent he may dress roughly and carelessly. It is only when mind and character slumber that the dress can be seen. If the intellect were always awake, and every noble sentiment, the man might go in huckaback or mats, and his dress would be admired and imitated. Remember George Herbert's maxim, "This coat with my discretion will be brave." If, however, a man has not firm nerves and has keen sensibility, it is perhaps a wise economy to go to a good shop and dress himself irreproachably. He can then dismiss all care from his mind, and may easily find that performance an addition of confidence, a fortification that turns the scale in social encounters, and allows him to go gayly into conversations where else he had been dry and embarrassed. I am not ignorant,—I have heard with admiring submission the experience of the lady who declared that "the sense of being perfectly well dressed gives a feeling of inward tranquillity which religion is powerless to bestow."

LIFE is not so short but that there is always time enough for courtesy. Self-command is the main elegance.

¶ Thus much for manners: but we are not content with pantomime; we say, This is only for the eyes. We want real relations of the mind and the heart; we want friendship; we want knowledge; we want virtue; a more inward existence to read the history of each other. Welfare requires one or two companions of intelligence, probity and grace, to wear out life with,—persons with whom we can speak a few reasonable words every day, by whom we can measure ourselves, and who shall hold us fast to good sense and virtue; and these we are always in search of. He must be inestimable to us to whom we can say what we cannot say to ourselves. Yet now and then we say things to our mates, or hear things from them, which seem to put it out of the power of the parties to be strangers again. "Either death or a friend," is a Persian proverb. I suppose I give the experience of many when I give my own. A few times in my life it has happened to me to meet persons of so good a nature and so good breeding that every topic was open and discussed without possibility of offence,—persons who could not be shocked. One of my friends said in speaking of certain associates, "There is not one of them but I can offend at any moment." But to the company I am now considering, were no terrors, no vulgarity. All topics were broached, —life, love, marriage, sex, hatred, suicide, magic, theism, art, poetry, religion, myself, thyself, all selves, and whatever else, with a security and vivacity which belonged to the nobility of the parties and to their brave truth. The life of these persons was conducted in the same

calm and affirmative manner as their discourse. Life with them was an experiment continually varied, full of results, full of grandeur, and by no means the hot and hurried business which passes in the world. The delight in good company, in pure, brilliant, social atmosphere; the incomparable satisfaction of a society in which everything can be safely said, in which every member returns a true echo, in which a wise freedom, an ideal republic of sense, simplicity, knowledge and thorough good meaning abide,—doubles the value of life. It is this that justifies to each the jealousy with which the doors are kept. Do not look sourly at the set or the club which does not choose you. Every highly organized person knows the value of the social barriers, since the best society has often been spoiled to him by the intrusion of bad companions. He of all men would keep the right of choice sacred, and feel that the exclusions are in the interest of the admissions, though they happen at this moment to thwart his wishes.

WHILST one man by his manners pins me to the wall, with another I walk among the stars!

¶ The hunger for company is keen, but it must be discriminating, and must be economized. 'T is a defect in our manners that they have not yet reached the prescribing a limit to visits. That every well-dressed lady or gentleman should be at liberty to exceed ten minutes in his or her call on serious people, shows a civilization still rude. A universal etiquette should fix an iron limit after which a moment should not be allowed without explicit leave granted on request of either the giver or receiver of the visit. There is inconvenience in such strictness, but vast inconvenience in the want of it. To trespass on a public servant is to trespass on a nation's time. Yet presidents of the United States are afflicted by rude Western and Southern gossips (I hope it is only by them) until the gossip's immeasurable legs are tired of sitting; then he strides out and the nation is relieved.

¶ It is very certain that sincere and happy conversation doubles our powers; that in the effort to unfold our thought to a friend we make it clearer to ourselves, and surround it with illustrations that help and delight us. It may happen that each hears from the other a better wisdom than any one else will ever hear from either. But these ties are taken care of by Providence to each of us. A wise man once said to me that "all whom he knew, met":—meaning that he need not take pains to introduce the persons whom he valued to each other: they were sure to be drawn together as by gravitation. The soul of a man must be the servant of another. The true friend must have an attraction to whatever virtue is in us. Our chief want in life,—is it not somebody who can make us do what we can? And we are easily great with the loved and honored associate. We come out of our eggshell existence and see the great dome arching over us; see the zenith above and the nadir under us.

¶ Speech is power: speech is to persuade, to convert, to compel. It is to bring another out of his bad sense into your good sense. You are to be missionary and carrier of all that is good and noble. Virtues speak to virtues, vices to vices,—each to their own kind in the people with whom we deal. If you are suspiciously and dryly on your guard, so is he or she. If you rise to frankness and generosity, they will respect it now or later.

¶ In this art of conversation, Woman, if not the queen and victor, is the lawgiver. If every one recalled his experiences, he might find the best in the speech of superior women;—which was better than song, and carried ingenuity, character, wise counsel and affection, as easily as the wit with which it was adorned. They are not only wise themselves, they make us wise. No one can be a master in conversation who has not learned much from women; their presence and inspiration are essential to its success. Steele said of his mistress, that "to have loved her was a liberal education." Shenstone gave no bad account of this influence in his description of the French woman: "There is a quality in which no woman in the world can compete with her,—it is the power of intellectual irritation. She will draw wit out of a fool. She strikes with such address the chords of self-love, that she gives unexpected vigor and agility to fancy, and electrifies a body that appeared non-electric." Coleridge esteems cultivated women as the depositaries and guardians of "English undefiled"; and Luther commends that accomplishment of "pure German speech" of his wife.

¶ Madame de Staël, by the unanimous consent of all who knew her, was the most extraordinary converser that was known in her time, and it was a time full of eminent men and women; she knew all distinguished persons in letters or society in England, Germany and Italy, as well as in France; though she said, with characteristic nationality, "Conversation, like talent, exists only in France." Madame de Staël valued nothing but conversation. When they showed her the beautiful Lake Leman, she exclaimed, "O for the gutter of the Rue de Bac!" the street in Paris in which her house stood. And she said one day, seriously, to M. Molé, "If it were not for respect to human opinions, I would not open my window to see the Bay of Naples for the first time, whilst I would go five hundred leagues to talk with a man of genius whom I had not seen." Sainte-Beuve tells us of the privileged circle at Coppet, that after making an excursion one day, the party returned in two coaches from Chambéry to Aix, on the way to Coppet. The first coach had many rueful accidents to relate,—a terrific thunder-storm, shocking roads, and danger and gloom to the whole company. The party in the second coach, on arriving, heard this story with surprise;—of thunder-storm, of steeps, of mud, of danger, they knew nothing; no, they had forgotten earth, and breathed a purer air: such a conversation between Madame de Staël and Madame Récamier and Benjamin Constant and Schlegel! they were all in a state of delight. The intoxication of the conversation had made them insensible to all notice of weather or rough roads. Madame de Tessé said, "If I were Queen, I should command Madame de Staël to talk to me every day." Conversation fills all gaps, supplies all deficiencies. What a good trait is that recorded of Madame de Maintenon, that, during dinner, the servant slipped to her side, "Please, madame, one anecdote more, for there is no roast to-day."

¶ Politics, war, party, luxury, avarice, fashion, are all asses with loaded panniers to serve the kitchen of Intellect, the king. There is nothing that does not pass into lever or weapon.

¶ And yet there are trials enough of nerve and character, brave choices enough of taking the part of truth and of the oppressed against the oppressor, in privatest circles. A right speech is not well to be distinguished from action. Courage to ask questions; courage to expose our ignorance. The great gain is, not to shine, not to conquer your companion,—then you learn nothing but conceit,—but to find a companion who knows what you do not; to tilt with him and be overthrown, horse and foot, with utter destruction of all your logic and learning. There is a defeat that is useful. Then you can see the real and the counterfeit, and will never accept the counterfeit again. You will adopt the art of war that has defeated you. You will ride to battle horsed on the very logic which you

found irresistible. You will accept the fertile truth, instead of the solemn customary lie.

¶ Let Nature bear the expense. The attitude, the tone, is all. Let our eyes not look away, but meet. Let us not look east and west for materials of conversation, but rest in presence and unity. A just feeling will fast enough supply fuel for discourse, if speaking be more grateful than silence. When people come to see us, we foolishly prattle, lest we be inhospitable. But things said for conversation are chalk eggs. Don't *say* things. What you *are* stands over you the while, and thunders so that I cannot hear what you say to the contrary. A lady of my acquaintance said, "I don't care so much for what they say as I do for what makes them say it."

¶ The main point is to throw yourself on the truth, and say, with Newton, "There's no contending against facts." When Molyneux fancied that the observations of the nutation of the earth's axis destroyed Newton's theory of gravitation, he tried to break it softly to Sir Isaac, who only answered, "It may be so, there 's no arguing against facts and experiments."

¶ But there are people who cannot be cultivated,—people on whom speech makes no impression; swainish, morose people, who must be kept down and quieted as you would those who are a little tipsy; others, who are not only swainish, but are prompt to take oath that swainishness is the only culture; and though their odd wit may have some salt for you, your friends would not relish it. Bolt these out. And I have seen a man of genius who made me think that if other men were like him coöperation were impossible. Must we always talk for victory, and never once for truth, for comfort, and joy? Here is centrality and penetration, strong understanding, and the higher gifts, the insight of the real, or from the real, and the moral rectitude which belongs to it: but all this and all his resources of wit and invention are lost to me in every experiment that I make to hold intercourse with his mind; always some weary, captious paradox to fight you with, and the time and temper wasted. And beware of jokes; too much temperance cannot be used: inestimable for sauce, but corrupting for food, we go away hollow and ashamed. As soon as the company give in to this enjoyment, we shall have no Olympus. True wit never made us laugh. Mahomet seems to have borrowed by anticipation of several centuries a leaf from the mind of Swedenborg, when he wrote in the Koran:—

¶ "On the day of resurrection, those who have indulged in ridicule will be called to the door of Paradise, and have it shut in their faces when they reach it. Again, on their turning back, they will be called to another door, and again, on reaching it, will see it closed against them; and so on, *ad infinitum*, without end."

¶ Shun the negative side. Never worry people with your contritions, nor with dismal views of politics or society. Never name sickness: even if you could trust yourself on that perilous topic, beware of unmuzzling a valetudinarian, who will soon give you your fill of it.

¶ The law of the table is Beauty,—a respect to the common soul of all the guests. Everything is unseasonable which is private to two or three or any portion of the company. Tact never violates for a moment this law; never intrudes the orders of the house, the vices of the absent, or a tariff of expenses, or professional privacies; as we say, we never "talk shop" before company. Lovers abstain from caresses and haters from insults whilst they sit in one parlor with common friends.

¶ Stay at home in your mind. Don't recite other people's opinions. See how it lies there in you; and if there is no counsel, offer none. What we want is not your activity or interference with your mind, but your content to be a vehicle of the simple truth. The way to have large occasional views, as in a political or social crisis, is to have large habitual views. When men consult you,

it is not that they wish you to stand tiptoe and pump your brains, but to apply your habitual view, your wisdom, to the present question, forbearing all pedantries and the very name of argument; for in good conversation parties don't speak to the words, but to the meanings of each other.

¶ Manners first, then conversation. Later, we see that as life was not in manners, so it is not in talk. Manners are external; talk is occasional; these require certain material conditions, human labor for food, clothes, house, tools and, in short, plenty and ease, — since only so can certain finer and finest powers appear and expand. In a whole nation of Hottentots there shall not be one valuable man, —valuable out of his tribe. In every million of Europeans or of Americans there shall be thousands who would be valuable on any spot on the globe.

IF every one recalled his experiences, he might find the best in the speech of superior women. They are not only wise themselves, they make us wise. No one can be a master in conversation who has not learned much from women; their presence and inspiration are essential to its success.

¶ The consideration the rich possess in all societies is not without meaning or right. It is the approval given by the human understanding to the act of creating value by knowledge and labor. It is the sense of every human being that man should have this dominion of Nature, should arm himself with tools and force the elements to drudge for him and give him power. Every one must seek to secure his independence; but he need not be rich. The old Confucius in China admitted the benefit, but stated the limitation: "If the search for riches were sure to be successful, though I should become a groom with whip in hand to get them, I will do so. As the search may not be successful, I will follow after that which I love." There is in America a general conviction in the minds of all mature men, that every young man of good faculty and good habits can by perseverance attain to an adequate estate; if he have a turn for business, and a quick eye for the opportunities which are always offering for investment, he can come to wealth, and in such good season as to enjoy as well as transmit it.

¶ Every human society wants to be officered by a best class, who shall be masters instructed in all the great arts of life; shall be wise, temperate, brave, public men, adorned with dignity and accomplishments. Every country wishes this, and each has taken its own method to secure such service to the state. In Europe, ancient and modern, it has been attempted to secure the existence of a superior class by hereditary nobility, with estates transmitted by primogeniture and entail. But in the last age, this system has been on its trial, and the verdict of mankind is pretty nearly pronounced. That method secured permanence of families, firmness of customs, a certain external culture and good taste; gratified the ear with preserving historic names: but the heroic father did not surely have heroic sons, and still less surely heroic grandsons; wealth and ease corrupted the race.

¶ In America, the necessity of clearing the forest, laying out town and street, and building every house and barn and fence, then church and townhouse, exhausted such means as the Pilgrims brought, and made the whole population poor; and the like necessity is still found in each new settlement in the Territories. These needs gave their character to the public debates in every village and state. I have been often impressed at our country town-meetings with the accumulated virility, in each

village, of five or six or eight or ten men, who speak so well, and so easily handle the affairs of the town. I often hear the business of a little town (with which I am most familiar) discussed with a clearness and thoroughness, and with a generosity too, that would have satisfied me had it been in one of the larger capitals. I am sure each one of my readers has a parallel experience. And every one knows that in every town or city is always to be found a certain number of public-spirited men who perform, unpaid, a great amount of hard work in the interest of the churches, of schools, of public grounds, works of taste and refinement. And as in civil duties, so in social power and duties. Our gentlemen of the old school, that is, of the school of Washington, Adams and Hamilton, were bred after English types, and that style of breeding furnished fine examples in the last generation; but, though some of us have seen such, I doubt they are all gone. But Nature is not poorer to-day. With all our haste, and slipshod ways, and flippant self-assertion, I have seen examples of new grace and power in address that honor the country. It was my fortune not long ago, with my eyes directed on this subject, to fall in with an American to be proud of. I said never was such force, good meaning, good sense, good action, combined with such domestic lovely behavior, such modesty and persistent preference for others. Wherever he moved, he was the benefactor. It is of course that he should ride well, shoot well, sail well, keep house well, administer affairs well; but he was the best talker, also, in the company: what with a perpetual practical wisdom, with an eye always to the working of the thing, what with the multitude and distinction of his facts (and one detected continually that he had a hand in everything that has been done), and in the temperance with which he parried all offence and opened the eyes of the person he talked with without contradicting him. Yet I said to myself, How little this man suspects, with his sympathy for men and his respect for lettered and scientific people, that he is not likely, in any company, to meet a man superior to himself. And I think this is a good country that can bear such a creature as he is.

THERE is in America a general conviction that every young man can attain to an adequate estate; if he have a quick eye for the opportunities which are always offering for investment, he can come to wealth, and in such good season as to enjoy as well as transmit it.

¶ The young men in America at this moment take little thought of what men in England are thinking or doing. That is the point which decides the welfare of a people; *which way does it look?* If to any other people, it is not well with them. If occupied in its own affairs and thoughts and men, with a heat which excludes almost the notice of any other people,—as the Jews, the Greeks, the Persians, the Romans, the Arabians, the French, the English, at their best times have been,—they are sublime; and we know that in this abstraction they are executing excellent work. Amidst the calamities which war has brought on our country this one benefit has accrued,—that our eyes are withdrawn from England, withdrawn from France, and look homeward. We have come to feel that "by ourselves our safety must be bought;" to know the vast resources of the continent, the good will that is in the people, their conviction of the great moral advantages of freedom, social equality, education and religious culture, and their determination to hold these fast, and, by them, to hold fast the country and penetrate

every square mile of it with this American civilization.

¶ The consolation and happy moment of life, atoning for all short-comings, is sentiment; a flame of affection or delight in the heart, burning up suddenly for its object;—as the love of the mother for her child; of the child for its mate; of the youth for his friend; of the scholar for his pursuit; of the boy for sea-life, or for painting, or in the passion for his country; or in the tender-hearted philanthropist to spend and be spent for some romantic charity, as Howard for the prisoner, or John Brown for the slave. No matter what the object is, so it be good, this flame of desire makes life sweet and tolerable. It reinforces the heart that feels it, makes all its acts and words gracious and interesting. Now society in towns is infested by persons who, seeing that the sentiments please, counterfeit the expression of them. These we call sentimentalists,—talkers who mistake the description for the thing, saying for having. They have, they tell you, an intense love of Nature; poetry,—O, they adore poetry,—and roses, and the moon, and the cavalry regiment, and the governor; they love liberty, "dear liberty!" they worship virtue, "dear virtue!" Yes, they adopt whatever merit is in good repute, and almost make it hateful with their praise. The warmer their expressions, the colder we feel; we shiver with cold. A little experience acquaints us with the unconvertibility of the sentimentalist, the soul that is lost by mimicking soul. Cure the drunkard, heal the insane, mollify the homicide, civilize the Pawnee, but what lessons can be devised for the debauchee of sentiment? Was ever one converted? The innocence and ignorance of the patient is the first difficulty; he believes his disease is blooming health. A rough realist or a phalanx of realists would be prescribed; but that is like proposing to mend your bad road with diamonds. Then poverty, famine, war, imprisonment, might be tried. Another cure would be to fight fire with fire, to match a sentimentalist with a sentimentalist. I think each might begin to suspect that something was wrong.

¶ Would we codify the laws that should reign in households, and whose daily transgression annoys and mortifies us and degrades our household life, we must learn to adorn every day with sacrifices. Good manners are made up of petty sacrifices. Temperance, courage, love, are made up of the same jewels. Listen to every prompting of honor. "As soon as sacrifice becomes a duty and necessity to the man, I see no limit to the horizon which opens before me."

¶ Of course those people, and no others, interest us, who believe in their thought, who are absorbed, if you please to say so, in their own dream. They only can give the key and leading to better society: those who delight in each other only because both delight in the eternal laws; who forgive nothing to each other; who, by their joy and homage to these, are made incapable of conceit, which destroys almost all the fine wits. Any other affection between men than this geometric one of relation to the same thing, is a mere mush of materialism.

¶ These are the bases of civil and polite society; namely, manners, conversation, lucrative labor and public action; whether political, or in the leading of social institutions. We have much to regret, much to mend, in our society; but I believe that with all liberal and hopeful men there is a firm faith in the beneficent results which we really enjoy; that intelligence, manly enterprise, good education, virtuous life and elegant manners have been and are found here, and, we hope, in the next generation will still more abound.

ELOQUENCE

I DO not know any kind of history, except the event of a battle, to which people listen with more interest than to any anecdote of eloquence; and the wise think it better than a battle. It is a triumph of pure power, and it has a beautiful and prodigious surprise in it. For all can see and understand the means by which a battle is gained: they count the armies, they see the cannon, the musketry, the cavalry, and the character and advantages of the ground, so that the result is often predicted by the observer with great certainty before the charge is sounded. Not so in a court of law, or in a legislature. Who knows before the debate begins what the preparation, or what she means are of the combatants? The facts, the reasons, the logic,—above all, the flame of passion and the continuous energy of will which is presently to be let loose on this bench of judges, or on this miscellaneous assembly gathered from the streets,—all are invisible and unknown. Indeed, much power is to be exhibited which is not yet called into existence, but is to be suggested on the spot by the unexpected turn things may take,—at the appearance of new evidence, or by the exhibition of an unlooked-for bias in the judges or in the audience. It is eminently the art which only flourishes in free countries. It is an old proverb that "Every people has its prophet;" and every class of the people has. Our community runs through a long scale of mental power, from the highest refinement to the borders of savage ignorance and rudeness. There are not only the wants of the intellectual and learned and poetic men and women to be met, but also the vast interests of property, public and private, of mining, of manufactures, of trade, of railroads, etc. These must have their advocates of each improvement and each interest. Then the political questions, which agitate millions, find or form a class of men by nature and habit fit to discuss and deal with these measures, and make them intelligible and acceptable to the electors. So of education, of art, of philanthropy.

IF I should make the shortest list of the qualifications of the orator, I should begin with manliness; *and perhaps it means here presence of mind.*

¶ Eloquence shows the power and possibility of man. There is one of whom we took no note, but on a certain occasion it appears that he has a secret virtue never suspected,—that he can paint what has occurred and what must occur, with such clearness to a company, as if they saw it done before their eyes. By leading their thought he leads their will, and can make them do gladly what an hour ago they would not believe that they could be led to do at all: he makes them glad or angry or penitent at his pleasure; of enemies makes friends, and fills desponding men with hope and joy. After Sheridan's speech in the trial of Warren Hastings, Mr. Pitt moved an adjournment, that the House might recover from the overpowering effect of Sheridan's oratory. Then recall the delight that sudden eloquence gives,—the surprise that the moment is so rich. The orator is the physician. Whether he speaks in the Capitol or on a cart, he is the benefactor that lifts men above themselves,

THE LIBRARY
COLBY JUNIOR COLLEGE
NEW LONDON, N. H.

and creates a higher appetite than he satisfies. The orator is he whom every man is seeking when he goes into the courts, into the conventions, into any popular assembly,—though often disappointed, yet never giving over the hope. He finds himself perhaps in the Senate, when the forest has cast out some wild, black-browed bantling to show the same energy in the crowd of officials which he had learned in driving cattle to the hills, or in scrambling through thickets in a winter forest, or through the swamp and river for his game. In the folds of his brow, in the majesty of his mien, Nature has marked her son; and in that artificial and perhaps unworthy place and company shall remind you of the lessons taught him in earlier days by the torrent in the gloom of the pine-woods, when he was the companion of the mountain cattle, of jays and foxes, and a hunter of the bear. Or you may find him in some lowly Bethel, by the seaside, where a hard-featured, scarred and wrinkled Methodist becomes the poet of the sailor and the fisherman, whilst he pours out the abundant streams of his thought through a language all glittering and fiery with imagination; a man who never knew the looking-glass or the critic; a man whom college drill or patronage never made, and whom praise cannot spoil,—a man who conquers his audience by infusing his soul into them, and speaks by the right of being the person in the assembly who has the most to say, and so makes all other speakers appear little and cowardly before his face. For the time, his exceeding life throws all other gifts into shade, —philosophy speculating on its own breath, taste, learning and all,—and yet how every listener gladly consents to be nothing in his presence, and to share this surprising emanation, and be steeped and ennobled in the new wine of this eloquence! It instructs in the power of man over men; that a man is a mover; to the extent of his being, a power; and, in contrast with the efficiency he suggests, our actual life and society appears a dormitory. Who can wonder at its influence on young and ardent minds? Uncommon boys follow uncommon men, and I think every one of us can remember when our first experiences made us for a time the victim and worshipper of the first master of this art whom we happened to hear in the courthouse or in the caucus.

THE orator must command the whole scale of the language, from the most elegant to the most low and vile. Every one has felt how superior in force is the language of the street to that of the academy. The street must be one of his schools.

¶ We reckon the bar, the senate, journalism and the pulpit, peaceful professions; but you cannot escape the demand for courage in these, and certainly there is no true orator who is not a hero. His attitude in the rostrum, on the platform, requires that he counterbalance his auditory. He is challenger, and must answer all comers. The orator must ever stand with forward foot, in the attitude of advancing. His speech must be just ahead of the assembly, ahead of the whole human race, or it is superfluous. His speech is not to be distinguished from action. It is the electricity of action. It is action, as the general's word of command or chart of battle is action. I must feel that the speaker compromises himself to his auditory, comes for something,—it is a cry on the perilous edge of the fight,—or let him be silent. You go to a town-meeting where the people are called to some disagreeable duty, such as, for example, often occurred during the war, at the occasion of a new draft. They come unwillingly;

they have spent their money once or twice very freely. They have sent their best men; the young and ardent, those of a martial temper, went at the first draft, or the second, and it is not easy to see who else can be spared or can be induced to go. The silence and coldness after the meeting is opened and the purpose of it stated, are not encouraging. When a good man rises in the cold and malicious assembly, you think, Well, sir, it would be more prudent to be silent; why not rest, sir, on your good record? Nobody doubts your talent and power, but for the present business, we know all about it, and are tired of being pushed into patriotism by people who stay at home. But he, taking no counsel of past things but only of the inspiration of his to-day's feeling, surprises them with his tidings, with his better knowledge, his larger view, his steady gaze at the new and future event whereof they had not thought, and they are interested like so many children, and carried off out of all recollection of their malignant considerations, and he gains his victory by prophecy, where they expected repetition. He knew very well beforehand that they were looking behind and that he was looking ahead, and therefore it was wise to speak. Then the observer says, What a godsend is this manner of man to a town! and he, what a faculty! He is put together like a Waltham watch, or like a locomotive just finished at the Tredegar works.

THE speech of the man in the street is invariably strong. I believe it to be true that when any orator rises to any height of thought or of passion he comes down to a language level with the ear of all his audience.

¶ No act indicates more universal health than eloquence. The special ingredients of this force are clear perceptions; memory; power of statement; logic; imagination, or the skill to clothe your thought in natural images; passion, which is the *heat;* and then a grand will, which, when legitimate and abiding, we call *character,* the height of manhood. As soon as a man shows rare power of expression, like Chatham, Erskine, Patrick Henry, Webster, or Phillips, all the great interests, whether of state or of property, crowd to him to be their spokesman, so that he is at once a potentate, a ruler of men. A worthy gentleman, Mr. Alexander, listening to the debates of the General Assembly of the Scottish Kirk in Edinburgh, and eager to speak to the questions but utterly failing in his endeavors,—delighted with the talent shown by Dr. Hugh Blair, went to him and offered him one thousand pounds sterling if he would teach him to speak with propriety in public. If the performance of the advocate reaches any high success it is paid in England with dignities in the professions, and in the state with seats in the cabinet, earldoms, and woolsacks. And it is easy to see that the great and daily growing interests at stake in this country must pay proportional prices to their spokesmen and defenders. It does not surprise us then to learn from Plutarch what great sums were paid at Athens to the teachers of rhetoric; and if the pupils got what they paid for, the lessons were cheap.

¶ But this power which so fascinates and astonishes and commands is only the exaggeration of a talent which is universal. All men are competitors in this art. We have all attended meetings called for some object in which no one had beforehand any warm interest. Every speaker rose unwillingly, and even his speech was a bad excuse; but it is only the first plunge which is formidable; and deep interest or sympathy

thaws the ice, loosens the tongue, and will carry the cold and fearful presently into self-possession and possession of the audience. Go into an assembly well excited, some angry political meeting on the eve of a crisis. Then it appears that eloquence is as natural as swimming, —an art which all men might learn, though so few do. It only needs that they should be once well pushed off into the water, overhead, without corks, and, after a mad struggle or two they find their poise and the use of their arms, and henceforward they possess this new and wonderful element.

¶ The most hard-fisted, disagreeably restless, thought-paralyzing companion sometimes turns out in a public assembly to be a fluent, various and effective orator. Now you find what all that excess of power which so chafed and fretted you in a *tête-à-tête* with him was for. What is peculiar in it is a certain creative heat, which a man attains to perhaps only once in his life. Those whom we admire—the great orators—have some *habit* of heat, and moreover a certain control of it, an art of husbanding it,—as if their hand was on the organ-stop, and could now use it temperately, and now let out all the length and breadth of the power. I remember that Jenny Lind, when in this country, complained of concert-rooms and town-halls, that they did not give her room enough to unroll her voice, and exulted in the opportunity given her in the great halls she found sometimes built over a railroad depot. And this is quite as true of the action of the mind itself, that a man of this talent sometimes finds himself cold and slow in private company, and perhaps a heavy companion; but give him a commanding occasion and the inspiration of a great multitude, and he surprises by new and unlooked-for powers. Before, he was out of place, and unfitted as a cannon in a parlor. To be sure there are physical advantages,—some eminently leading to this art. I mentioned Jenny Lind's voice. A good voice has a charm in speech as in song; sometimes of itself enchains attention, and indicates a rare sensibility, especially when trained to wield all its powers. The voice, like the face, betrays the nature and disposition, and soon indicates what is the range of the speaker's mind. Many people have no ear for music, but every one has an ear for skilful reading. Every one of us has at some time been the victim of a well-toned and cunning voice, and perhaps been repelled once for all by a harsh, mechanical speaker. The voice, indeed, is a delicate index of the state of mind. I have heard an eminent preacher say that he learns from the first tones of his voice on a Sunday morning whether he is to have a successful day. A singer cares little for the words of the song; he will make any words glorious. I think the like rule holds of the good reader. In the church I call him only a good reader who can read sense and poetry into any hymn in the hymn-book. Plutarch, in his enumeration of the ten Greek orators, is careful to mention their excellent voices, and the pains bestowed by some of them in training these. What character, what infinite variety belong to the voice! sometimes it is a flute, sometimes a trip-hammer; what range of force! In moments of clearer thought or deeper sympathy, the voice will attain a music and penetration which surprises the speaker as much as the auditor; he also is a sharer of the higher wind that blows over his strings. I believe that some orators go to the assembly as to a closet where to find their best thoughts. The Persian poet Saadi tells us that a person with a disagreeable voice was reading the Koran aloud, when a holy man, passing by, asked what was his monthly stipend. He answered, "Nothing at all." "But why then do you take so much trouble?" He replied, "I read for the sake of God." The other rejoined, "For God's sake, do not read; for if you read the Koran in this manner you will destroy the splendor of Islamism." Then there are persons of natural fascination, with certain frankness, winning manners, almost endearments in their style; like Bouillon, who could almost persuade you that a quartan ague was whole-

some; like Louis XI. of France, whom Commines praises for "the gift of managing all minds by his accent and the caresses of his speech;" like Galiani, Voltaire, Robert Burns, Barclay, Fox and Henry Clay. What must have been the discourse of St. Bernard, when mothers hid their sons, wives their husbands, companions their friends, lest they should be led by his eloquence to join the monastery.

¶ It is said that one of the best readers in his time was the late President John Quincy Adams. I have heard that no man could read the Bible with such powerful effect. I can easily believe it, though I never heard him speak in public until his fine voice was much broken by age. But the wonders he could achieve with that cracked and disobedient organ showed what power might have belonged to it in early manhood. If "indignation makes verses," as Horace says, it is not less true that a good indignation makes an excellent speech. In the early years of this century, Mr. Adams, at that time a member of the United States Senate at Washington, was elected Professor of Rhetoric and Oratory in Harvard College. When he read his first lectures in 1806, not only the students heard him with delight, but the hall was crowded by the Professors and by unusual visitors. I remember, when, long after, I entered college, hearing the story of the numbers of coaches in which his friends came from Boston to hear him. On his return in the winter to the Senate at Washington, he took such ground in the debates of the following session as to lose the sympathy of many of his constituents in Boston. When, on his return from Washington, he resumed his lectures in Cambridge, his class attended, but the coaches from Boston did not come, and indeed many of his political friends deserted him. In 1809 he was appointed Minister to Russia, and resigned his chair in the University. His last lecture, in taking leave of his class, contained some nervous allusions to the treatment he had received from his old friends, which showed how much it had stung him, and which made a profound impression on the class. Here is the concluding paragraph, which long resounded in Cambridge:—

NO act indicates more universal health than eloquence. The special ingredients of this force are clear perceptions; memory; power of statement; logic; imagination, or the skill to clothe your thought in natural images; passion, which is the heat; *and then a grand will, which, when legitimate and abiding, we call* character, *the height of manhood.*

¶ "At no hour of your life will the love of letters ever oppress you as a burden, or fail you as a resource. In the vain and foolish exultation of the heart, which the brighter prospects of life will sometimes excite, the pensive portress of Science shall call you to the sober pleasures of her holy cell. In the mortifications of disappointment, her soothing voice shall whisper serenity and peace. In social converse with the mighty dead of ancient days, you will never smart under the galling sense of dependence upon the mighty living of the present age. And in your struggles with the world, should a crisis ever occur when even friendship may deem it prudent to desert you, when even your country may seem ready to abandon herself and you, when priest and Levite shall come and look on you and pass by on the other side, seek refuge, my *un*failing friends, and be assured you shall find it, in the friendship of Lælius and Scipio, in the patriotism of Cicero, Demosthenes and Burke, as well as in the precepts and example of Him whose law is love, and who taught us to remember injuries only to forgive them."

¶ The orator must command the whole

scale of the language, from the most elegant to the most low and vile. Every one has felt how superior in force is the language of the street to that of the academy. The street must be one of his schools. Ought not the scholar to be able to convey his meaning in terms as short and strong as the porter or truckman uses to convey his? And Lord Chesterfield thought that "without being instructed in the dialect of the *Halles* no man could be a complete master of French." The speech of the man in the street is invariably strong, nor can you mend it by making it what you call parliamentary. You say, "If he could only express himself;" but he does already, better than any one can for him,—can always get the ear of an audience to the exclusion of everybody else. Well, this is an example in point. That something which each man was created to say and do, he only or he best can tell you, and has a right to supreme attention so far. The power of their speech is, that it is perfectly understood by all; and I believe it to be true that when any orator at the bar or in the Senate rises in his thought, he descends in his language,—that is, when he rises to any height of thought or of passion he comes down to a language level with the ear of all his audience. It is the merit of John Brown and of Abraham Lincoln—one at Charlestown, one at Gettysburg—in the two best specimens of eloquence we have had in this country. And observe that all poetry is written in the oldest and simplest English words. Dr. Johnson said, "There is in every nation a style which never becomes obsolete, a certain mode of phraseology so consonant to the analogy and principles of its respective language as to remain settled and unaltered. This style is to be sought in the common intercourse of life among those who speak only to be understood, without ambition of elegance. The polite are always catching modish innovations, and the learned forsake the vulgar, when the vulgar is right; but there is a conversation above grossness and below refinement, where propriety resides."

WE reckon the bar, the senate, journalism and the pulpit, peaceful professions; but you cannot escape the demand for courage in these, and certainly there is no true orator who is not a hero.

¶ But all these are the gymnastics, the education of eloquence, and not itself. They cannot be too much considered and practised as preparation, but the powers are those I first named. If I should make the shortest list of the qualifications of the orator, I should begin with *manliness;* and perhaps it means here presence of mind. Men differ so much in control of their faculties! You can find in many, and indeed in all, a certain fundamental equality. Fundamentally all feel alike and think alike, and at a great heat they can all express themselves with an almost equal force. But it costs a great heat to enable a heavy man to come up with those who have a quick sensibility. Thus we have all of us known men who lose their talents, their wit, their fancy, at any sudden call. Some men, on such pressure, collapse, and cannot rally. If they are to put a thing in proper shape, fit for the occasion and the audience, their mind is a blank. Something which any boy would tell with color and vivacity they can only stammer out with hard literalness,—say it in the very words they heard, and no other. This fault is very incident to men of study,—as if the more they had read the less they knew. Dr. Charles Chauncy was, a hundred years ago, a man of marked ability among the clergy of New England. But

when once going to preach the Thursday lecture in Boston (which in those days people walked from Salem to hear), on going up the pulpit-stairs he was informed that a little boy had fallen into Frog Pond on the Common and was drowned, and the doctor was requested to improve the sad occasion. The doctor was much distressed, and in his prayer he hesitated, he tried to make soft approaches, he prayed for Harvard College, he prayed for the schools, he implored the Divine Being "to—to—to bless to them all the boy that was this morning drowned in Frog Pond." Now this is not want of talent or learning, but of manliness. The doctor, no doubt, shut up in his closet and his theology, had lost some natural relation to men, and quick application of his thought to the course of events. I should add what is told of him,—that he so disliked the "sensation" preaching of his time, that he had once prayed that "he might never be eloquent;" and, it appears, his prayer was granted. On the other hand, it would be easy to point to many masters whose readiness is sure; as the French say of Guizot, that "what Guizot learned this morning he has the air of having known from all eternity." This unmanliness is so common a result of our half-education,—teaching a youth Latin and metaphysics and history, and neglecting to give him the rough training of a boy,—allowing him to skulk from the games of ball and skates and coasting down the hills on his sled, and whatever else would lead him and keep him on even terms with boys, so that he can meet them as an equal, and lead in his turn,—that I wish his guardians to consider that they are thus preparing him to play a contemptible part when he is full-grown. In England they send the most delicate and protected child from his luxurious home to learn to rough it with boys in the public schools. A few bruises and scratches will do him no harm if he has thereby learned not to be afraid. It is this wise mixture of good drill in Latin grammar with good drill in cricket, boating and wrestling, that is the boast of English education, and of high importance to the matter in hand.

IF there ever was a country where eloquence was a power, it is the United States. Is it not worth the ambition of every generous youth to train and arm his mind with all the resources of knowledge, of method, of grace and of character, to serve such a constituency?

¶ Lord Ashley, in 1696, while the bill for regulating trials in cases of high treason was pending, attempting to utter a premeditated speech in Parliament in favor of that clause of the bill which allowed the prisoner the benefit of counsel, fell into such a disorder that he was not able to proceed; but, having recovered his spirits and the command of his faculties, he drew such an argument from his own confusion as more advantaged his cause than all the powers of eloquence could have done. "For," said he, "if I, who had no personal concern in the question, was so overpowered with my own apprehensions that I could not find words to express myself, what must be the case of one whose life depended on his own abilities to defend it?" This happy turn did great service in promoting that excellent bill.

¶ These are ascending stairs,—a good voice, winning manners, plain speech, chastened, however, by the schools into correctness; but we must come to the main matter, of power of statement, —know your fact; hug your fact. For the essential thing is heat, and heat comes of sincerity. Speak what you do know and believe; and are personally in

it; and are answerable for every word. Eloquence is *the power to translate a truth into language perfectly intelligible to the person to whom you speak.* He who would convince the worthy Mr. Dunderhead of any truth which Dunderhead does not see, must be a master of his art. Declamation is common; but such possession of thought as is here required, such practical chemistry as the conversion of a truth written in God's language into a truth in Dunderhead's language, is one of the most beautiful and cogent weapons that are forged in the shop of the Divine Artificer.

¶ It was said of Robespierre's audience, that though they understood not the words, they understood a fury in the words, and caught the contagion. This leads us to the high class, the men of character, who bring an overpowering personality into court, and the cause they maintain borrows importance from an illustrious advocate. Absoluteness is required, and he must have it or simulate it. If the cause be unfashionable, he will make it fashionable. 'T is the best man in the best training. If he does not know your fact, he will show that it is not worth the knowing. Indeed, as great generals do not fight many battles, but conquer by tactics, so all eloquence is a war of posts. What is said is the least part of the oration. It is the attitude taken, the unmistakable sign, never so casually given, in tone of voice, or manner, or word, that a greater spirit speaks from you than is spoken to in him.

¶ But I say, *provided your cause is really honest.* There is always the previous question: How came you on that side? Your argument is ingenious, your language copious, your illustrations brilliant, but your major proposition palpably absurd. Will you establish a lie? You are a very elegant writer, but you can't write up what gravitates down.

¶ An ingenious metaphysical writer, Dr. Stirling, of Edinburgh, has noted that intellectual works in any department breed each other, by what he calls *zymosis,* i. e. fermentation; thus in the Elizabethan Age there was a dramatic *zymosis,* when all the genius ran in that direction, until it culminated in Shakspeare; so in Germany we have seen a metaphysical *zymosis* culminating in Kant, Schelling, Schleiermacher, Schopenhauer, Hegel, and so ending. To this we might add the great eras not only of painters but of orators. The historian Paterculus says of Cicero, that only in Cicero's lifetime was any great eloquence in Rome; so it was said that no member of either house of the British Parliament will be ranked among the orators, whom Lord North did not see, or who did not see Lord North. But I should rather say that when a great sentiment, as religion or liberty, makes itself deeply felt in any age or country, then great orators appear. As the Andes and Alleghanies indicate the line of the fissure in the crust of the earth along which they were lifted, so the great ideas that suddenly expand at some moment the mind of mankind, indicate themselves by orators.

¶ If there ever was a country where eloquence was a power, it is the United States. Here is room for every degree of it, on every one of its ascending stages, —that of useful speech, in our commercial, manufacturing, railroad and educational conventions; that of political advice and persuasion on the grandest theatre, reaching, as all good men trust, into a vast future, and so compelling the best thought and noblest administrative ability that the citizen can offer. And here are the service of science, the demands of art, and the lessons of religion to be brought home to the instant practice of thirty millions of people. Is it not worth the ambition of every generous youth to train and arm his mind with all the resources of knowledge, of method, of grace and of character, to serve such a constituency?

RESOURCES

MEN are made up of potencies. We are magnets in an iron globe. We have keys to all doors. We are all inventors, each sailing out on a voyage of discovery, guided each by a private chart, of which there is no duplicate. The world is all gates, all opportunities, strings of tension waiting to be struck; the earth sensitive as iodine to light; the most plastic and impressionable medium, alive to every touch, and, whether searched by the plough of Adam, the sword of Cæsar, the boat of Columbus, the telescope of Galileo, or the surveyor's chain of Picard, or the submarine telegraph,—to every one of these experiments it makes a gracious response. I am benefited by every observation of a victory of man over Nature; by seeing that wisdom is better than strength; by seeing that every healthy and resolute man is an organizer, a method coming into a confusion and drawing order out of it. We are touched and cheered by every such example. We like to see the inexhaustible riches of Nature, and the access of every soul to her magazines. These examples wake an infinite hope, and call every man to emulation. A low, hopeless spirit puts out the eyes; skepticism is slow suicide. A philosophy which sees only the worst; believes neither in virtue nor in genius; which says 't is all of no use, life is eating us up, 't is only question who shall be last devoured,—dispirits us; the sky shuts down before us. A Schopenhauer, with logic and learning and wit, teaching pessimism,—teaching that this is the worst of all possible worlds, and inferring that sleep is better than waking, and death than sleep,—all the talent in the world cannot save him from being odious. But if instead of these negatives you give me affirmatives; if you tell me that there is always life for the living; that what man has done man can do; that this world belongs to the energetic; that there is always a way to everything desirable; that every man is provided, in the new bias of his faculty, with a key to Nature, and that man only rightly knows himself as far as he has experimented on things,—I am invigorated, put into genial and working temper; the horizon opens, and we are full of good will and gratitude to the Cause of Causes. I like the sentiment of the poor woman who, coming from a wretched garret in an inland manufacturing town for the first time to the seashore, gazing at the ocean, said she was "glad for once in her life to see something which there was enough of."

¶ Our Copernican globe is a great factory or shop of power, with its rotating constellations, times and tides. The machine is of colossal size; the diameter of the water-wheel, the arms of the levers and the volley of the battery out of all mechanic measure; and it takes long to understand its parts and its workings. This pump never sucks; these screws are never lose; this machine is never out of gear. The vat, the piston, the wheels and tires, never wear out, but are self-repairing. Is there any load which water cannot lift? If there be, try steam; or if not that, try electricity. Is there any exhausing of these means? Measure by barrels the spending of the brook that runs through your field. Nothing is great but the inexhaustible wealth of Nature. She shows us only surfaces, but she is a million fathoms deep. What spaces! what durations! dealing with races as merely preparations of somewhat to follow; or, in humanity, millions of lives of men to collect the first observations on which our astronomy is built; millions of lives to add only sentiments and guesses, which at last, gathered in by an ear of sensibility, make the furniture of the poet. See how children build up a language; how every traveller, every laborer, every impatient boss who sharply shortens the phrase or the word to give his order quicker, reducing it to the lowest possible terms, and there it must stay,—improves the

national tongue. What power does Nature not owe to her duration, of amassing infinitesimals into cosmical forces! ¶ The marked events in history, as the emigration of a colony to a new and more delightful coast; the building of a large ship; the discovery of the mariner's compass, which perhaps the Phœnicians made; the arrival among an old stationary nation of a more instructed race, with new arts:—each of these events electrifies the tribe to which it befalls; supplies the tough barbarous sinew, and brings it into that state of sensibility which makes the transition to civilization possible and sure. By his machines man can dive and remain under water like a shark; can fly like a hawk in the air; can see atoms like a gnat; can see the system of the universe like Uriel, the angel of the sun; can carry whatever loads a ton of coal can lift; can knock down cities with his fist of gunpowder; can recover the history of his race by the medals which the deluge, and every creature, civil or savage or brute, has involuntarily dropped of its existence; and divine the future possibility of the planet and its inhabitants by his perception of laws of Nature. Ah! what a plastic little creature he is! so shifty, so adaptive! his body a chest of tools, and he making himself comfortable in every climate, in every condition.

BY his machines man can dive and remain under water like a shark; can fly like a hawk in the air; can see atoms like a gnat; and divine the future possibility of the planet and its inhabitants by his perception of laws of Nature. Ah! what a plastic little creature he is! so shifty, so adaptive! his body a chest of tools.

¶ Here in America are all the wealth of soil, of timber, of mines and of the sea, put into the possession of a people who wield all these wonderful machines, have the secret of steam, of electricity; and have the power and habit of invention in their brain. We Americans have got suppled into the state of melioration. Life is always rapid here, but what acceleration to its pulse in ten years,—what in the four years of the war! We have seen the railroad and telegraph subdue our enormous geography; we have seen the snowy deserts of the northwest, seats of Esquimaux, become lands of promise. When our population, swarming west, had reached the boundary of arable land,—as if to stimulate our energy, on the face of the sterile waste beyond, the land was suddenly in parts found covered with gold and silver floored with coal. It was thought a fable, what Guthrie, a traveller in Persia, told us, that "in Taurida, in any piece of ground where springs of naphtha (or petroleum) obtain, by merely sticking an iron tube in the earth and applying a light to the upper end, the mineral oil will burn till the tube is decomposed, or for a vast number of years." But we have found the Taurida in Pennsylvania and Ohio. If they have not the lamp of Aladdin, they have the Aladdin oil. Resources of America! why, one thinks of Saint-Simon's saying, "The Golden Age is not behind, but before you." Here is man in the Garden of Eden; here the Genesis and the Exodus. We have seen slavery disappear like a painted scene in a theatre; we have seen the most healthful revolution in the politics of the nation,—the Constitution not only amended, but construed in a new spirit. We have seen China opened to European and American ambassadors and commerce; the like in Japan: our arts and productions begin to penetrate both. As the walls of a modern house are perforated with water-pipes, sound-pipes, gas-pipes, heat-pipes,—so geography and geology are yielding to man's convenience, and we begin to perforate and mould the old ball, as a carpenter does with wood. All is ductile and plastic.

We are working the new Atlantic telegraph. American energy is overriding every venerable maxim of political science. America is such a garden of plenty, such a magazine of power, that at her shores all the common rules of political economy utterly fail. Here is bread, and wealth, and power, and education for every man who has the heart to use his opportunity. The creation of power has never any parallel. It was thought that the immense production of gold would make gold cheap as pewter. But the immense expansion of trade has wanted every ounce of gold, and it has not lost its value.

¶ See how nations of customers are formed. The disgust of California has not been able to drive nor kick the Chinaman back to his home; and now it turns out that he has sent home to China American food and tools and luxuries, until he has taught his people to use them, and a new market has grown up for our commerce. The emancipation has brought a whole nation of negroes as customers to buy all the articles which once their few masters bought, and every manufacturer and producer in the North has an interest in protecting the negro as the consumer of his wares.

¶ The whole history of our civil war is rich in a thousand anecdotes attesting the fertility of resource, the presence of mind, the skilled labor of our people. At Annapolis a regiment, hastening to join the army, found the locomotives broken, the railroad destroyed, and no rails. The commander called for men in the ranks who could rebuild the road. Many men stepped forward, searched in the water, found the hidden rails, laid the track, put the disabled engine together and continued their journey. The world belongs to the energetic man. His will gives him new eyes. He sees expedients and means where we saw none. The invalid sits shivering in lamb's-wool and furs; the woodsman knows how to make warm garments out of cold and wet themselves. The Indian, the sailor, the hunter, only these know the power of the hands, feet, teeth, eys and ears. It is out of the obstacles to be encountered that they make the means of destroying them. The sailor by his boat and sail makes a ford out of deepest waters. The hunter, the soldier, rolls himself in his blanket, and the falling snow, which he did not have to bring in his knapsack, is his eider-down, in which he sleeps warm till the morning. Nature herself gives the hint and the example, if we have wit to take it. See how Nature keeps the lakes warm by tucking them up under a blanket of ice, and the ground under a cloak of snow. The old forester is never far from shelter; no matter how remote from camp or city, he carries Bangor with him. A sudden shower cannot wet him, if he cares to be dry; he draws his boat ashore, turns it over in a twinkling against a clump of alders with catbriers, which keep up the lee-side, crawls under it with his comrade, and lies there till the shower is over, happy in his stout roof. The boat is full of water, and resists all your strength to drag it ashore and empty it. The fisherman looks about him, puts a round stick of wood underneath, and it rolls as on wheels at once. Napoleon says, the Corsicans at the battle of Golo, not having had time to cut down the bridge, which was of stone, made use of the bodies of their dead to form an intrenchment. Malus, known for his discoveries in the polarization of light, was captain of a

HERE in America are all the wealth of soil, of timber, of mines and of the sea, put into the possession of a people who wield all these wonderful machines, have the secret of steam, of electricity; and have the power and habit of invention in their brain. Here is man in the Garden of Eden!

corps of engineers in Bonaparte's Egyptian campaign, which was heinously unprovided and exposed. "Wanting a picket to which to attach my horse," he says, "I tied him to my leg. I slept, and dreamed peaceably of the pleasures of Europe." M. Tissenet had learned among the Indians to understand their language, and, coming among a wild party of Illinois, he overheard them say that they would scalp him. He said to them, "Will you scalp me? Here is my scalp," and confounded them by lifting a little periwig he wore. He then explained to them that he was a great medicine-man, and that they did great wrong in wishing to harm him, who carried them all in his heart. So he opened his shirt a little and showed to each of the savages in turn the reflection of his own eyeball in a small pocket-mirror which he had hung next to his skin. He assured them that if they should provoke him he would burn up their rivers and their forests; and taking from his portmanteau a small phial of white brandy, he poured it into a cup, and lighting a straw at the fire in the wigwam, he kindled the brandy (which they believed to be water), and burned it up before their eyes. Then taking up a chip of dry pine, he drew a burning-glass from his pocket and set the chip on fire.

AMERICA is a garden of plenty. Here is bread, and wealth, and power, and education for every man who has the heart to use his opportunity.

¶ What a new face courage puts on everything! A determined man, by his very attitude and the tone of his voice, puts a stop to defeat, and begins to conquer. "For they can conquer who believe they can." Every one hears gladly that cheerful voice. He reveals to us the enormous power of one man over masses of men; that one man whose eye commands the end in view and the means by which it can be attained, is not only better than ten men or a hundred men, but victor over all mankind who do not see the issue and the means. "When a man is once possessed with fear," said the old French Marshal Montluc, "and loses his judgment, as all men in a fright do, he knows not what he does. And it is the principal thing you are to beg at the hands of Almighty God, to preserve your understanding entire; for what danger soever there may be, there is still one way or other to get off, and perhaps to your honor. But when fear has once possessed you, God ye good even! You think you are flying towards the poop when you are running towards the prow, and for one enemy think you have ten before your eyes, as drunkards who see a thousand candles at once."

¶ Against the terrors of the mob, which, intoxicated with passion, and once suffered to gain the ascendant, is diabolic and chaos come again, good sense has many arts of prevention and of relief. Disorganization it confronts with organization, with police, with military force. But in earlier stages of the disorder it applies milder and nobler remedies. The natural offset of terror is ridicule. And we have noted examples among our orators, who have on conspicuous occasions handled and controlled, and, best of all, converted a malignant mob, by superior manhood, and by a wit which disconcerted and at last delighted the ring-leaders. What can a poor truckman, who is hired to groan and to hiss, do, when the orator shakes him into convulsions of laughter so that he cannot throw his egg? If a good story will not answer, still milder remedies sometimes serve to disperse a mob. Try sending round the contribution-box. Mr. Marshall, the eminent manufacturer

at Leeds, was to preside at a Free Trade festival in that city; it was threatened that the operatives, who were in bad humor, would break up the meeting by a mob. Mr. Marshall was a man of peace; he had the pipes laid from the water-works of his mill, with a stop-cock by his chair from which he could discharge a stream that would knock down an ox, and sat down very peacefully to his dinner, which was not disturbed.

¶ See the dexterity of the good aunt in keeping the young people all the weary holiday busy and diverted without knowing it: the story, the pictures, the ballad, the game, the cuckoo-clock, the stereoscope, the rabbits, the mino bird, the pop-corn and Christmas hemlock spurting in the fire. The children never suspect how much design goes to it, and that this unfailing fertility has been rehearsed a hundred times, when the necessity came of finding for the little Asmodeus a rope of sand to twist. She relies on the same principle that makes the strength of Newton,—alternation of employment. See how he refreshed himself, resting from the profound researches of the calculus by astronomy; from astronomy by optics; from optics by chronology. It is a law of chemistry that every gas is a vacuum to every other gas; and when the mind has exhausted its energies for one employment, it is still fresh and capable of a different task. We have not a toy or trinket for idle amusement but somewhere it is the one thing needful, for solid instruction or to save the ship or army. In the Mammoth Cave in Kentucky, the torches which each traveller carries make a dismal funeral procession, and serve no purpose but to see the ground. When now and then the vaulted roof rises high overhead and hides all its possibilities in lofty depths, 't is but gloom on gloom. But the guide kindled a Roman candle, and held it here and there, shooting its fireballs successively into each crypt of the groined roof, disclosing its starry splendor, and showing for the first time what that plaything was good for.

¶ Whether larger or less, these strokes and all exploits rest at last on the wonderful structure of the mind. And we learn that our doctrine of resources must be carried into higher application, namely, to the intellectual sphere. But every power in energy speedily arrives at its limits, and requires to be husbanded: the law of light, which Newton said proceeded by "fits of easy reflection and transmission;" the come-and-go of the pendulum, is the law of mind; alternation of labors is its rest.

WHAT a new face courage puts on everything! A determined man, by his very attitude and the tone of his voice, puts a stop to defeat, and begins to conquer.

¶ I should like to have the statistics of bold experimenting on the husbandry of mental power. In England men of letters drink wine; in Scotland, whiskey; in France, light wines; in Germany, beer. In England everybody rides in the saddle; in France the theatre and the ball occupy the night. In this country we have not learned how to repair the exhaustions of our climate. Is not the seaside necessary in summer? Games, fishing, bowling, hunting, gymnastics, dancing,—are not these needful to you? The chapter of pastimes is very long. There are better games than billiards and whist. It was a pleasing trait in Goethe's romance, that Makaria retires from society "to astronomy and her correspondence."

¶ I do not know that the treatise of Brillat-Savarin on the Physiology of Taste deserves its fame. I know its repute, and I have heard it called the

France of France. But the subject is so large and exigent that a few particulars, and those the pleasures of the epicure, cannot satisfy. I know many men of taste whose single opinions and practice would interest much more. It should be extended to gardens and grounds, and mainly one thing should be illustrated: that life in the country wants all things on a low tone,—wants coarse clothes, old shoes, no fleet horse that a man cannot hold, but an old horse that will stand tied in a pasture half a day without risk, so allowing the picnic-party the full freedom of the woods. Natural history is, in the country, most attractive; at once elegant, immortal, always opening new resorts. The first care of a man settling in the country should be to open the face of the earth to himself by a little knowledge of Nature, or a great deal, if he can; of birds, plants, rocks, astronomy; in short, the art of taking a walk. This will draw the sting out of frost, dreariness out of November and March, and the drowsiness out of August. To know the trees is, as Spenser says of the ash, "for nothing ill." Shells, too; how hungry I found myself, the other day, at Agassiz's Museum, for their names! But the uses of the woods are many, and some of them for the scholar high and peremptory. When his task requires the wiping out from memory

> "all trivial fond records
> That youth and observation copied there,"

he must leave the house, the streets and the club and go to wooded uplands, to the clearing and the brook. Well for him if he can say with the old minstrel, "I know where to find a new song."

¶ If I go into the woods in winter, and am shown the thirteen or fourteen species of willow that grow in Massachusetts, I learn that they quietly expand in the warmer days, or when nobody is looking at them, and, though insignificant enough in the general bareness of the forest, yet a great change takes place in them between fall and spring; in the first relentings of March they hasten, and long before anything else is ready, these osiers hang out their joyful flowers in contrast to all the woods. You cannot tell when they do bud and blossom, these vivacious trees, so ancient, for they are almost the oldest of all. Among fossil remains, the willow and the pine appear with the ferns. They bend all day to every wind; the cart-wheel in the road may crush them; every passenger may strike off a twig with his cane; every boy cuts them for a whistle; the cow, the rabbit, the insect, bite the sweet and tender bark; yet, in spite of accident and enemy, their gentle persistency lives when the oak is shattered by storm, and grows in the night and snow and cold. When I see in these brave plants this vigor and immortality in weakness, I find a sudden relief and pleasure in observing the mighty law of vegetation, and I think it more grateful and health-giving than any news I am likely to find of man in the journals, and better than Washington politics.

¶ It is easy to see that there is no limit to the chapter of Resources. I have not, in all these rambling sketches, gone beyond the beginning of my list. Resources of Man,—it is the inventory of the world, the roll of arts and sciences; it is the whole of memory, the whole of invention; it is all the power of passion, the majesty of virtue and the omnipotence of will.

¶ But the one fact that shines through all this plentitude of powers is, that as is the receiver, so is the gift; that all these acquisitions are victories of the good brain and brave heart; that the world belongs to the energetic, belongs to the wise. It is in vain to make a paradise but for good men. The tropics are one vast garden; yet man is more miserably fed and conditioned there than in the cold and stingy zones. The healthy, the civil, the industrious, the learned, the moral race,—Nature herself only yields her secret to these. And the resources of America and its future will be immense only to wise and virtuous men.

THE COMIC

A TASTE for fun is all but universal in our species, which is the only joker in Nature. The rocks, the plants, the beasts, the birds, neither do anything ridiculous, nor betray a perception of anything absurd done in their presence. And as the lower nature does not jest, neither does the highest. The Reason pronounces its omniscient yea and nay, but meddles never with degrees or fractions;; and it is in comparing fractions with essential integers or wholes that laughter begins.

¶ Aristotle's definition of the ridiculous is, "what is out of time and place, without danger." If there be pain and danger, it becomes tragic; if not, comic. I confess, this definition, though by an admirable definer, does not satisfy me, does not say all we know.

¶ The essence of all jokes, of all comedy, seems to be an honest or well-intended halfness; a non-performance of what is pretended to be performed, at the same time that one is giving loud pledges of performance. The balking of the intellect, the frustrated expectation, the break of continuity in the intellect, is comedy; and it announces itself physically in the pleasant spasm we call laughter.

¶ With the trifling exception of the strategems of a few beasts and birds, there is no seeming, no halfness in Nature, until the appearance of man. Unconscious creatures do the whole will of wisdom. An oak or a chestnut undertakes no function it cannot execute; or if there be phenomena in botany which we call abortions, the abortion is also a function of Nature, and assumes to the intellect the like completeness with the further function to which in different circumstances it had attained. The same rule holds true of the animals. Their activity is marked by unerring good sense. But man, through his access to Reason, is capable of the perception of a whole and a part. Reason is the whole, and whatsoever is not that is a part. The whole of Nature is agreeable to the whole of thought, or to the Reason; but separate any part of Nature and attempt to look at it as a whole by itself, and the feeling of the ridiculous begins. The perpetual game of humor is to look with considerate good nature at every object in existence, *aloof*, as a man might look at a mouse, comparing it with the eternal Whole; enjoying the figure which each self-satisfied particular creature cuts in the unrespecting All, and dismissing it with a benison. Separate any object, as a particular bodily man, a horse, a turnip, a flour-barrel, an umbrella, from the connection of things, and contemplate it alone, standing there in absolute nature, it becomes at once comic; no useful, no respectable qualities can rescue it from the ludicrous.

SEPARATE any object, as a particular bodily man, a horse, a turnip, a flour-barrel, an umbrella, from the connection of things, and contemplate it alone, standing there in absolute nature, it becomes at once comic; no useful, no respectable qualities can rescue it from the ludicrous.

¶ In virtue of man's access to Reason, or the Whole, the human form is a pledge of wholeness, suggests to our imagination the perfection of truth or goodness, and exposes by contrast any halfness or imperfection. We have a primary association between perfectness and this form. But the facts that occur when actual men enter do not make good this anticipation; a discrepancy

which is at once detected by the intellect, and the outward sign is the muscular irritation of laughter.

¶ Reason does not joke, and men of reason do not; a prophet, in whom the moral sentiment predominates, or a philosopher, in whom the love of truth predominates, these do not joke, but they bring the standard, the ideal whole, exposing all actual defect; and hence the best of all jokes is the sympathetic contemplation of things by the understanding from the philosopher's point of view. There is no joke so true and deep in actual life as when some pure idealist goes up and down among the institutions of society, attended by a man who knows the world, and who, sympathizing with the philosopher's scrutiny, sympathizes also with the confusion and indignation of the detected, skulking institutions. His perception of disparity, his eye wandering perpetually from the rule to the crooked, lying, thieving fact, makes the eyes run over with laughter.

¶ This is the radical joke of life and then of literature. The presence of the ideal of right and of truth in all action makes the yawning delinquencies of practice remorseful to the conscience, tragic to the interest, but droll to the intellect. The activity of our sympathies may for a time hinder our perceiving the fact intellectually, and so deriving mirth from it; but all falsehoods, all vices seen at sufficient distance, seen from the point where our moral sympathies do not interfere, become ludicrous. The comedy is in the intellect's perception of discrepancy. And whilst the presence of the ideal discovers the difference, the comedy is enhanced whenever that ideal is embodied visibly in a man. Thus Falstaff, in Shakspeare, is a character of the broadest comedy, giving himself unreservedly to his senses, coolly ignoring the Reason, whilst he invokes its name, pretending to patriotism and to parental virtues, not with any intent to deceive, but only to make the fun perfect by enjoying the confusion betwixt Reason and the negation of Reason,—in other words, the rank rascaldom he is calling by its name. Prince Hal stands by, as the acute understanding, who sees the Right, and sympathizes with it, and in the heyday of youth feels also the full attractions of pleasure, and is thus eminently qualified to enjoy the joke. At the same time he is to that degree under the Reason that it does not amuse him as much as it amuses another spectator.

A PERCEPTION of the Comic appears to be an essential element in a fine character. We feel the absense of it as a defect in the noblest and most oracular soul. The perception of the Comic is a tie of sympathy with other men, a pledge of sanity.

¶ If the essence of the Comic be the contrast in the intellect between the idea and the false performance, there is good reason why we should be affected by the exposure. We have no deeper interest than our integrity, and that we should be made aware by joke and by stroke of any lie we entertain. Besides, a perception of the Comic seems to be a balance-wheel in our metaphysical structure. It appears to be an essential element in a fine character. Wherever the intellect is constructive, it will be found. We feel the absence of it as a defect in the noblest and most oracular soul. The perception of the Comic is a tie of sympathy with other men, a pledge of sanity, and a protection from those perverse tendencies and gloomy insanities in which fine intellects sometimes lose themselves. A rogue alive to the ludicrous is still convertible. If that sense is lost, his fellow men can do little for him.

¶ It is true the sensibility to the ludicrous may run into excess. Men celebrate

their perception of halfness and a latent lie by the peculiar explosions of laughter. So painfully susceptible are some men to these impressions, that if a man of wit come into the room where they are, it seems to take them out of themselves with violent convulsions of the face and sides, and obstreperous roarings of the throat. How often and with what unfeigned compassion we have seen such a person receiving like a willing martyr the whispers into his ear of a man of wit. The victim who has just received the discharge, if in a solemn company, has the air very much of a stout vessel which has just shipped a heavy sea; and though it does not split it, the poor bark is for the moment critically staggered. The peace of society and the decorum of tables seem to require that next to a notable wit should always be posted a phlegmatic bolt-upright man, able to stand without movement of muscle whole broadsides of this Greek fire. It is a true shaft of Apollo, and traverses the universe, and unless it encounter a mystic or a dumpish soul, goes everywhere heralded and harbingered by smiles and greetings. Wit makes its own welcome, and levels all distinctions. No dignity, no learning, no force of character, can make any stand against good wit. It is like ice, on which no beauty of form, no majesty of carriage can plead any immunity,—they must walk gingerly, according to the laws of ice, or down they must go, dignity and all. "Dost thou think, because thou art virtuous, there shall be no more cakes and ale?" Plutarch happily expresses the value of the jest as a legitimate weapon of the philosopher. "Men cannot exercise their rhetoric unless they speak, but their philosophy even whilst they are silent or jest merrily; for as it is the highest degree of injustice not to be just and yet seem so, so it is the top of wisdom to philosophize yet not appear to do it, and in mirth to do the same with those that are serious and seem in earnest; for as in Euripides, the Bacchæ, though unprovided of iron weapons, and unarmed, wounded their invaders with the boughs of trees which they carried, thus the very jest and merry talk of true philosophers move those that are not altogether insensible, and unusually reform."

WE must learn by laughter, as well as by tears and terrors; explore the whole of Nature, the farce and buffoonery in the yard below, as well as the lessons of poets and philosophers upstairs in the hall, and get the rest and refreshment of the shaking of the sides.

¶ In all the parts of life, the occasion of laughter is some seeming, some keeping of the word to the ear and eye, whilst it is broken to the soul. Thus, as the religious sentiment is the most vital and sublime of all our sentiments, and capable of the most prodigious effects, so is it abhorrent to our whole nature, when, in the absence of the sentiment, the act or word or officer volunteers to stand in its stead. To the sympathies this is shocking, and occasions grief. But to the intellect the lack of the sentiment gives no pain; it compares incessantly the sublime idea with the bloated nothing which pretends to be it, and the sense of the disproportion is comedy. And as the religious sentiment is the most real and earnest thing in nature, being a mere rapture, and excluding, when it appears, all other considerations, the vitiating this is the greatest lie. Therefore, the oldest gibe of literature is the ridicule of false religion. This is the joke of jokes. In religion, the sentiment is all; the ritual or ceremony indifferent. But the inertia of men inclines them, when the sentiment sleeps, to imitate that thing it did; it goes through the ceremony omitting only the will, makes the mistake of the wig for the head, the

clothes for the man. The older the mistake and the more overgrown the particular form is, the more ridiculous to the intellect. Captain John Smith, the discoverer of New England, was not wanting in humor. The Society in London which had contributed their means to convert the savages, hoping doubtless to see the Keokuks, Black Hawks, Roaring Thunders and Tustanuggees of that day converted into church-wardens and deacons at least, pestered the gallant rover with frequent solicitations out of England touching the conversion of the Indians, and the enlargement of the Church. Smith, in his perplexity how to satisfy the Society, sent out a party into the swamp, caught an Indian and sent him home in the first ship to London, telling the Society they might convert one themselves.

¶ The satire reaches its climax when the actual Church is set in direct contradiction to the dictates of the religious sentiment, as in the sketch of our Puritan politics in Hudibras:—

> "Our brethren of New England use
> Choice malefactors to excuse,
> And hang the guiltless in their stead,
> Of whom the churches have less need;
> As lately happened, in a town
> Where lived a cobbler, and but one,
> That out of doctrine could cut use,
> And mend men's lives as well as shoes.
> This precious brother having slain,
> In times of peace, an Indian,
> Not out of malice, but mere zeal
> (Because he was an infidel),
> The mighty Tottipottymoy
> Sent to our elders an envoy,
> Complaining loudly of the breach
> Of league held forth by Brother Patch,
> Against the articles in force
> Between both churches, his and ours,
> For which he craved the saints to render
> Into his hands, or hang the offender;
> But they, maturely having weighed
> They had no more but him o' th' trade
> (A man that served them in the double
> Capacity to teach and cobble),
> Resolved to spare him; yet to do
> The Indian Hoghan Moghan too
> Impartial justice, in his stead did
> Hang an old weaver that was bedrid."

¶ In science the jest at pedantry is analogous to that in religion which lies against superstition. A classification or nomenclature used by the scholar only as a memorandum of his last lesson in the laws of Nature, and confessedly a makeshift, a bivouac for a night, and implying a march and a conquest tomorrow,—becomes through indolence a barrack and a prison, in which the man sits down immovably, and wishes to detain others. The physiologist Camper humorously confesses the effect of his studies in dislocating his ordinary associations. "I have been employed," he says, "six months on the *Cetacea;* I understand the osteology of the head of all these monsters, and have made the combination with the human head so well that everybody now appears to me narwhale, porpoise or marsouins. Women, the prettiest in society, and those whom I find less comely, they are all either narwhales or porpoises to my eyes." I chanced the other day to fall in with an odd illustration of the remark I had heard, that the laws of disease are as beautiful as the laws of health; I was hastening to visit an old and honored friend, who, I was informed, was in a dying condition, when I met his physician, who accosted me in great spirits, with joy sparkling in his eyes. "And how is my friend, the reverend Doctor?" I inquired. "O, I saw him this morning; it is the most correct apoplexy I have ever seen: face and hands livid, breathing stertorous, all the symptoms perfect." And he rubbed his hands with delight, for in the country we cannot find every day a case that agrees with the diagnosis of the books. I think there is malice in a very trifling story which goes about, and which I should not take any notice of, did I not suspect it to contain some satire upon my brothers of the Natural History Society. It is of a boy who was learning his alphabet. "That letter is A," said the teacher; "A," drawled the boy. "That is B," said the teacher; "B," drawled the boy, and so on. "That is W," said the teacher. "The devil!" exclaimed the boy; "is that W?"

¶ The pedantry of literature belongs to the same category. In both cases there is a lie, when the mind, seizing a classification to help it to a sincerer knowledge

of the fact, stops in the classification; or learning languages and reading books to the end of a better acquaintance with man, stops in the languages and books; in both the learner seems to be wise, and is not.

¶ The same falsehood, the same confusion of the sympathies because a pretension is not made good, points the perpetual satire against poverty, since, according to Latin poetry and English doggerel,—

> "Poverty does nothing worse
> Than to make man ridiculous."

In this instance the halfness lies in the pretension of the parties to some consideration on account of their condition. If the man is not ashamed of his poverty, there is no joke. The poorest man who stands on his manhood destroys the jest. The poverty of the saint, of the rapt philosopher, of the naked Indian, is not comic. The lie is in the surrender of the man to his appearance; as if a man should neglect himself and treat his shadow on the wall with marks of infinite respect. It affects us oddly, as to see things turned upside down, or to see a man in a high wind run after his hat, which is always droll. The relation of the parties is inverted,—hat being for the moment master, the bystanders cheering the hat. The multiplication of artificial wants and expenses in civilized life, and the exaggeration of all trifling forms, present innumerable occasions for this discrepancy to expose itself. Such is the story told of the painter Astley, who, going out of Rome one day with a party for a ramble in the Campagna and the weather proving hot, refused to take off his coat when his companions threw off theirs, but sweltered on; which exciting remark, his comrades playfully forced off his coat, and behold on the back of his waistcoat a gay cascade was thundering down the rocks with foam and rainbow, very refreshing in so sultry a day;—a picture of his own, with which the poor painter had been fain to repair the shortcomings of his wardrobe. The same astonishment of the intellect at the disappearance of the man out of Nature, through some superstition of his house or equipage, as if truth and virtue should be bowed out of creation by the clothes they wore, is the secret of all the fun that circulates concerning eminent fops and fashionists, and, in like manner, of the gay Rameau of Diderot, who believes in nothing but hunger, and that the sole end of art, virtue and poetry is to put something for mastication between the upper and lower mandibles.

WHEN Carlini was convulsing Naples with laughter, a patient waited on a physician in that city, to obtain some remedy for excessive melancholy, which was rapidly consuming his life. The physician endeavored to cheer his spirits, and advised him to go to the theatre and see Carlini. He replied, "I am Carlini."

¶ Alike in all these cases and in the instance of cowardice or fear of any sort, from the loss of life to the loss of spoons, the majesty of man is violated. He whom all things should serve, serves some one of his own tools. In fine pictures the head sheds on the limbs the expression of the face. In Raphael's Angel driving Heliodorus from the Temple, the crest of the helmet is so remarkable, that but for the extraordinary energy of the face, it would draw the eye too much; but the countenance of the celestial messenger subordinates it, and we see it not. In poor pictures the limbs and trunk degrade the face. So among the women in the street, you shall see one whose bonnet and dress are one thing, and the lady herself quite another, wearing withal an expression of meek submission to her bonnet and dress; and another whose dress obeys and heightens the expression of her form.

¶ More food for the Comic is afforded whenever the personal appearance, the face, form and manners, are subjects of thought with the man himself. No fashion is the best fashion for those matters which will take care of themselves. This is the butt of those jokes of the Paris drawing-rooms, which Napoleon reckoned so formidable, and which are copiously recounted in the French Mémoires. A lady of high rank, but of lean figure, had given the Countess Dulauloy the nickname of "Le Grenadier tricolore," in allusion to her tall figure, as well as to her republican opinions; the Countess retaliated by calling Madame "the Venus of the Père-Lachaise," a compliment to her skeleton which did not fail to circulate. "Lord C.," said the Countess of Gordon, "O, he is a perfect comb, all teeth and back." The Persians have a pleasant story of Tamerlane which relates to the same particulars: "Timur was an ugly man; he had a blind eye and a lame foot. One day when Chodscha was with him, Timur scratched his head, since the hour of the barber was come, and commanded that the barber should be called. Whilst he was shaven, the barber gave him a looking-glass in his hand. Timur saw himself in the mirror and found his face quite too ugly. Therefore he began to weep; Chodscha also set himself to weep, and so they wept for two hours. On this, some courtiers began to comfort Timur, and entertained him with strange stories in order to make him forget all about it. Timur ceased weeping, but Chodscha ceased not, but began now first to weep amain, and in good earnest. At last said Timur to Chodscha, 'Hearken! I have looked in the mirror, and seen myself ugly. Thereat I grieved, because, although I am Caliph, and have also much wealth, and many wives, yet still I am so ugly; therefore have I wept. But thou, why weepest thou without ceasing?' Chodscha answered, 'If thou hast only seen thy face once, and at once seeing hast not been able to contain thyself, but hast wept, what should we do, —we who see thy face every day and night? If we weep not, who should weep? Therefore have I wept.' Timur almost split his sides with laughing."

¶ Politics also furnish the same mark for satire. What is nobler than the expansive sentiment of patriotism, which would find brothers in a whole nation? But when this enthusiasm is perceived to end in the very intelligible maxims of trade, so much for so much, the intellect feels again the half-man. Or what is fitter than that we should espouse and carry a principle against all opposition? But when the men appear who ask our votes as representatives of this ideal, we are sadly out of countenance.

¶ But there is no end to this analysis. We do nothing that is not laughable whenever we quit our spontaneous sentiment. All our plans, managements, houses, poems, if compared with the wisdom and love which man represents, are equally imperfect and ridiculous. But we cannot afford to part with any advantages. We must learn by laughter, as well as by tears and terrors; explore the whole of Nature, the farce and buffoonery in the yard below, as well as the lessons of poets and philosophers upstairs in the hall, and get the rest and refreshment of the shaking of the sides. But the Comic also has its own speedy limits. Mirth quickly becomes intemperate, and the man would soon die of inanition, as some persons have been tickled to death. The same scourge whips the joker and the enjoyer of the joke. When Carlini was convulsing Naples with laughter, a patient waited on a physician in that city, to obtain some remedy for excessive melancholy, which was rapidly consuming his life. The physician endeavored to cheer his spirits, and advised him to go to the theatre and see Carlini. He replied, "I am Carlini."

QUOTATION AND ORIGINALITY

WHOEVER looks at the insect world, at flies, aphides, gnats and innumerable parasites, and even at the infant mammals, must have remarked the extreme content they take in suction, which constitutes the main business of their life. If we go into a library or newsroom, we see the same function on a higher plane, performed with like ardor, with equal impatience of interruption, indicating the sweetness of the act. In the highest civilization the book is still the highest delight. He who has once known its satisfactions is provided with a resource against calamity. Like Plato's disciple who has perceived a truth, "he is preserved from harm until another period." In every man's memory, with the hours when life culminated are usually associated certain books which met his views. Of a large and powerful class we might ask with confidence, What is the event they most desire? what gift? What but the book that shall come, which they have sought through all libraries, through all languages, that shall be to their mature eyes what many a tinsel-covered toy pamphlet was to their childhood, and shall speak to the imagination? Our high respect for a well-read man is praise enough of literature. If we encountered a man of rare intellect, we should ask him what books he read. We expect a great man to be a good reader; or in proportion to the spontaneous power should be the assimilating power. And though such are a more difficult and exacting class, they are not less eager. "He that borrows the aid of an equal understanding," said Burke, "doubles his own; he that uses that of a superior elevates his own to the stature of that he contemplates."

¶ We prize books, and they prize them most who are themselves wise. Our debt to tradition through reading and conversation is so massive, our protest or private addition so rare and insignificant,—and this commonly on the ground of other reading or hearing,—that, in a large sense, one would say there is no pure originality. All minds quote. Old and new make the warp and woof of every moment. There is no thread that is not a twist of these two strands. By necessity, by proclivity and by delight, we all quote. We quote not only books and proverbs, but arts, sciences, religion, customs and laws; nay, we quote temples and houses, tables and chairs by imitation. The Patent-Office Commissioner knows that all machines in use have been invented and re-invented over and over; that the mariner's compass, the boat, the pendulum, glass, movable types, the kaleidoscope, the railway, the power-loom, etc., have been many times found and lost, from Egypt, China and Pompeii down; and if we have arts which Rome wanted, so also Rome had arts which we have lost; that the invention of yesterday of making wood indestructible by means of vapor of coal-oil or paraffine was suggested by the Egyptian method which has preserved its mummy-cases four thousand years.

¶ The highest statement of new philosophy complacently caps itself with some prophetic maxim from the oldest learning. There is something mortifying in this perpetual circle. This extreme economy argues a very small capital of invention. The stream of affection flows broad and strong; the practical activity is a river of supply; but the dearth of design accuses the penury of intellect. How few thoughts! In a hundred years, millions of men and not a hundred lines of poetry, not a theory of philosophy that offers a solution of the great problems, not an art of education that fulfils the conditions. In this delay and vacancy of thought we must make the best amends we can by seeking the wisdom of others to fill the time.

¶ If we confine ourselves to literature, 't is easy to see that the debt is immense to past thought. None escapes it. The

originals are not original. There is imitation, model and suggestion, to the very archangels, if we knew their history. The first book tyrannizes over the second. Read Tasso, and you think of Virgil; read Virgil, and you think of Homer; and Milton forces you to reflect how narrow are the limits of human invention. The Paradise Lost had never existed but for these precursors; and if we find in India or Arabia a book out of our horizon of thought and tradition, we are soon taught by new researches in its native country to discover its foregoers, and its latent, but real connection with our own Bibles.

¶ Read in Plato and you shall find Christian dogmas, and not only so, but stumble on our evangelical phrases. Hegel preëxists in Proclus, and, long before, in Heraclitus and Parmenides. Whoso knows Plutarch, Lucian, Rabelais, Montaigne and Bayle will have a key to many supposed originalities. Rabelais is the source of many a proverb, story and jest, derived from him into all modern languages; and if we knew Rabelais's reading we should see the rill of the Rabelais river. Swedenborg, Behmen, Spinoza, will appear original to uninstructed and to thoughtless persons: their originality will disappear to such as are either well read or thoughtful; for scholars will recognize their dogmas as reappearing in men of a similar intellectual elevation throughout history. Albert, the "wonderful doctor," St. Buonaventura, the "seraphic doctor," Thomas Aquinas, the "angelic doctor" of the thirteenth century, whose books made the sufficient culture of these ages, Dante absorbed, and he survives for us. Renard the Fox, a German poem of the thirteenth century, was long supposed to be the original work, until Grimm found fragments of another original a century older. M. Le Grand showed that in the old Fabliaux were the originals of the tales of Molière, La Fontaine, Boccaccio, and of Voltaire.

¶ Mythology is no man's work; but, what we daily observe in regard to the *bon-mots* that circulate in society,—that every talker helps a story in repeating it, until, at last, from the slenderest filament of fact a good fable is constructed,—the same growth befalls mythology: the legend is tossed from believer to poet, from poet to believer, everybody adding a grace or dropping a fault or rounding the form, until it gets an ideal truth.

¶ Religious literature, the psalms and liturgies of churches, are of course of this slow growth,—a fagot of selections gathered through ages, leaving the worse and saving the better, until it is at last the work of the whole communion of worshippers. The Bible itself is like an old Cremona; it has been played upon by the devotion of thousands of years until every word and particle is public and tunable. And whatever undue reverence may have been claimed for it by the prestige of philonic inspiration, the stronger tendency we are describing is likely to undo. What divines had assumed as the distinctive revelations of Christianity, theologic criticism has matched by exact parallelisms from the Stoics and poets of Greece and Rome. Later, when Confucius and the Indian scriptures were made known, no claim to monopoly of ethical wisdom could be thought of; and the surprising results of the new researches into the history of Egypt have opened to us the deep debt of the churches of Rome and England to the Egyptian hierology.

¶ The borrowing is often honest enough, and comes of magnanimity and stoutness. A great man quotes bravely, and will not draw on his invention when his memory serves him with a word as good. What he quotes, he fills with his own voice and humor, and the whole cyclopædia of his table-talk is presently believed to be his own. Thirty years ago, when Mr. Webster at the bar or in the Senate filled the eyes and minds of young men, you might often hear cited as Mr. Webster's three rules: first, never to do to-day what he could defer till to-morrow; secondly, never to do himself what he could make another do for him; and, thirdly, never to pay any debt to-day. Well, they are none the worse for being already told, in the last

generation, of Sheridan; and we find in Grimm's Mémoires that Sheridan got them from the witty D'Argenson; who, no doubt, if we could consult him, could tell of whom he first heard them told. In our own college days we remember hearing other pieces of Mr. Webster's advice to students,—among others, this: that, when he opened a new book, he turned to the table of contents, took a pen and sketched a sheet of matters and topics, what he knew and what he thought, before he read the book. But we find in Southey's Commonplace Book this said of the Earl of Strafford: "I learned one rule of him," says Sir G. Radcliffe, "which I think worthy to be remembered. When he met with a well-penned oration or tract upon any subject, he framed a speech upon the same argument, inventing and disposing what seemed fit to be said upon that subject, before he read the book: then, reading, compared his own with the author's, and noted his own defects and the author's art and fulness; whereby he drew all that ran in the author more strictly, and might better judge of his own wants to supply them." I remember to have heard Mr. Samuel Rogers, in London, relate, among other anecdotes of the Duke of Wellington, that a lady having expressed in his presence a passionate wish to witness a great victory, he replied: "Madam, there is nothing so dreadful as a great victory,—excepting a great defeat." But this speech is also D'Argenson's, and is reported by Grimm. So the sarcasm attributed to Baron Alderson upon Brougham, "What a wonderful versatile mind has Brougham! he knows politics, Greek, history, science; if he only knew a little of law, he would know a little of everything." You may find the original of this gibe in Grimm, who says that Louis XVI., going out of chapel after hearing a sermon from the Abbé Maury, said, *"Si l'Abbé nous avait parlé un peu de religion, il nous aurait parlé de tout."* A pleasantry which ran through all the newspapers a few years since, taxing the eccentricities of a gifted family connection in New England, was only a theft of Lady Mary Wortley Montagu's *mot* of a hundred years ago, that "the world was made up of men and women and Herveys."

IN a large sense one would say there is no pure originality. All minds quote. Old and new make the warp and woof of every moment. We quote not only books and proverbs, but arts, sciences, religion, customs and laws; nay, we quote temples and houses, tables and chairs, by imitation.

¶ Many of the historical proverbs have a doubtful paternity. Columbus's egg is claimed for Brunelleschi. Rabelais's dying words, "I am going to see the great Perhaps" (*le grand Peutêtre*), only repeats the "IF" inscribed on the portal of the temple at Delphi. Goethe's favorite phrase, "the open secret," translates Aristotle's answer to Alexander, "These books are published and not published." Madame de Staël's "Architecture is frozen music" is borrowed from Goethe's "dumb music," which is Vitruvius's rule, that "the architect must not only understand drawing, but music." Wordsworth's hero acting "on the plan which pleased his childish thought," is Schiller's "Tell him to reverence the dreams of his youth," and earlier, Bacon's *"Consilia juventutis plus divinitatis habent."*

¶ In romantic literature examples of this vamping abound. The fine verse in the old Scotch ballad of The Drowned Lovers—

"Thou art roaring ower loud, Clyde water,
Thy streams are ower strang;
Make me thy wrack when I come back,
But spare me when I gang"—

is a translation of Martial's epigram on

Hero and Leander, where the prayer of Leander is the same:—

"Parcite dum propero, mergite dum redeo."

Hafiz furnished Burns with the song of John Barleycorn, and furnished Moore with the original of the piece,—

"When in death I shall calm recline,
Oh, bear my heart to my mistress dear," etc.

¶ There are many fables which, as they are found in every language, and betray no sign of being borrowed, are said to be agreeable to the human mind. Such are The Seven Sleepers, Gyges's Ring, The Travelling Cloak, The Wandering Jew, The Pied Piper, Jack and his Beanstalk, the Lady Diving in the Lake and Rising in the Cave,—whose omnipresence only indicates how easily a good story crosses all frontiers. The popular incident of Baron Munchausen, who hung his bugle up by the kitchen fire and the frozen tune thawed out, is found in Greece in Plato's time. Antiphanes, one of Plato's friends, laughingly compared his writings to a city where the words froze in the air as soon as they were pronounced, and the next summer, when they were warmed and melted by the sun, the people heard what had been spoken in the winter. It is only within this century that England and America discovered that their nursery-tales were old German and Scandinavian stories; and now it appears that they came from India, and are the property of all the nations descended from the Aryan race, and have been warbled and babbled between nurses and children for unknown thousands of years.

¶ If we observe the tenacity with which nations cling to their first types of costume, of architecture, of tools and methods in tillage, and of decoration,—if we learn how old are the patterns of our shawls, the capitals of our columns, the fret, the beads, and other ornaments on our walls, the alternate lotus-bud and leaf-stem of our iron fences,—we shall think very well of the first men, or ill of the latest.

¶ Now shall we say that only the first men were well alive, and the existing generation is invalided and degenerate? Is all literature eavesdropping, and all art Chinese imitation? our life a custom, and our body borrowed, like a beggar's dinner, from a hundred charities? A more subtle and severe criticism might suggest that some dislocation has befallen the race; that men are off their centre; that multitudes of men do not live with Nature, but behold it as exiles. People go out to look at sunrises and sunsets who do not recognize their own, quietly and happily, but know that it is foreign to them. As they do by books, so they *quote* the sunset and the star, and do not make them theirs. Worse yet, they live as foreigners in the world of truth, and quote thoughts, and thus disown them. Quotation confesses inferiority. In opening a new book we often discover, from the unguarded devotion with which the writer gives his motto or text, all we have to expect from him. If Lord Bacon appears already in the preface, I go and read the Instauration instead of the new book.

¶ The mischief is quickly punished in general and in particular. Admirable mimics have nothing of their own. In every kind of parasite, when Nature has finished an aphis, a teredo or a vampire bat,—an excellent sucking-pipe to tap another animal, or a mistletoe or dodder among plants,—the self-supplying organs wither and dwindle, as being superfluous. In common prudence there is an early limit to this leaning on an original. In literature, quotation is good only when the writer whom I follow goes my way, and, being better mounted than I, gives me a cast, as we say; but if I like the gay equipage so well as to go out of my road, I had better have gone afoot.

¶ But it is necessary to remember there are certain considerations which go far to qualify a reproach too grave. This vast mental indebtedness has every variety that pecuniary debt has,—every variety of merit. The capitalist of either kind is as hungry to lend as the consumer to borrow; and the transaction no more indicates intellectual turpitude in the borrower than the simple fact of

debt involves bankruptcy. On the contrary, in far the greater number of cases the transaction is honorable to both. Can we not help ourselves as discreetly by the force of two in literature? Certainly it only needs two well placed and well tempered for coöperation, to get somewhat far transcending any private enterprise! Shall we converse as spies? Our very abstaining to repeat and credit the fine remark of our friend is thievish. Each man of thought is surrounded by wiser men than he, if they cannot write as well. Cannot he and they combine? Cannot they sink their jealousies in God's love, and call their poem Beaumont and Fletcher, or the Theban Phalanx's? The city will for nine days or nine years make differences and sinister comparisons: there is a new and more excellent public that will bless the friends. Nay, it is an inevitable fruit of our social nature. The child quotes his father, and the man quotes his friend. Each man is a hero and an oracle to somebody, and to that person whatever he says has an enhanced value. Whatever we think and say is wonderfully better for our spirits and trust, in another mouth. There is none so eminent and wise but he knows minds whose opinion confirms or qualifies his own, and men of extraordinary genius acquire an almost absolute ascendant over their nearest companions. The Comte de Crillon said one day to M. d'Allonville, with French vivacity, "If the universe and I professed one opinion and M. Necker expressed a contrary one, I should be at once convinced that the universe and I were mistaken."

¶ Original power is usually accompanied with assimilating power, and we value in Coleridge his excellent knowledge and quotations perhaps as much, possibly more, than his original suggestions. If an author give us just distinctions, inspiring lessons, or imaginative poetry, it is not so important to us whose they are. If we are fired and guided by these, we know him as a benefactor, and shall return to him as long as he serves us so well. We may like well to know what is Plato's and what is Montesquieu's or Goethe's part, and what thought was always dear to the writer himself; but the worth of the sentences consists in their radiancy and equal aptitude to all intelligence. They fit all our facts like a charm. We respect ourselves the more that we know them.

¶ Next to the originator of a good sentence is the first quoter of it. Many will read the book before one thinks of quoting a passage. As soon as he has done this, that line will be quoted east and west. Then there are great ways of borrowing. Genius borrows nobly. When Shakespeare is charged with debts to his authors, Landor replies: "Yet he was more original than his originals. He breathed upon dead bodies and brought them into life." And we must thank Karl Ottfried Müller for the just remark, "Poesy, drawing within its circle all that is glorious and inspiring, gave itself but litle concern as to where its flowers originally grew." So Voltaire usually imitated, but with such superiority that Dubuc said: "He is like the false Amphitryon; although the stranger, it is always he who has the air of being master of the house." Wordsworth, as soon as he heard a good thing, caught it up, meditated upon it, and very soon reproduced it in his conversation and writing. If De Quincey said, "That is what I told you," he replied, "No: that is mine,—mine, and not yours." On the whole, we like the valor of it. 'T is on Marmontel's principle, "I pounce on what is mine, wherever I find it;" and on Bacon's broader rule, "I take all knowledge to be my province." It betrays the consciousness that truth is the property of no individual, but is the treasure of all men. And inasmuch as any writer has ascended to a just view of man's condition, he has adopted this tone. In so far as the receiver's aim is on life, and not on literature, will be his indifference to the source. The nobler the truth or sentiment, the less imports the question of authorship. It never troubles the simple seeker from whom he derived such or such a sentiment. Whoever expresses to us a just thought makes ridiculous the pains of the critic

who should tell him where such a word had been said before. "It is no more according to Plato than according to me." Truth is always present: it only needs to lift the iron lids of the mind's eye to read its oracles. But the moment there is the purpose of display, the fraud is exposed. In fact, it is as difficult to appropriate the thoughts of others, as it is to invent. Always some steep transition, some sudden alteration of temperature, or of point of view, betrays the foreign interpolation.

¶ There is, besides, a new charm in such intellectual works as, passing through long time, have had a multitude of authors and improvers. We admire that poetry which no man wrote,—no poet less than the genius of humanity itself,—which is to be read in a mythology, in the effect of a fixed or national style of pictures, of sculptures, or drama, or cities, or sciences, on us. Such a poem also is language. Every word in the language has once been used happily. The ear, caught by that felicity, retains it, and it is used again and again, as if the charm belonged to the word and not to the life of thought which so enforced it. These profane uses, of course, kill it, and it is avoided. But a quick wit can at any time reinforce it, and it comes into vogue again. Then people quote so differently: one finding only what is gaudy and popular; another, the heart of the author, the report of his select and happiest hour; and the reader sometimes giving more to the citation than he owes to it. Most of the classical citations you shall hear or read in the current journals or speeches were not drawn from the originals, but from previous quotations in English books; and you can easily pronounce, from the use and relevancy of the sentence, whether it had not done duty many times before,—whether your jewel was got from the mine or from an auctioneer. We are as much informed of a writer's genius by what he selects as by what he originates. We read the quotation with his eyes, and find a new and fervent sense; as a passage from one of the poets, well recited, borrows new interest from the rendering. As the journals say, "the italics are ours." The profit of books is according to the sensibility of the reader. The profoundest thought or passion sleeps as in a mine until an equal mind and heart finds and publishes it. The passages of Shakspeare that we most prize were never quoted until within this century; and Milton's prose, and Burke, even, have their best fame within it. Every one, too, remembers his friends by their favorite poetry or other reading.

NEXT to the originator of a good sentence is the first quoter of it. Genius borrows nobly. The nobler the truth or sentiment, the less imports the question of authorship. Whoever expresses to us a just thought makes ridiculous the pains of the critic who should tell him where such a word had been said before.

¶ Observe also that a writer appears to more advantage in the pages of another book than in his own. In his own he waits as a candidate for your approbation; in another's he is a lawgiver.

¶ Then another's thoughts have a certain advantage with us simply because they are another's. There is an illusion in a new phrase. A man hears a fine sentence out of Swedenborg, and wonders at the wisdom, and is very merry at heart that he has now got so fine a thing. Translate it out of the new words into his own usual phrase, and he will wonder again at his own simplicity, such tricks do fine words play with us.

¶ It is curious what new interest an old author acquires by official canonization in Tiraboschi, or Dr. Johnson, or Von Hammer-Purgstall, or Hallam, or other historian of literature. Their registration

of his book, or citation of a passage, carries the sentimental value of a college diploma. Hallam, though never profound, is a fair mind, able to appreciate poetry unless it becomes deep, being always blind and deaf to imaginative and analogy-loving souls, like the Platonists, like Giordano Bruno, like Donne, Herbert, Crashaw and Vaughan; and Hallam cites a sentence from Bacon or Sidney, and distinguishes a lyric of Edwards or Vaux, and straightway it commends itself to us as if it had received the Isthmian crown.

¶ It is a familiar expedient of brilliant writers, and not less of witty talkers, the device of ascribing their own sentence to an imaginary person, in order to give it weight,—as Cicero, Cowley, Swift, Landor and Carlyle have done. And Cardinal de Retz, at a critical moment in the Parliament of Paris, described himself in an extemporary Latin sentence, which he pretended to quote from a classic author, and which told admirably well. It is a curious reflex effect of this enhancement of our thought by citing it from another, that many men can write better under a mask than for themselves; as Chatterton in archaic ballad, Le Sage in Spanish costume, Macpherson as "Ossian"; and, I doubt not, many a young barrister in chambers in London, who forges good thunder for the Times, but never works as well under his own name. This is a sort of dramatizing talent; as it is not rare to find great powers of recitation, without the least original eloquence,—or people who copy drawings with admirable skill, but are incapable of any design.

¶ In hours of high mental activity we sometimes do the book too much honor, reading out of it better things than the author wrote,—reading, as we say, between the lines. You have had the like experience in conversation: the wit was in what you heard, not in what the speakers said. Our best thought came from others. We heard in their words a deeper sense than the speakers put into them, and could express ourselves in other people's phrases to finer purpose than they knew. In Moore's Diary, Mr. Hallam is reported as mentioning at dinner one of his friends who had said, "I don't know how it is, a thing that falls flat from me seems quite an excellent joke when given at second hand by Sheridan. I never like my own *bon-mots* until he adopts them." Dumont was exalted by being used by Mirabeau, by Bentham and by Sir Philip Francis, who, again, was less than his own "Junius"; and James Hogg (except in his poems Kilmeny and The Witch of Fife) is but a third-rate author, owing his fame to his effigy colossalized through the lens of John Wilson,—who, again, writes better under the domino of "Christopher North" than in his proper clothes. The bold theory of Delia Bacon, that Shakspeare's plays were written by a society of wits,—by Sir Walter Raleigh, Lord Bacon and others around the Earl of Southampton,—had plainly for her the charm of the superior meaning they would acquire when read under this light; this idea of the authorship controlling our appreciation of the works themselves. We once knew a man overjoyed at the notice of his pamphlet in a leading newspaper. What range he gave his imagination! Who could have written it? Was it not Colonel Carbine, or Senator Tonitrus, or, at the least, Professor Maximilian? Yes, he could detect in the style that fine

OUR knowledge is the amassed thought and experience of innumerable minds: our language, our science, our religion, our opinions, our fancies we inherited. Our country, customs, laws, our ambitions, and our notions of fit and fair, —all these we never made, we found them ready-made; we but quote them.

Roman hand. How it seemed the very voice of the refined and discerning public, inviting merit at last to consent to fame, and come up and take place in the reserved and authentic chairs! He carried the journal with haste to the sympathizing Cousin Matilda, who is so proud of all we do. But what dismay when the good Matilda, pleased with his pleasure, confessed she had written the criticism, and carried it with her own hands to the post-office! "Mr. Wordsworth," said Charles Lamb, "allow me to introduce to you my only admirer."

¶ Swedenborg threw a formidable theory into the world, that every soul existed in a society of souls, from which all its thoughts passed into it, as the blood of the mother circulates in her unborn child; and he noticed that, when in his bed, alternately sleeping and waking,—sleeping, he was surrounded by persons disputing and offering opinions on the one side and on the other side of a proposition; waking, the like suggestions occurred for and against the proposition as his own thoughts; sleeping again, he saw and heard the speakers as before: and this as often as he slept or waked. And if we expand the image, does it not look as if we men were thinking and talking out of an enormous antiquity, as if we stood, not in a coterie of prompters that filled a sitting-room, but in a circle of intelligences that reached through all thinkers, poets, inventors and wits, men and women, English, German, Celt, Aryan, Ninevite, Copt,—back to the first geometer, bard, mason, carpenter, planter, shepherd,—back to the first negro, who, with more health or better perception, gave a shriller sound or name for the thing he saw and dealt with? Our benefactors are as many as the children who invented speech, word by word. Language is a city to the building of which every human being brought a stone; yet he is no more to be credited with the grand result than the acaleph which adds a cell to the coral reef which is the basis of the continent.

¶ Πάντα ῥεῖ : all things are in flux. It is inevitable that you are indebted to the past. You are fed and formed by it. The old forest is decomposed for the composition of the new forest. The old animals have given their bodies to the earth to furnish through chemistry the forming race, and every individual is only a momentary fixation of what was yesterday another's, is to-day his and will belong to a third to-morrow. So it is in thought. Our knowledge is the amassed thought and experience of innumerable minds: our language, our science, our religion, our opinions, our fancies we inherited. Our country, customs, laws, our ambitions, and our notions of fit and fair,—all these we never made, we found them ready-made; we but quote them. Goethe frankly said, "What would remain to me if this art of appropriation were derogatory to genius? Every one of my writings has been furnished to me by a thousand different persons, a thousand things: wise and foolish have brought me, without suspecting it, the offering of their thoughts, faculties and experience. My work is an aggregation of beings taken from the whole of Nature; it bears the name of Goethe."

¶ But there remains the indefeasible persistency of the individual to be himself. One leaf, one blade of glass, one meridian, does not resemble another. Every mind is different; and the more it is unfolded, the more pronounced is that difference. He must draw the elements into him for food, and, if they be granite and silex, will prefer them cooked by sun and rain, by time and art, to his hand. But, however received, these elements pass into the substance of his constitution, will be assimilated, and tend always to form, not a partisan, but a possessor of truth. To all that can be said of the preponderance of the Past, the single word Genius is a sufficient reply. The divine resides in the new. The divine never quotes, but is, and creates. The profound apprehension of the Present is Genius, which makes the Past forgotten. Genius believes its faintest presentiment against the testimony of all history; for it knows that facts are not ultimates, but that a state of mind is the

ancestor of everything. And what is Originality? It is being, being one's self, and reporting accurately what we see and are. Genius is in the first instance, sensibility, the capacity of receiving just impressions from the external world, and the power of coördinating these after the laws of thought. It implies Will, or original force, for their right distribution and expression. If to this the sentiment of piety be added, if the thinker feels that the thought most strictly his own is not his own, and recognizes the perpetual suggestion of the Supreme Intellect, the oldest thoughts become new and fertile whilst he speaks them.

¶ Originals never lose their value. There is always in them a style and weight of speech which the immanence of the oracle bestowed, and which cannot be counterfeited. Hence the permanence of the high poets. Plato, Cicero and Plutarch cite the poets in the manner in which Scripture is quoted in our churches. A phrase or a single word is adduced, with honoring emphasis, from Pindar, Hesiod or Euripides, as precluding all argument, because thus had they said: importing that the bard spoke not his own, but the words of some god. True poets have always ascended to this lofty platform, and met this expectation. Shakspeare, Milton, Wordsworth, were very conscious of their responsibilities. When a man thinks happily, he finds no foot-track in the field he traverses. All spontaneous thought is irrespective of all else. Pindar uses this haughty defiance, as if it were impossible to find his sources. "There are many swift darts within my quiver, which have a voice for those with understanding; but to the crowd they need interpreters. He is gifted with genius who knoweth much by natural talent."

¶ Our pleasure in seeing each mind take the subject to which it has a proper right is seen in mere fitness in time. He that comes second must needs quote him that comes first. The earliest describers of savage life, as Captain Cook's account of the Society Islands, or Alexander Henry's travels among our Indian tribes, have a charm of truth and just point of view. Landsmen and sailors freshly come from the most civilized countries, and with no false expectation, no sentimentality yet about wild life, healthily receive and report what they saw,—seeing what they must, and using no choice; and no man suspects the superior merit of the description, until Châteaubriand, or Moore, or Campbell, or Byron, or the artists, arrive, and mix so much art with their picture that the incomparable advantage of the first narrative appears. For the same reason we dislike that the poet should choose an antique or far-fetched subject for his muse, as if he avowed want of insight. The great deal always with the nearest. Only as braveries of too prodigal power can we pardon it, when the life of genius is so redundant that out of petulance it flings its fire into some old mummy, and, lo! it walks and blushes again here in the street.

¶ We cannot overstate our debt to the Past, but the moment has the supreme claim. The Past is for us; but the sole terms on which it can become ours are its subordination to the Present. Only an inventor knows how to borrow, and every man is or should be an inventor. We must not tamper with the organic motion of the soul. 'T is certain that thought has its own proper motion, and the hints which flash from it, the words overheard at unawares by the free mind, are trustworthy and fertile when obeyed and not perverted to low and selfish account. This vast memory is only raw material. The divine gift is ever the instant life, which receives and uses and creates, and can well bury the old in the omnipotency with which Nature decomposes all her harvest for recomposition.

PROGRESS OF CULTURE

WE meet to-day under happy omens to our ancient society, to the commonwealth of letters, to the country and to mankind. No good citizen but shares the wonderful prosperity of the Federal Union. The heart still beats with the public pulse of joy that the country has withstood the rude trial which threatened its existence, and thrills with the vast augmentation of strength which it draws from this proof. The storm which has been resisted is a crown of honor and a pledge of strength to the ship. We may be well contented with our fair inheritance. Was ever such coincidence of advantages in time and place as in America to-day?—the fusion of races and religions; the hungry cry for men which goes up from the wide continent; the answering facility of immigration, permitting every wanderer to choose his climate and government. Men come hither by nations. Science surpasses the old miracles of mythology, to fly with them over the sea, and to send their messages under it. They come from crowded, antiquated kingdoms to the easy sharing of our simple forms. Land without price is offered to the settler, cheap education to his children. The temper of our people delights in this whirl of life. Who would live in the stone age, or the bronze, or the iron, or the lacustrine? Who does not prefer the age of steel, of gold, of coal, petroleum, cotton, steam, electricity, and the spectroscope?

"Prisca juvent alios, ego me nunc denique natum
Gratulor."

All this activity has added to the value of life, and to the scope of the intellect. I will not say that American institutions have given a new enlargement to our idea of a finished man, but they have added important features to the sketch.

¶ Observe the marked ethical quality of the innovations urged or adopted. The new claim of woman to a political status is itself an honorable testimony to the civilization which has given her a civil status new in history. Now that by the increased humanity of law she controls her property, she inevitably takes the next step to her share in power. The war gave us the abolition of slavery, the success of the Sanitary Commission and of the Freedmen's Bureau. Add to these the new scope of social science; the abolition of capital punishment and of imprisonment for debt; the improvement of prisons; the efforts for the suppression of intemperance; the search for just rules affecting labor; the coöperative societies; the insurance of life and limb; the free-trade league; the improved almshouses; the enlarged scale of charities to relieve local famine, or burned towns, or the suffering Greeks; the incipient series of international congresses;—all, one may say, in a high degree revolutionary, teaching nations the taking of government into their own hands, and superseding kings.

¶ The spirit is new. A silent revolution has impelled, step by step, all this activity. A great many full-blown conceits have burst. The coxcomb goes to the wall. To his astonishment he has found that this country and this age belong to the most liberal persuasion; that the day of ruling by scorn and sneers is past; that good sense is now in power, and *that* resting on a vast constituency of intelligent labor, and, better yet, on perceptions less and less dim of laws the most sublime. Men are now to be astonished by seeing acts of good nature, common civility, and Christian charity proposed by statesmen, and executed by justices of the peace,—by policemen and the constable. The fop is unable to cut the patriot in the street; nay, he lies at his mercy in the ballot of the club.

¶ Mark, too, the large resources of a statesman, of a socialist, of a scholar, in this age. When classes are exasperated against each other, the peace of the

world is always kept by striking a new note. Instantly the units part, and form in a new order, and those who were opposed are now side by side. In this country the prodigious mass of work that must be done has either made new divisions of labor or created new professions. Consider, at this time, what variety of issues, of enterprises public and private, what genius of science, what of administration, what of practical skill, what masters, each in his several province, the railroad, the telegraph, the mines, the inland and marine explorations, the novel and powerful philanthropies, as well as agriculture, the foreign trade and the home trade (whose circuits in this country are as spacious as the foreign), manufactures, the very inventions, all on a national scale too, have evoked!—all implying the appearance of gifted men, the rapid addition to our society of a class of true nobles, by which the self-respect of each town and state is enriched.

GREAT strides have been made within the present century. We have been taught to tread familiarly on giddy heights of thought. The narrow sectarian cannot read astronomy with impunity. The creeds of his church shrivel like dried leaves at the door of the observatory, and a new and healthful air regenerates the human mind.

¶ Take as a type the boundless freedom here in Massachusetts. People have in all countries been burned and stoned for saying things which are commonplaces at all our breakfast-tables. Every one who was in Italy thirty-five years ago will remember the caution with which his host or guest in any house looked around him, if a political topic were broached. Here the tongue is free, and the hand; and the freedom of action goes to the brink, if not over the brink, of license.

¶ A controlling influence of the times has been the wide and successful study of Natural Science. Steffens said, "The religious opinions of men rest on their views of Nature." Great strides have been made within the present century. Geology, astronomy, chemistry, optics, have yielded grand results. The correlation of forces and the polarization of light have carried us to sublime generalizations,—have affected an imaginative race like poetic inspirations. We have been taught to tread familiarly on giddy heights of thought, and to wont ourselves to daring conjectures. The narrow sectarian cannot read astronomy with impunity. The creeds of his church shrivel like dried leaves at the door of the observatory, and a new and healthful air regenerates the human mind, and imparts a sympathetic enlargement to its inventions and method. That cosmical west wind which, meteorologists tell us, constitutes, by the revolution of the globe, the upper current, is alone broad enough to carry to every city and suburb, to the farmer's house, the miner's shanty and the fisher's boat, the inspirations of this new hope of mankind. Now, if any one say we have had enough of these boastful recitals, then I say, Happy is the land wherein benefits like these have grown trite and commonplace.

¶ We confess that in America everything looks new and recent. Our towns are still rude, the makeshifts of emigrants, and the whole architecture tent-like when compared with the monumental solidity of medieval and primeval remains in Europe and Asia. But geology has effaced these distinctions. Geology, a science of forty or fifty summers, has had the effect to throw an air of novelty and mushroom speed over entire history. The oldest empires,—what we called venerable antiquity,—now that we have true measures of duration, show like creations of yesterday. It is yet quite too early to draw sound con-

clusions. The old six thousand years of chronology become a kitchen clock, no more a measure of time than an hour-glass or an egg-glass since the duration of geologic periods has come into view. Geology itself is only chemistry with the element of time added; and the rocks of Nahant or the dikes of the White Hills disclose that the world is a crystal, and the soil of the valleys and plains a continual decomposition and recomposition. Nothing is old but the mind.

¶ But I find not only this equality between new and old countries, as seen by the eye of Science, but also a certain equivalence of the ages of history; and as the child is in his playthings working incessantly at problems of natural philosophy, working as hard and as successfully as Newton, so it were ignorance not to see that each nation and period has done its full part to make up the result of existing civility. We are all agreed that we have not on the instant better men to show than Plutarch's heroes. The world is always equal to itself. We cannot yet afford to drop Homer, nor Æschylus, nor Plato, nor Aristotle, nor Archimedes. Later, each European nation, after the breaking up of the Roman Empire, had its romantic era, and the productions of that era in each rose to about the same height. Take for an example in literature the Romance of Arthur, in Britain, or in the opposite province of Brittany; the Chanson de Roland, in France; the Chronicle of the Cid, in Spain; the Niebelungen Lied, in Germany; the Norse Sagas, in Scandinavia; and, I may add, the Arabian Nights, on the African coast. But if these works still survive and multiply, what shall we say of names more distant, or hidden through their very superiority to their coëvals,—names of men who have left remains that certify a height of genius in their several directions not since surpassed, and which men in proportion to their wisdom still cherish,—as Zoroaster, Confucius, and the grand scriptures, only recently known to Western nations, of the Indian Vedas, the Institutes of Menu, the Puranas, the poems of the Mahabarat and the Ramayana?

¶ In modern Europe, the Middle Ages were called the Dark Ages. Who dares to call them so now? They are seen to be the feet on which we walk, the eyes with which we see. It is one of our triumphs to have reinstated them. Their Dante and Alfred and Wickliffe and Abelard and Bacon; their Magna Charta, decimal numbers, mariner's compass, gunpowder, glass, paper and clocks; chemistry, algebra, astronomy; their Gothic architecture, their painting, are the delight and tuition of ours. Six hundred years ago Roger Bacon explained the precession of the equinoxes and the necessity of reform in the calendar; looking over how many horizons as far as into Liverpool and New York, he announced that machines can be constructed to drive ships more rapidly than a whole galley of rowers could do, nor would they need anything but a pilot to steer; carriages, to move with incredible speed, without aid of animals; and machines to fly into the air like birds. Even the races that we still call savage or semi-savage, and which preserve their arts from immemorial traditions, vindicate their faculty by the skill with which they make their yam-cloths, pipes, bows, boats and carved war-clubs. The war-proa of the Malays in the Japanese waters struck Commodore Perry by its close resemblance to the yacht "America."

¶ As we find thus a certain equivalence in the ages, there is also an equipollence of individual genius to the nation which it represents. It is a curious fact that a certain enormity of culture makes a man invisible to his contemporaries. It is always hard to go beyond your public. If they are satisfied with cheap performance, you will not easily arrive at better. If they know what is good, and require it, you will aspire and burn until you achieve it. But, from time to time in history, men are born a whole age too soon. The founders of nations, the wise men and inventors who shine afterwards as their gods, were probably martyrs in their own time. All the

transcendent writers and artists of the world,—'t is doubtful who they were, they are lifted so fast into mythology; Homer, Menu, Viasa, Dædalus, Hermes, Zoroaster, even Swedenborg and Shakspeare. The early names are too typical, —Homer, or *blind man;* Menu, or *man;* Viasa, *compiled;* Dædalus, *cunning;* Hermes, *interpreter;* and so on. Probably the men were so great, so self-fed, that the recognition of them by others was not necessary to them. And every one has heard the remark (too often, I fear, politely made), that the philosopher was above his audience. I think I have seen two or three great men who, for that reason, were of no account among scholars.

¶ But Jove is in his reserves. The truth, the hope of any time, must always be sought in the minorities. Michael Angelo was the conscience of Italy. We grow free with his name, and find it ornamental now; but in his own days his friends were few; and you would need to hunt him in a conventicle with the Methodists of the era, namely, Savonarola, Vittoria Colonna, Contarini, Pole, Occhino; superior souls, the religious of that day, drawn to each other and under some cloud with the rest of the world; reformers, the radicals of the hour, banded against the corruptions of Rome, and as lonely and as hated as Dante before them.

¶ I find the single mind equipollent to a multitude of minds, say to a nation of minds, as a drop of water balances the sea; and under this view the problem of culture assumes wonderful interest. Culture implies all which gives the mind possession of its own powers; as languages to the critic, telescope to the astronomer. Culture alters the political status of an individual. It raises a rival royalty in a monarchy. 'T is king against king. It is ever the romance of history in all dynasties,—the co-presence of the revolutionary force in intellect. It creates a personal independence which the monarch cannot look down, and to which he must often succumb. If a man knows the laws of Nature better than other men, his nation cannot spare him; nor if he know the power of numbers, the secret of geometry, of algebra; on which the computations of astronomy, of navigation, of machinery, rest. If he can converse better than any other, he rules the minds of men wherever he goes; if he has imagination, he intoxicates men. If he has wit, he tempers despotism by epigrams: a song, a satire, a sentence, has played its part in great events. Eloquence a hundred times has turned the scale of war and peace at will. The history of Greece is at one time reduced to two persons,—Philip, or the successor of Philip, on one side, and Demosthenes, a private citizen, on the other. If he has a military genius, like Belisarius, or administrative faculty, like Chatham or Bismarck, he is the king's king. If a theologian of deep convictions and strong understanding carries his country with him, like Luther, the state becomes Lutheran, in spite of the Emperor; as Thomas à Becket overpowered the English Henry. Wit has a great charter. Popes and kings and Councils of Ten are very sharp with their censorships and inquisitions, but it is on dull people. Some Dante or Angelo, Rabelais, Hafiz, Cervantes, Erasmus, Béranger, Bettine von Arnim, or whatever genuine wit of the old inimitable class, is always allowed. Kings feel that this is that which they themselves represent; this is no red-kerchief, red-shirted rebel, but loyalty, kingship. This is real kingship, and their own only titular. Even manners are a distinction which, we sometimes see, are not to be overborne by rank or official power, or even by other eminent talents, since they too proceed from a certain deep innate perception of fit and fair.

¶ It is too plain that a cultivated laborer is worth many untaught laborers; that a scientific engineer, with instruments and steam, is worth many hundred men, many thousands; that Archimedes or Napoleon is worth for labor a thousand thousands, and that in every wise and genial soul we have England, Greece, Italy, walking, and can dispense with populations of navies.

¶ Literary history and all history is a

record of the power of minorities, and of minorities of one. Every book is written with a constant secret reference to the few intelligent persons whom the writer believes to exist in the million. The artist has always the masters in his eye, though he affect to flout them. Michael Angelo is thinking of Da Vinci, and Raffaelle is thinking of Michael Angelo. Tennyson would give his fame for a verdict in his favor from Wordsworth. Agassiz and Owen and Huxley affect to address the American and English people, but are really writing to each other. Everett dreamed of Webster. McKay, the shipbuilder, thinks of George Steers; and Steers, of Pook, the naval constructor. The names of the masters at the head of each department of science, art or function are often little known to the world, but are always known to the adepts; as Robert Brown in botany, and Gauss in mathematics. Often the master is a hidden man, but not to the true student; invisible to all the rest, resplendent to him. All his own work and culture form the eye to see the master. In politics, mark the importance of minorities of one, as of Phocion, Cato, Lafayette, Arago. The importance of the one person who has the truth over nations who have it not, is because power obeys reality, and not appearance; according to quality, and not quantity. How much more are men than nations! the wise and good souls, the Stoics in Greece and Rome, Socrates in Athens, the saints in Judea, Alfred the king, Shakspeare the poet, Newton the philosopher, the perceiver and obeyer of truth,—than the foolish and sensual millions around them! So that, wherever a true man appears, everything usually reckoned great dwarfs itself; he is the only great event, and it is easy to lift him into a mythological personage.

¶ Then the next step in the series is the equivalence of the soul to Nature. I said that one of the distinctions of our century has been the devotion of cultivated men to natural science. The benefits thence derived to the arts and to civilization are signal and immense. They are felt in navigation, in agriculture, in manufactures, in astronomy, in mining and in war. But over all their utilities, I must hold their chief value to be metaphysical. The chief value is not the useful powers he obtained, but the test it has been of the scholar. He has accosted this immeasurable Nature, and got clear answers. He understood what he read. He found agreement with himself. It taught him anew the reach of the human mind, and that it was citizen of the universe.

¶ The first quality we know in matter is centrality,—we call it gravity,—which holds the universe together, which remains pure and indestructible in each mote as in masses and planets, and from each atom rays out illimitable influence. To this material essence answers Truth, in the intellectual world,—Truth, whose centre is everywhere and its circumference nowhere, whose existence we cannot disimagine; the soundness and health of things, against which no blow can be struck but it recoils on the striker; Truth, on whose side we always heartily are. And the first measure of a mind is its centrality, its capacity of truth, and its adhesion to it.

¶ When the correlation of the sciences was announced by Oersted and his colleagues, it was no surprise; we were found already prepared for it. The fact stated accorded with the auguries or divinations of the human mind. Thus, if we should analyze Newton's discovery, we should say that if it had not been anticipated by him, it would not have been found. We are told that in posting his books, after the French had measured on the earth a degree of the meridian, when he saw that his theoretic results were approximating that empirical one, his hand shook, the figures danced, and he was so agitated that he was forced to call in an assistant to finish the computation. Why agitated?—but because, when he saw, in the fall of an apple to the ground, the fall of the earth to the sun, of the sun and of all suns to the centre, that perception was accompanied by a spasm of delight by which the intellect greets a fact more immense still, a fact really universal,—holding in

intellect as in matter, in morals as in intellect,—that atom draws to atom throughout Nature, and truth to truth throughout spirit? His law was only a particular of the more universal law of centrality. Every law in Nature, as gravity, centripetence, repulsion, polarity, undulation, has a counterpart in the intellect. The laws above are sisters of the laws below. Shall we study the mathematics of the sphere, and not its causal essence also? Nature is a fable whose moral blazes through it. There is no use in Copernicus if the robust periodicity of the solar system does not show its equal perfection in the mental sphere, the periodicity, the compensatory errors, the grand reactions. I shall never believe that centrifugence and centripetence balance, unless mind heats and meliorates, as well as the surface and soil of the globe.

¶ On this power, this all-dissolving unity, the emphasis of heaven and earth is laid. Nature is brute but as this soul quickens it; Nature, always the effect, mind the flowing cause. Nature, we find, is ever as is our sensibility; it is hostile to ignorance,—plastic, transparent, delightful, to knowledge. Mind carries the law; history is the slow and atomic unfolding. All things admit of this extended sense, and the universe at last is only prophetic, or, shall we say, symptomatic, of vaster interpretation and results. Nature is an enormous system, but in mass and in particle curiously available to the humblest need of the little creature that walks on the earth! The immeasurableness of Nature is not more astounding than his power to gather all her omnipotence into a manageable rod or wedge, bringing it to a hair-point for the eye and hand of the philosopher.

FROM time to time in history, men are born a whole age too soon. The founders of nations, the wise men and inventors who shine afterwards as their gods, were probably martyrs in their own time.

¶ Here stretches out of sight, out of conception, even, this vast Nature, daunting, bewilderable but all penetrable, all self-similar; an unbroken unity, and the mind of man is a key to the whole. He finds that the universe, as Newton said, was "made at one cast"; the mass is like the atom,—the same chemistry, gravity and conditions. The asteroids are the chips of an old star, and a meteoric stone is a chip of an asteroid. As language is in the alphabet, so is entire Nature, the play of all its laws, in one atom. The good wit finds the law from a single observation, — the law, and its limitations, and its correspondences,—as the farmer finds his cattle by a footprint. "State the sun, and you state the planets, and conversely."

¶ Whilst its power is offered to his hand, its laws to his science, not less its beauty speaks to his taste, imagination and sentiment. Nature is sanative, refining, elevating. How cunningly she hides every wrinkle of her inconceivable antiquity under roses and violets and morning dew! Every inch of the mountains is scarred by unimaginable convulsions, yet the new day is purple with the bloom of youth and love. Look out into the July night and see the broad belt of silver flame which flashes up the half of heaven, fresh and delicate as the bonfires of the meadowflies. Yet the powers of numbers cannot compute its enormous age, lasting as space and time, embosomed in time and space. And time and space,—what are they? Our first problems, which we ponder all our lives through, and leave where we found them; whose outrunning immensity, the old Greeks believed, astonished the gods themselves; of whose dizzy vastitudes all the worlds of God are a mere dot on

the margin; impossible to deny, impossible to believe. Yet the moral element in man counterpoises this dismaying immensity and bereaves it of terror. The highest flight to which the muse of Horace ascended was in that triplet of lines in which he described the souls which can calmly confront the sublimity of Nature:—

"Hunc solem, et stellas, et decedentia certis
Tempora momentis, sunt qui formidine nulla
Imbuti spectant."

¶ The sublime point of experience is the value of a sufficient man. Cube this value by the meeting of two such, of two or more such, who understand and support each other, and you have organized victory. At any time, it only needs the contemporaneous appearance of a few superior and attractive men to give a new and noble turn to the public mind.

¶ The benefactors we have indicated were exceptional men, and great because exceptional. The question which the present age urges with increasing emphasis, day by day, is, whether the high qualities which distinguished them can be imparted. The poet Wordsworth asked, "What one is, why may not millions be?" Why not? Knowledge exists to be imparted. Curiosity is lying in wait for every secret. The inquisitiveness of the child to hear runs to meet the eagerness of the parent to explain. The air does not rush to fill a vacuum with such speed as the mind to catch the expected fact. Every artist was first an amateur. The ear outgrows the tongue, is sooner ripe and perfect; but the tongue is always learning to say what the ear has taught it, and the hand obeys the same lesson.

¶ There is anything but humiliation in the homage men pay to a great man; it is sympathy, love of the same things, effort to reach them,—the expression of their hope of what they shall become when the obstructions of their malformation and mal-education shall be trained away. Great men shall not impoverish, but enrich us. Great men,—the age goes on their credit; but all the rest, when their wires are continued and not cut, can do as signal things, and in new parts of Nature. "No angel in his heart acknowledges any one superior to himself but the Lord alone." There is not a person here present to whom omens that should astonish have not predicted his future, have not uncovered his past. The dreams of the night supplement by their divination the imperfect experiments of the day. Every soliciting instinct is only a hint of a coming fact, as the air and water that hang invisibly around us hasten to become solid in the oak and the animal. But the recurrence to high sources is rare. In our daily intercourse, we go with the crowd, lend ourselves to low fears and hopes, become the victims of our own arts and implements, and disuse our resort to the Divine oracle. It is only in the sleep of the soul that we help ourselves by so many ingenious crutches and machineries. What is the use of telegraphs? What of newspapers? To know in each social crisis how men feel in Kansas, in California, the wise man waits for no mails, reads no telegrams. He asks his own heart. If they are made as he is, if they breathe the like air, eat of the same wheat, have wives and children, he knows that their joy or resentment rises to the same point as his own. The inviolate soul is in perpetual telegraphic communication with the Source of events, has earlier information, a private despatch, which relieves him of the terror which presses on the rest of the community.

¶ The foundation of culture, as of character, is at last the moral sentiment. This is the fountain of power, preserves its eternal newness, draws its own rent out of every novelty in science. Science corrects the old creeds; sweeps away, with every new perception, our infantile catechisms, and necessitates a faith commensurate with the grander orbits and universal laws which it discloses. Yet it does not surprise the moral sentiment. That was older, and awaited expectant these larger insights.

¶ The affections are the wings by which the intellect launches on the void,

and is borne across it. Great love is the inventor and expander of the frozen powers, the feathers frozen to our sides. It was the conviction of Plato, of Van Helmont, of Pascal, of Swedenborg, that piety is an essential condition of science, that great thoughts come from the heart. It happens sometimes that poets do not believe their own poetry; they are so much the less poets. But great men are sincere. Great men are they who see that spiritual is stronger than any material force, that thoughts rule the world. No hope so bright but is the beginning of its own fulfilment. Every generalization shows the way to a larger. Men say, Ah! if a man could impart his talent, instead of his performance, what mountains of guineas would be paid! Yes, but in the measure of his absolute veracity he does impart it. When he does not play a part, does not wish to shine,—when he talks to men with the unrestrained frankness which children use with each other, he communicates himself, and not his vanity. All vigor is contagious, and when we see creation we also begin to create. Depth of character, height of genius, can only find nourishment in this soil. The miracles of genius always rest on profound convictions which refuse to be analyzed. Enthusiasm is the leaping lightning, not to be measured by the horse-power of the understanding. Hope never spreads her golden wings but on unfathomable seas. The same law holds for the intellect as for the will. When the will is absolutely surrendered to the moral sentiment, that is virtue; when the wit is surrendered to intellectual truth, that is genius. Talent for talent's sake is a bauble and a show. Talent working with joy in the cause of universal truth lifts the possessor to new power as a benefactor. I know well to what assembly of educated, reflecting, successful and powerful persons I speak. Yours is the part of those who have received much. It is an old legend of just men. *Noblesse oblige;* or, superior advantages bind you to larger generosity. Now I conceive that, in this economical world, where every drop and every crumb is husbanded, the transcendent powers of mind were not meant to be misused. The Divine Nature carries on its administration by good men. Here you are set down, scholars and idealists, as in a barbarous age; amidst insanity, to calm and guide it; amidst fools and blind, to see the right done; among violent proprietors to check self-interest, stone-blind and stone-deaf, by considerations of humanity to the workman and to his child; amongst angry politicians swelling with self-esteem, pledged to parties, pledged to clients, you are to make valid the large considerations of equity and good sense; under bad governments to force on them, by your persistence, good laws. Around that immovable persistency of yours, statesmen, legislatures, must revolve, denying you, but not less forced to obey. ¶ We wish to put the ideal rules into practice, to offer liberty instead of chains, and see whether liberty will not disclose its proper checks; believing that a free press will prove safer than the censorship; to ordain free trade, and believe that it will not bankrupt us; universal suffrage, believing that it will not carry us to mobs, or back to kings again. I believe that the checks are as sure as the springs. It is thereby that men are great and have great allies. And who are the allies? Rude opposition, apathy, slander,—even these. Difficulties exist to

THE great heart will no more complain of the obstructions that make success hard than of the iron walls of the gun which hinder the shot from scattering. It was walled round with iron tube with that purpose, to give it irresistible force in one direction. A strenuous soul hates cheap success.

be surmounted. The great heart will no more complain of the obstructions that make success hard than of the iron walls of the gun which hinder the shot from scattering. It was walled round with iron tube with that purpose, to give it irresistible force in one direction. A strenuous soul hates cheap successes. It is the ardor of the assailant that makes the vigor of the defender. The great are not tender at being obscure, despised, insulted. Such only feel themselves in adverse fortune. Strong men greet war, tempest, hard times, which search till they find resistance and bottom. They wish, as Pindar said, "to tread the floors of hell, with necessities as hard as iron." Periodicity, reaction, are laws of mind as well as of matter. Bad kings and governors help us, if only they are bad enough. In England, it was the game-laws which exasperated the farmers to carry the Reform Bill. It was what we call *plantation manners* which drove peaceable forgiving New England to emancipation without phrase. In the Rebellion, who were our best allies? Always the enemy. The community of scholars do not know their own power, and dishearten each other by tolerating political baseness in their members. Now nobody doubts the power of manners, or that wherever high society exists it is very well able to exclude pretenders. The intruder finds himself uncomfortable, and quickly departs to his own gang.

¶ It has been our misfortune that the politics of America have been often immoral. It has had the worst effect on character. We are a complaisant, forgiving people, presuming, perhaps, on a feeling of strength. But it is not by easy virtue, where the public is concerned, that heroic results are obtained. We have suffered our young men of ambition to play the game of politics and take the immoral side without loss of caste,—to come and go without rebuke. But that kind of loose association does not leave a man his own master. He cannot go from the good to the evil at pleasure, and then back again to the good. There is a text in Swedenborg which tells in figure the plain truth. He saw in vision the angels and the devils; but these two companies stood not face to face and hand in hand, but foot to foot,—these perpendicular up, and those perpendicular down.

¶ Brothers, I draw new hope from the atmosphere we breathe to-day, from the healthy sentiment of the American people, and from the avowed aims and tendencies of the educated class. The age has new convictions. We know that in certain historic periods there have been times of negation,—a decay of thought, and a consequent national decline; that in France, at one time, there was almost a repudiation of the moral sentiment in what is called, by distinction, society,—not a believer within the Church, and almost not a theist out of it. In England the like spiritual disease affected the upper class in the time of Charles II., and down into the reign of the Georges. But it honorably distinguishes the educated class here, that they believe in the succor which the heart yields to the intellect, and draw greatness from its inspirations. And when I say the educated class, I know what a benignant breadth that word has,—new in the world,—reaching millions instead of hundreds. And more, when I look around me, and consider the sound material of which the cultivated class here is made up,—what high personal worth, what love of men, what hope, is joined with rich information and practical power, and that the most distinguished by genius and culture are in this class of benefactors,—I cannot distrust this great knighthood of virtue, or doubt that the interests of science, of letters, of politics and humanity, are safe. I think their hands are strong enough to hold up the Republic. I read the promise of better times and of greater men.

PERSIAN POETRY

TO Baron von Hammer Purgstall, who died in Vienna in 1856, we owe our best knowledge of the Persians. He has translated into German, besides the Divan of Hafiz, specimens of two hundred poets who wrote during a period of five and a half centuries, from A. D. 1050 to 1600. The seven masters of the Persian Parnassus—Firdusi, Enweri, Nisami, Jelaleddin, Saadi, Hafiz and Jami—have ceased to be empty names; and others, like Ferideddin Attar and Omar Khayyam, promise to rise in Western estimation. That for which mainly books exist is communicated in these rich extracts. Many qualities go to make a good telescope,—as the largeness of the field, facility of sweeping the meridian, achromatic purity of lenses, and so forth; but the one eminent value is the space-penetrating power; and there are many virtues in books, but the essential value is the adding of knowledge to our stock by the record of new facts, and, better, by the record of intuitions which distribute facts, and are the formulas which supersede all histories.

HAFIZ is the prince of Persian poets. His was the fluent mind in which every thought and feeling came readily to the lips. The difference is not so much in the quality of men's thoughts as in the power of uttering them. What is pent and smouldered in the dumb actor, is not pent in the poet, but passes over into new form, at once relief and creation.

¶ Oriental life and society, especially in the Southern nations, stand in violent contrast with the multitudinous detail, the secular stability, and the vast average of comfort of the Western nations. Life in the East is fierce, short, hazardous, and in extremes. Its elements are few and simple, not exhibiting the long range and undulation of European existence, but rapidly reaching the best and the worst. The rich feed on fruits and game,—the poor, on a watermelon's peel. All or nothing is the genius of Oriental life. Favor of the Sultan, or his displeasure, is a question of Fate. A war is undertaken for an epigram or a distich, as in Europe for a duchy. The prolific sun and the sudden and rank plenty which his heat engenders, make subsistence easy. On the other side, the desert, the simoon, the mirage, the lion and the plague endanger it, and life hangs on the contingency of a skin of water more or less. The very geography of old Persia showed these contrasts. "My father's empire," said Cyrus to Xenophon, "is so large that people perish with cold at one extremity whilst they are suffocated with heat at the other." The temperament of the people agrees with this life in extremes. Religion and poetry are all their civilization. The religion teaches an inexorable Destiny. It distinguishes only two days in each man's history,—his birthday, called *the Day of the Lot*, and the Day of Judgment. Courage and absolute submission to what is appointed him are his virtues.

¶ The favor of the climate, making subsistence easy and encouraging an outdoor life, allows to the Eastern nations a highly intellectual organization,—leaving out of view, at present, the genius of the Hindoos (more Oriental in every sense), whom no people have surpassed in the grandeur of their ethical statement. The Persians and the Arabs, with great leisure and few books, are exquisitely sensible to the pleasures of poetry. Layard has given some details of the effect which the *improvvisatori* produced on the children of the desert. "When the bard improvised an amatory

ditty, the young chief's excitement was almost beyond control. The other Bedouins were scarcely less moved by these rude measures, which have the same kind of effect on the wild tribes of the Persian mountains. Such verses, chanted by their self-taught poets or by the girls of their encampment, will drive warriors to the combat, fearless of death, or prove an ample reward on their return from the dangers of the *ghazon*, or the fight. The excitement they produce exceeds that of the grape. He who would understand the influence of the Homeric ballads in the heroic ages should witness the effect which similar compositions have upon the wild nomads of the East." Elsewhere he adds, "Poetry and flowers are the wine and spirits of the Arab; a couplet is equal to a bottle, and a rose to a dram, without the evil effects of either."

¶ The Persian poetry rests on a mythology whose few legends are connected with the Jewish history and the anterior traditions of the Pentateuch. The principal figure in the allusions of Eastern poetry is Solomon. Solomon had three talismans: first, the signet-ring by which he commanded the spirits, on the stone of which was engraven the name of God; second, the glass in which he saw the secrets of his enemies and the causes of all things, figured; the third, the east wind, which was his horse. His counsellor was Simorg, king of birds, the all-wise fowl who had lived ever since the beginning of the world, and now lives alone on the highest summit of Mount Kaf. No fowler has taken him, and none now living has seen him. By him Solomon was taught the language of birds, so that he heard secrets whenever he went into his gardens. When Solomon travelled, his throne was placed on a carpet of green silk, of a length and breadth sufficient for all his army to stand upon,—men placing themselves on his right hand, and the spirits on his left. When all were in order, the east wind, at his command, took up the carpet and transported it with all that were upon it, whither he pleased,—the army of birds at the same time flying overhead and forming a canopy to shade them from the sun. It is related that when the Queen of Sheba came to visit Solomon, he had built, against her arrival, a palace, of which the floor or pavement was of glass, laid over running water, in which fish were swimming. The Queen of Sheba was deceived thereby, and raised her robes, thinking she was to pass through the water. On the occasion of Solomon's marriage, all the beasts, laden with presents, appeared before his throne. Behind them all came the ant, with a blade of grass: Solomon did not despise the gift of the ant. Asaph, the vizier, at a certain time, lost the seal of Solomon, which one of the Dews or evil spirits found, and, governing in the name of Solomon, deceived the people.

¶ Firdusi, the Persian Homer, has written in the Shah Nameh the annals of the fabulous and heroic kings of the country: of Karun (the Persian Crœsus), the immeasurably rich goldmaker, who, with all his treasures, lies buried not far from the Pyramids, in the sea which bears his name; of Jamschid, the binder of demons, whose reign lasted seven hundred years; of Kai Kaus, in whose palace, built by demons on Alburz, gold and silver and precious stones were used so lavishly that in the brilliancy produced by their combined effect, night and day appeared the same; of Afrasiyab, strong as an elephant, whose shadow extended for miles, whose heart was bounteous as the ocean and his hands like the clouds when rain falls to gladden the earth. The crocodile in the rolling stream had no safety from Afrasiyab. Yet when he came to fight against the generals of Kaus, he was but an insect in the grasp of Rustem, who seized him by the girdle and dragged him from his horse. Rustem felt such anger at the arrogance of the King of Mazinderan that every hair on his body started up like a spear. The gripe of his hand cracked the sinews of an enemy.

¶ These legends, with Chiser, the fountain of life, Tuba, the tree of life; the romances of the loves of Leila and Medschnun, of Chosru and Schirin, and

those of the nightingale for the rose; pearl-diving, and the virtues of gems; the cohol, a cosmetic by which pearls and eyebrows are indelibly stained black, the bladder in which musk is brought, the down of the lip, the mole on the cheek, the eyelash; lilies, roses, tulips and jasmines,—make the staple imagery of Persian odes.

¶ The Persians have epics and tales, but, for the most part, they affect short poems and epigrams. Gnomic verses, rules of life conveyed in a lively image, especially in an image addressed to the eye and contained in a single stanza, were always current in the East; and if the poem is long, it is only a string of unconnected verses. They use an inconsecutiveness quite alarming to Western logic, and the connection between the stanzas of their longer odes is much like that between the refrain of our old English ballads—

LIFE in the East is fierce, short, hazardous, and in extremes. All or nothing is the genius of Oriental life.

"The sun shines fair on Carlisle wall"—

or

"The rain it raineth every day"—

and the main story.

¶ Take, as specimens of these gnomic verses, the following:—

"The secret that should not be blown
Not one of thy nation must know;
You may padlock the gate of a town,
But never the mouth of a foe."

or this of Omar Khayyam:—

"On earth's wide thoroughfares below
Two only men contented go:
Who knows what 's right and what 's forbid,
And he from whom is knowledge hid."

¶ Here is a poem on a melon, by Adsched of Meru:—

"Color, taste and smell, smaragdus, sugar and musk,
Amber for the tongue, for the eye a picture rare,
If you cut the fruit in slices, every slice a crescent fair,
If you leave it whole, the full harvest moon is there."

Hafiz is the prince of Persian poets, and in his extraordinary gifts adds to some of the attributes of Pindar, Anacreon, Horace and Burns, the insight of a mystic, that sometimes affords a deeper glance at Nature than belongs to either of these bards. He accosts all topics with an easy audacity. "He only," he says, "is fit for company, who knows how to prize earthly happiness at the value of a nightcap. Our father Adam sold Paradise for two kernels of wheat; then blame me not, if I hold it dear at one grapestone." He says to the Shah, "Thou who rulest after words and thoughts which no ear has heard and no mind has thought, abide firm until thy young destiny tears off his blue coat from the old graybeard of the sky." He says,—

"I batter the wheel of heaven
When it rolls not rightly by;
I am not one of the snivellers
Who fall thereon and die."

¶ The rapidity of his turns is always surprising us:—

"See how the roses burn!
Bring wine to quench the fire!
Alas! the flames come up with us,
We perish with desire."

¶ After the manner of his nation, he abounds in pregnant sentences which might be engraved on a sword-blade and almost on a ring.

¶ "In honor dies he to whom the great seems ever wonderful."

¶ "Here is the sum, that, when one door opens, another shuts."
¶ "On every side is an ambush laid by the robber-troops of circumstance; hence it is that the horseman of life urges on his courser at headlong speed."
¶ "The earth is a host who murders his guests."
¶ "Good is what goes on the road of Nature. On the straight way the traveller never misses."

"Alas! till now I had not known
My guide and Fortune's guide are one."

"The understanding's copper coin
Counts not with the gold of love."

" 'T is writ on Paradise's gate,
'Woe to the dupe that yields to Fate!' "

"The world is a bride superbly dressed;—
Who weds her for dowry must pay his soul."

"Loose the knots of the heart; never think
on thy fate;
No Euclid has yet disentangled that snarl."

"There resides in the grieving
A poison to kill;
Beware to go near them
'T is pestilent still."

¶ Harems and wine-shops only give him a new ground of observation, whence to draw sometimes a deeper moral than regulated sober life affords, and this is foreseen:—

"I will be drunk and down with wine;
Treasures we find in a ruined house."

Riot, he thinks, can snatch from the deeply hidden lot the veil that covers it:—

"To be wise the dull brain so earnestly throbs,
Bring bands of wine for the stupid head."

"The Builder of heaven
Hath sundered the earth,
So that no footway
Leads out of it forth.

"On turnpikes of wonder
Wine leads the mind forth,
Straight, sidewise and upward,
West, southward and north.

"Stands the vault adamantine
Until the Doomsday;
The wine-cup shall ferry
Thee o'er it away."

¶ That hardihood and self-equality of every sound nature, which result from the feeling that the spirit in him is entire and as good as the world, which entitle the poet to speak with authority, and make him an object of interest and his every phrase and syllable significant, are in Hafiz, and abundantly fortify and ennoble his tone.
¶ His was the fluent mind in which every thought and feeling came readily to the lips. "Loose the knots of the heart," he says. We absorb elements enough, but have not leaves and lungs for healthy perspiration and growth. An air of sterility, of incompetence to their proper aims, belongs to many who have both experience and wisdom. But a large utterance, a river that makes its own shores, quick perception and corresponding expression, a constitution to which every morrow is a new day, which is equal to the needs of life, at once tender and bold, with great arteries, —this generosity of ebb and flow satisfies, and we should be willing to die when our time comes, having had our swing and gratification. The difference is not so much in the quality of men's thoughts as in the power of uttering them. What is pent and smouldered in the dumb actor, is not pent in the poet, but passes over into new form, at once relief and creation.
¶ The other merit of Hafiz is his intellectual liberty, which is a certificate of profound thought. We accept the religions and politics into which we fall, and it is only a few delicate spirits who are sufficient to see that the whole web of convention is the imbecility of those whom it entangles,—that the mind suffers no religion and no empire but its own. It indicates this respect to absolute truth by the use it makes of the symbols that are most stable and reverend, and therefore is always provoking the accusation of irreligion.
¶ Hypocrisy is the perpetual butt of his arrows:

"Let us draw the cowl through the brook of wine."

He tells his mistress that not the dervish, or the monk, but the lover, has in his

heart the spirit which makes the ascetic and the saint; and certainly not their cowls and mummeries but her glances can impart to him the fire and virtue needful for such self-denial. 'Wrong shall not be wrong to Hafiz for the name's sake. A law or statute is to him what a fence is to a nimble school-boy, —a temptation for a jump. "We would do nothing but good, else would shame come to us on the day when the soul must hie hence; and should they then deny us Paradise, the Houris themselves would forsake that and come out to us."

¶ His complete intellectual emancipation he communicates to the reader. There is no example of such facility of allusion, such use of all materials. Nothing is too high, nothing too low for his occasion. He fears nothing. he stops for nothing. Love is a leveller, and Allah becomes a groom, and heaven a closet, in his daring hymns to his mistress or to his cupbearer. This boundless charter is the right of genius.

¶ We do not wish to strew sugar on bottled spiders, or try to make mystical divinity out of the Song of Solomon, much less out of the erotic and bacchanalian songs of Hafiz. Hafiz himself is determined to defy all such hypocritical interpretation, and tears off his turban and throws it at the head of the meddling dervish, and throws his glass after the turban. But the love or the wine of Hafiz is not to be confounded with vulgar debauch. It is the spirit in which the song is written that imports, and not the topics. Hafiz praises wine, roses, maidens, boys, birds, mornings and music, to give vent to his immense hilarity and sympathy with every form of beauty and joy; and lays the emphasis on these to mark his scorn of sanctimony and base prudence. These are the natural topics and language of his wit and perception. But it is the play of wit and the joy of song that he loves; and if you mistake him for a low rioter, he turns short on you with verses which express the poverty of sensual joys, and to ejaculate with equal fire the most unpalatable affirmations of heroic sentiment and contempt for the world. Sometimes it is a glance from the height of thought, as thus:—

¶ "Bring wine; for in the audience-hall of the soul's independence, what is sentinel or Sultan? what is the wise man or the intoxicated?"

And sometimes his feasts, feasters and world are only one pebble more in the eternal vortex and revolution of Fate:—

> "I am: what I am
> My dust will be again."

A saint might lend an ear to the riotous fun of Falstaff; for it is not created to excite the animal appetites, but to vent the joy of a supernal intelligence. In all poetry, Pindar's rule holds,—*συνετοῖς ϕωνεῖ*, it speaks to the intelligent; and Hafiz is a poet for poets, whether he write, as sometimes, with a parrot's, or, as at other times, with an eagle's quill.

¶ Every song of Hafiz affords new proof of the unimportance of your subject to success, provided only the treatment be cordial. In general what is more tedious than dedications or panegyrics addressed to grandees? Yet in the Divan you would not skip them, since his muse seldom supports him better:—

> "What lovelier forms things wear,
> Now that the Shah comes back!"

And again:—

> "Thy foes to hunt, thy enviers to strike down,
> Poises Arcturus aloft morning and evening
> his spear."

¶ It is told of Hafiz, that, when he had written a compliment to a handsome youth,—

> "Take my heart in thy hand, O beautiful boy
> of Shiraz!
> I would give for the mole on thy cheek
> Samarcand and Buchara!"—

the verses came to the ears of Timour in his palace. Timour taxed Hafiz with treating disrespectfully his two cities, to raise and adorn which he had conquered nations. Hafiz replied, "Alas, my lord, if I had not been so prodigal, I had not been so poor!"

¶ The Persians had a mode of establishing copyright the most secure of any

contrivance with which we are acquainted. The law of the *ghaselle*, or shorter ode, requires that the poet insert his name in the last stanza. Almost every one of several hundreds of poems of Hafiz contains his name thus interwoven more or less closely with the subject of the peace. It is itself a test of skill, as this self-naming is not quite easy. We remember but two or three examples in English poetry: that of Chaucer, in the House of Fame; Jonson's epitaph on his son,—

"Ben Jonson his best piece of poetry;"

and Cowley's,—

"The melancholy Cowley lay."

But it is easy to Hafiz. It gives him the opportunity of the most playful self-assertion, always gracefully, sometimes almost in the fun of Falstaff, sometimes with feminine delicacy. He tells us, "The angels in heaven were lately learning his last pieces." He says, "The fishes shed their pearls, out of desire and longing as soon as the ship of Hafiz swims the deep."

"Out of the East, and out of the West, no man understands me:
O, the happier I, who confide to none but the wind!
This morning heard I how the lyre of the stars resounded,
'Sweeter tones have we heard from Hafiz!' "

Again,—

"I heard the harp of the planet Venus, and it said in the early morning, 'I am the disciple of the sweet-voiced Hafiz!' "

And again,—

"When Hafiz sings, the angels hearken, and Anaitis, the leader of the starry host, calls even the Messiah in heaven out to the dance."

"No one has unveiled thoughts like Hafiz, since the locks of the World-bride were first curled."

"Only he despises the verse of Hafiz who is not himself by nature noble."

But we must try to give some of these poetic flourishes the metrical form which they seem to require:—

"Fit for the Pleiads' azure chord
The songs I sung, the pearls I bored."

Another:—

"I have no hoarded treasure,
Yet have I rich content;
The first from Allah to the Shah,
The last to Hafiz went."

Another:—

"High heart, O Hafiz! though not thine
Fine gold and silver ore;
More worth to thee the gift of song,
And the clear insight more."

Again:—

"O Hafiz! speak not of thy need;
Are not these verses thine?
Then all the poets are agreed,
No man can less repine."

He asserts his dignity as bard and inspired man of his people. To the vizier returning from Mecca he says,—

"Boast not rashly, prince of pilgrims, of thy fortune. Thou hast indeed seen the temple; but I, the Lord of the temple. Nor has any man inhaled from the musk-bladder of the merchant or from the musky morning wind that sweet air which I am permitted to breathe every hour of the day."

And with still more vigor in the following lines:

"Oft have I said, I say it once more,
I, a wanderer, do not stray from myself.
I am a kind of parrot; the mirror is holden to me;
What the Eternal says, I stammering say again.
Give me what you will; I eat thistles as roses,
And according to my food I grow and I give.
Scorn me not, but know I have the pearl,
And am only seeking one to receive it."

And his claim has been admitted from the first. The muleteers and camel-drivers, on their way through the desert, sing snatches of his songs, not so much for the thought as for their joyful temper and tone; and the cultivated Persians

know his poems by heart. Yet Hafiz does not appear to have set any great value on his songs, since his scholars collected them for the first time after his death.

¶ In the following poem the soul is figured as the Phœnix alighting on Tuba, the Tree of Life:

"My phœnix long ago secured
His nest in the sky-vault's cope;
In the body's cage immured,
He was weary of life's hope.

"Round and round this heap of ashes
Now flies the bird amain,
But in that odorous niche of heaven
Nestles the bird again.

"Once flees he upward, he will perch
On Tuba's golden bough;
His home is on that fruited arch
Which cools the blest below.

"If over this world of ours
His wings my phœnix spread,
How gracious falls on land and sea
The soul-refreshing shade!

"Either world inhabits he,
Sees oft below him planets roll;
His body is all of air compact,
Of Allah's love his soul."

¶ Here is an ode which is said to be a favorite with all educated Persians:—

"Come!—the palace of heaven rests on aery pillars,—
Come, and bring me wine; our days are wind.
I declare myself the slave of that masculine soul
Which ties and alliance on earth once forever renounces.
Told I thee yester-morn how the Iris of heaven
Brought to me in my cup a gospel of joy?
O high-flying falcon! the Tree of Life is thy perch;
This nook of grief fits thee ill for a nest.
Hearken! they call to thee down from the ramparts of heaven;
I cannot divine what holds thee here in a net.
I, too, have a counsel for thee; O, mark it and keep it,
Since I received the same from the Master above:
Seek not for faith or for truth in a world of light-minded girls;
A thousand suitors reckons this dangerous bride.
Cumber thee not for the world, and this my precept forget not,
'T is but a toy that a vagabond sweetheart has left us.
Accept whatever befalls; uncover thy brow from thy locks;
Never to me nor to thee was option imparted;
Neither endurance nor truth belongs to the laugh of the rose.
The loving nightingale mourns;—cause enow for mourning;—
Why envies the bird the streaming verses of Hafiz?
Know that a god bestowed on him eloquent speech."

¶ The cedar, the cypress, the palm, the olive and fig-tree, the birds that inhabit them, and the garden flowers, are never wanting in these musky verses, and are always named with effect. "The willows," he says, "bow themselves to every wind out of shame for their unfruitfulness." We may open anywhere on a floral catalogue.

"By breath of beds of roses drawn,
I found the grove in the morning pure,
In the concert of the nightingales
My drunken brain to cure.

"With unrelated glance
I looked the rose in the eye:
The rose in the hour of gloaming
Flamed like a lamp hard-by.

"She was of her beauty proud,
And prouder of her youth,
The while unto her flaming heart
The bulbul gave his truth.

"The sweet narcissus closed
Its eye, with passion pressed;
The tulips out of envy burned
Moles in their scarlet breast.

"The lilies white prolonged
Their sworded tongue to the smell;
The clustering anemones
Their pretty secrets tell."

Presently we have,—

"All day the rain
Bathed the dark hyacinths in vain,
The flood may pour from morn till night
Nor wash the pretty Indians white."

And so onward, through many a page. ¶ This picture of the first days of Spring, from Enweri, seems to belong to Hafiz:—

"O'er the garden water goes the wind alone
To rasp and to polish the cheek of the wave;

The fire is quenched on the dear hearthstone,
But it burns again on the tulips brave."

¶ Friendship is a favorite topic of the Eastern poets, and they have matched on this head the absoluteness of Montaigne. ¶ Hafiz says,—

"Thou learnest no secret until thou knowest friendship, since to the unsound no heavenly knowledge enters."

¶ Ibn Jemin writes thus:—

"Whilst I disdain the populace,
I find no peer in higher place.
Friend is a word of royal tone,
Friend is a poem all alone.
Wisdom is like the elephant,
Lofty and rare inhabitant:
He dwells in deserts or in courts;
With hucksters he has no resorts."

¶ Jami says,—

"A friend is he, who, hunted as a foe,
So much the kindlier shows him than before;
Throw stones at him, or ruder javelin throw,
He builds with stone and steel a firmer floor."

¶ Of the amatory poetry of Hafiz we must be very sparing in our citations, though it forms the staple of the Divan. He has run through the whole gamut of passion,—from the sacred to the borders, and over the borders, of the profane. The same confusion of high and low, the celerity of flight and allusion which our colder muses forbid, is habitual to him. From the plain text—

"The chemist of love
Will this perishing mould,
Were it made out of mire,
Transmute into gold"—

he proceeds to the celebration of his passion; and nothing in his religious or in his scientific traditions is too sacred or too remote to afford a token of his mistress. The Moon thought she knew her own orbit well enough; but when she saw the curve on Zuleika's cheek, she was at a loss:—

"And since round lines are drawn
My darling's lips about,
The very Moon looks puzzled on,
And hesitates in doubt
If the sweet curve that rounds thy mouth
Be not her true way to the South."

His ingenuity never sleeps:—

"Ah, could I hide me in my song,
To kiss thy lips from which it flows!"

and plays in a thousand pretty courtesies:—

"Fair fall thy soft heart!
A good work wilt thou do?
O, pray for the dead
Whom thine eyelashes slew!"

And what a nest has he found for his bonny bird to take up her abode in!—

"They strew in the path of kings and czars
Jewels and gems of price:
But for thy head I will pluck down stars,
And pave thy way with eyes.

"I have sought for thee a costlier dome
Than Mahmoud's palace high,
And thou, returning, find thy home
In the apple of Love's eye."

Then we have all degrees of passionate abandonment:—

"I know this perilous love-lane
No whither the traveller leads,
Yet my fancy the sweet scent of
Thy tangled tresses feeds.

"In the midnight of thy locks,
I renounce the day;
In the ring of thy rose-lips,
My heart forgets to pray."

And sometimes his love rises to a religious sentiment:—

"Plunge in yon angry waves,
Renouncing doubt and care;
The flowing of the seven broad seas
Shall never wet thy hair.

"Is Allah's face on thee
Bending with love benign,
And thou not less on Allah's eye
O fairest! turnest thine."

¶ We add to these fragments of Hafiz a few specimens from other poets.

NISAMI

"While roses bloomed along the plain,
The nightingale to the falcon said,
'Why, of all birds, must thou be dumb?
With closed mouth thou utterest,
Though dying, no last word to man.
Yet sitt'st thou on the hand of princes,
And feedest on the grouse's breast,
Whilst I, who hundred thousand jewels
Squander in a single tone,
Lo! I feed myself with worms,

And my dwelling is the thorn.'—
The falcon answered, 'Be all ear:
I, experienced in affairs,
See fifty things, say never one;
But thee the people prizes not,
Who, doing nothing, say'st a thousand.
To me, appointed to the chase,
The king's hand gives the grouse's breast;
Whilst a chatterer like thee
Must gnaw worms in the thorn. Farewell!' "

¶ The following passages exhibit the strong tendency of the Persian poets to contemplative and religious poetry and to allegory.

ENWERI

BODY AND SOUL

"A painter in China once painted a hall;—
Such a web never hung on an emperor's wall;—
One half from his brush with rich colors did run,
The other he touched with a beam of the sun;
So that all which delighted the eye in one side,
The same, point for point, in the other replied.
In thee, friend, that Tyrian chamber is found;
Thine the star-pointing-roof, and the base on the ground:
Is one half depicted with colors less bright?
Beware that the counterpart blazes with light!"

IBN JEMIN

"I read on the porch of a palace bold
In a purple tablet letters cast,—
'A house though a million winters old,
A house of earth comes down at last;
Then quarry thy stones from the crystal All,
And build the dome that shall not fall.' "

¶ "What need," cries the mystic Feisi, "of palaces and tapestry? What need even of a bed?

"The eternal Watcher, who doth wake
All night in the body's earthen chest,
Will of thine arms a pillow make,
And a bolster of thy breast."

¶ Feridedin Attar wrote the Bird Conversations, a mystical tale, in which the birds, coming together to choose their king, resolve on a pilgrimage to Mount Kaf, to pay their homage to the Simorg. From this poem, written five hundred years ago, we cite the following passage, as a proof of the identity of mysticism in all periods. The tone is quite modern. In the fable, the birds were soon weary of the length and difficulties of the way, and at last almost all gave out. Three only persevered, and arrived before the throne of the Simorg.

"The bird-soul was ashamed:
Their body was quite annihilated;
They had cleaned themselves from the dust,
And were by the light ensouled.
What was, and was not,—the Past,—
Was wiped out from their breast.
The sun from near-by beamed
Clearest light into their soul;
The resplendence of the Simorg beamed
As one back from all three.
They knew not, amazed, if they
Were either this or that.
They saw themselves all as Simorg,
Themselves in the eternal Simorg.
When to the Simorg up they looked,
They beheld him among themselves;
And when they looked on each other,
They saw themselves in the Simorg.
A single look grouped the two parties,
The Simorg emerged, the Simorg vanished,
This in that and that in this,
As the world has never heard.
So remained they, sunk in wonder,
Thoughtless in deepest thinking,
And quite unconscious of themselves.
Speechless prayed they to the Highest
To open this secret,
And to unlock *Thou* and *We*.
There came an answer without tongue,—
'The Highest is a sun-mirror;
Who comes to Him sees himself therein,
Sees body and soul, and soul and body;
When you came to the Simorg,
Three therein appeared to you,
And, had fifty of you come,
So had you seen yourselves as many.
Him has none of us yet seen.
Ants see not the Pleiades.
Can the gnat grasp with his teeth
The body of the elephant?
What you see is He not;
What you hear is He not.
The valleys which you traverse,
The actions which you perform.
They lie under our treatment
And among our properties.
You as three birds are amazed,
Impatient, heartless, confused:
Far over you am I raised,
Since I am in act Simorg.
Ye blot out my highest being,
That ye may find yourselves on my throne,
Forever ye blot out yourselves,
As shadows in the sun. Farewell!' "

INSPIRATION

IT was Watt who told King George III. that he deal in an article of which kings were said to be fond,—Power. 'T is certain that the one thing we wish to know is, where power is to be bought. But we want a finer kind than that of commerce; and every reasonable man would give any price of house and land and future provision, for condensation, concentration and the recalling at will of high mental energy. Our money is only a second best. We would jump to buy power with it, that is, intellectual perception moving the will. That is first best. But we don't know where the shop is. If Watt knew, he forgot to tell us the number of the street. There are times when the intellect is so active that everything seems to run to meet it. Its supplies are found without much thought as to studies. Knowledge runs to the man, and the man runs to knowledge. In spring, when the snow melts, the maple-trees flow with sugar, and you cannot get tubs fast enough; but it is only for a few days. The hunter on the prairie, at the right season, has no need of choosing his ground; east, west, by the river, by the timber, he is everywhere near his game. But the favorable conditions are rather the exception than the rule.

ALL poets have signalized their consciousness of rare moments when they were superior to themselves, —when a light, a freedom, a power came to them which lifted them to performances far better than they could reach at other times.

¶ The aboriginal man, in geology and in the dim light of Darwin's microscope, is not an engaging figure. We are very glad that he ate his fishes and snails and marrow-bones out of our sight and hearing, and that his doleful experiences were got through with so very long ago. They combed his mane, they pared his nails, cut off his tail, set him on end, sent him to school and made him pay taxes, before he could begin to write his sad story for the compassion or the repudiation of his descendants, who are all but unanimous to disown him. We must take him as we find him,—pretty well on in his education, and, in all *our* knowledge of him, an interesting creature with a will, an invention, an imagination, a conscience and an inextinguishable hope.

¶ The Hunterian law of *arrested development* is not confined to vegetable and animal structure, but reaches the human intellect also. In the savage man, thought is infantile; and, in the civilized, unequal and ranging up and down a long scale. In the best races it is rare and imperfect. In happy moments it is reinforced, and carries out what were rude suggestions to larger scope and to clear and grand conclusions. The poet cannot see a natural phenomenon which does not express to him a correspondent fact in his mental experience; he is made aware of a power to carry on and complete the metamorphosis of natural into spiritual facts. Everything which we hear for the first time was expected by the mind; the newest discovery was expected. In the mind we call this enlarged power Inspiration. I believe that nothing great and lasting can be done except by inspiration, by leaning on the secret augury. The man's insight and power are interrupted and occasional; he can see and do this or that cheap task, at will, but it steads him not beyond. He is fain to make the ulterior step by mechanical means. It cannot so be done.

That ulterior step is to be also by inspiration; if not through him, then by another man. Every real step is by what a poet called "lyrical glances," by lyrical facility, and never by main strength and ignorance. Years of mechanic toil will only seem to do it; it will not so be done.

¶ Inspiration is like yeast. 'T is no matter in which of half a dozen ways you procure the infection; you can apply one or the other equally well to your purpose, and get your loaf of bread. And every earnest workman, in whatever kind, knows some favorable conditions for his task. When I wish to write on any topic, 't is of no consequence what kind of book or man gives me a hint or a motion, nor how far off that is from my topic.

FINE clothes, equipages, villa, park, social consideration, cannot cover up real poverty and insignificance. A rush of thoughts is the only conceivable prosperity that can come to us.

¶ Power is the first good. Rarey can tame a wild horse; but if he could give speed to a dull horse, were not that better? The toper finds, without asking, the road to the tavern, but the poet does not know the pitcher that holds his nectar. Every youth should know the way to prophecy as surely as the miller understands how to let on the water or the engineer the steam. A rush of thoughts is the only conceivable prosperity that can come to us. Fine clothes, equipages, villa, park, social consideration, cannot cover up real poverty and insignificance, from my own eyes or from others like mine.

¶ Thoughts let us into realities. Neither miracle nor magic nor any religious tradition, not the immortality of the private soul is incredible, after we have experienced an insight, a thought. I think it comes to some men but once in their life, sometimes a religious impulse, sometimes an intellectual insight. But what we want is consecutiveness. 'T is with us a flash of light, then a long darkness, then a flash again. The separation of our days by sleep almost destroys identity. Could we but turn these fugitive sparkles into an astronomy of Copernican worlds! With most men, scarce a link of memory holds yesterday and to-day together. Their house and trade and families serve them as ropes to give a coarse continuity. But they have forgotten the thoughts of yesterday; they say to-day what occurs to them, and something else tomorrow. This insecurity of possession, this quick ebb of power,—as if life were a thunderstorm wherein you can see by a flash the horizon, and then cannot see your hand, — tantalizes us. We cannot make the inspiration consecutive. A glimpse, a point of view that by its brightness excludes the purview is granted, but no panorama. A fuller inspiration should cause the point to flow and become a line, should bend the line and complete the circle. To-day the electric machine will not work, no spark will pass; then presently the world is all a cat's back, all sparkle and shock. Sometimes there is no sea-fire, and again the sea is aglow to the horizon. Sometimes the Æolian harp is dumb all day in the window, and again it is garrulous and tells all the secrets of the world. In June the morning is noisy with birds; in August they are already getting old and silent.

¶ Hence arises the question, Are these moods in any degree within control? If we knew how to command them! But where is the Franklin with kite or rod for this fluid?—a Franklin who can draw off electricity from Jove himself, and convey it into the arts of life, inspire men, take them off their feet, with-

draw them from the life of trifles and gain and comfort, and make the world transparent, so that they can read the symbols of Nature? What metaphysician has undertaken to enumerate the tonics of the torpid mind, the rules for the recovery of inspiration? That is least within control which is best in them. Of the *modus* of inspiration we have no knowledge. But in the experience of meditative men there is a certain agreement as to the conditions of reception. Plato, in his seventh Epistle, notes that the perception is only accomplished by long familiarity with the objects of intellect, and a life according to the things themselves. "Then a light, as if leaping from a fire, will on a sudden be enkindled in the soul, and will then itself nourish itself." He said again, "The man who is his own master knocks in vain at the doors of poetry." The artists must be sacrificed to their art. Like bees, they must put their lives into the sting they give. What is a man good for without enthusiasm? and what is enthusiasm but this daring of ruin for its object? There are thoughts beyond the reaches of our souls; we are not the less drawn to them. The moth flies into the flame of the lamp; and Swedenborg must solve the problems that haunt him, though he be crazed or killed.

¶ There is genius as well in virtue as in intellect. 'T is the doctrine of faith over works. The raptures of goodness are as old as history and new with this morning's sun. The legends of Arabia, Persia and India are of the same complexion as the Christian. Socrates, Menu, Confucius, Zertusht,—we recognize in all of them this ardor to solve the hints of thought.

¶ I hold that ecstasy will be found normal, or only an example on a higher plane of the same gentle gravitation by which stones fall and rivers run. Experience identifies. Shakspeare seems to you miraculous; but the wonderful juxtapositions, parallelisms, transfers, which his genius effected, were all to him locked together as links of a chain, and the mode precisely as conceivable and familiar to higher intelligence as the index-making of the literary hack. The result of the hack is inconceivable to the type-setter who waits for it.

¶ We must prize our own youth. Later, we want heat to execute our plans: the good will, the knowledge, the whole armory of means are all present, but a certain heat that once used not to fail, refuses its office, and all is vain until this capricious fuel is supplied. It seems a semi-animal heat; as if tea, or wine, or sea-air, or mountains, or a genial companion, or a new thought suggested in book or conversation could fire the train, wake the fancy and the clear perception. Pit-coal,—where to find it? 'T is of no use that your engine is made like a watch, —that you are a good workman, and know how to drive it, if there is no coal. We are waiting until some tyrannous idea emerging out of heaven shall seize and bereave us of this liberty with which we are falling abroad. Well, we have the same hint or suggestion, day by day. "I am not," says the man, "at the top of my condition to-day, but the favorable hour will come when I can command all my powers, and when that will be easy to do which is at this moment impossible." See how the passions augment our force,—anger, love, ambition!—sometimes sympathy, and the expectation of men. Garrick said that on the stage his great paroxysms surprised himself as much as his audience. If this is true on this low plane, it is true on the higher. Swedenborg's genius was the perception of the doctrine that "The Lord flows into the spirits of angels and of men;" and all poets have signalized their consciousness of rare moments when they were superior to themselves,—when a light, a freedom, a power came to them which lifted them to performances far better than they could reach at other times; so that a religious poet once told me that he valued his poems, not because they were his, but because they were not. He thought the angels brought them to him.

¶ Jacob Behmen said: "Art has not wrote here, nor was there any time to consider how to set it punctually down

according to the right understanding of the letters, but all was ordered according to the direction of the spirit, which often went on haste,—so that the penman's hand, by reason he was not accustomed to it, did often shake. And, though I could have written in a more accurate, fair and plain manner, the burning fire often forced forward with speed, and the hand and pen must hasten directly after it, for it comes and goes as a sudden shower. In one quarter of an hour I saw and knew more than if I had been many years together at an university."

¶ The depth of the notes which we accidentally sound on the strings of Nature is out of all proportion to our taught and ascertained faculty, and might teach us what strangers and novices we are, vagabond in this universe of pure power, to which we have only the smallest key. Herrick said—

> "'T is not every day that I
> Fitted am to prophesy;
> No, but when the spirit fills
> The fantastic panicles,
> Full of fire, then I write
> As the Godhead doth indite.
> Thus enraged, my lines are hurled,
> Like the Sibyl's, through the world:
> Look how next the holy fire
> Either slakes, or doth retire;
> So the fancy cools,—till when
> That brave spirit comes again."

Bonaparte said: "There is no man more pusillanimous than I, when I make a military plan. I magnify all the dangers, and all the possible mischances. I am in an agitation utterly painful. That does not prevent me from appearing quite serene to the persons who surround me. I am like a woman with child, and when my resolution is taken, all is forgot except whatever can make it succeed."

WHAT is a man good for without enthusiasm? and what is enthusiasm but this daring of ruin for its object?

¶ There are, to be sure, certain risks in this presentiment of the decisive perception, as in the use of ether or alcohol:—

> "Great wits to madness nearly are allied;
> Both serve to make our poverty our pride."

¶ Aristotle said: "No great genius was ever without some mixture of madness, nor can anything grand or superior to the voice of common mortals be spoken except by the agitated soul." We might say of these memorable moments of life that we were in them, not they in us. We found ourselves by happy fortune in an illuminated portion of meteorous zone, and passed out of it again, so aloof was it from any will of ours. "It is a principle of war," said Napoleon, "that when you can use the lightning it is better than cannon."

¶ How many sources of inspiration can we count? As many as our affinities. But to a practical purpose we may reckon a few of these.

¶ 1. Health is the first muse, comprising the magical benefits of air, landscape and bodily exercise, on the mind. The Arabs say that "Allah does not count from life the days spent in the chase," that is, those are thrown in. Plato thought "exercise would almost cure a guilty conscience." Sydney Smith said: "You will never break down in a speech on the day when you have walked twelve miles."

¶ I honor health as the first muse, and sleep as the condition of health. Sleep benefits mainly by the sound health it produces; incidentally also by dreams, into whose farrago a divine lesson is sometimes slipped. Life is in short cycles or periods; we are quickly tired,

but we have rapid rallies. A man is spent by his work, starved, prostrate; he will not lift his hand to save his life; he can never think more. He sinks into deep sleep and wakes with renewed youth, with hope, courage, fertile in resources, and keen for daring adventure.

"Sleep is like death, and after sleep
The world seems new begun;
White thoughts stand luminous and firm,
Like statues in the sun;
Refreshed from supersensuous founts,
The soul to clearer vision mounts."

¶ A man must be able to escape from his cares and fears, as well as from hunger and want of sleep; so that another Arabian proverb has its coarse truth: "When the belly is full, it says to the head, Sing, fellow!" The perfection of writing is when mind and body are both in key; when the mind finds perfect obedience in the body. And wine, no doubt, and all fine food, as of delicate fruits, furnish some elemental wisdom. And the fire, too, as it burns in the chimney; for I fancy that my logs, which have grown so long in sun and wind by Walden, are a kind of muses. So of all the particulars of health and exercise and fit nutriment and tonics. Some people will tell you there is a great deal of poetry and fine sentiment in a chest of tea.

¶ 2. The experience of writing letters is one of the keys to the *modus* of inspiration. When we have ceased for a long time to have any fulness of thoughts that once made a diary a joy as well as a necessity, and have come to believe that an image or a happy turn of expression is no longer at our command, in writing a letter to a friend we may find that we rise to thought and to a cordial power of expression that costs no effort, and it seems to us that this facility may be indefinitely applied and resumed. The wealth of the mind in this respect of seeing is like that of a looking-glass, which is never tired or worn by any multitude of objects which it reflects. You may carry it all round the world, it is ready and perfect as ever for new millions.

¶ 3. Another consideration, though it will not so much interest young men, will cheer the heart of older scholars, namely that there is diurnal and secular rest. As there is this daily renovation of sensibility, so it sometimes if rarely happens that after a season of decay or eclipse, darkening months or years, the faculties revive to their fullest force. One of the best facts I know in metaphysical science is Niebuhr's joyful record that after his genius for interpreting history had failed him for several years, this divination returned to him. As this rejoiced me, so does Herbert's poem The Flower. His health had broken down early, he had lost his muse, and in this poem he says:—

"And now in age I bud again,
After so many deaths I live and write;
I once more smell the dew and rain,
And relish versing: O my only light,
It cannot be
That I am he
On whom thy tempests fell all night."

¶ His poem called The Forerunners also has supreme interest. I understand The Harbingers to refer to the signs of age and decay which he detects in himself, not only in his constitution, but in his fancy and his facility and grace in writing verse; and he signalizes his delight in this skill, and his pain that the Herricks, Lovelaces and Marlowes, or whoever else, should use the like genius in language to sensual purpose, and consoles himself that his own faith and the divine life in him remain to him unchanged, unharmed.

¶ 4. The power of the will is sometimes sublime; and what is will for, if it cannot help us in emergencies? Seneca says of an almost fatal sickness that befell him, "The thought of my father, who could not have sustained such a blow as my death, restrained me; I commanded myself to live." Goethe said to Eckermann, "I work more easily when the barometer is high than when it is low. Since I know this, I endeavor, when the barometer is low, to counteract the injurious effect by greater exertion, and my attempt is successful."

¶ "To the persevering mortal the blessed immortals are swift." Yes, for they know how to give you in one moment the solution of the riddle you have pondered for months. "Had I not lived with Mirabeau," says Dumont, "I never should have known all that can be done in one day, or, rather, in an interval of twelve hours. A day to him was of more value than a week or a month to others. To-morrow to him was not the same impostor as to most others."

¶ 5. Plutarch affirms that "souls are naturally endowed with the faculty of prediction, and the chief cause that excites this faculty and virtue is a certain temperature of air and winds." My anchorite thought it "sad that atmospheric influences should bring to our dust the communion of the soul with the Infinite." But I am glad that the atmosphere should be an excitant, glad to find the dull rock itself to be deluged with Deity,—to be theist, Christian, poetic. The fine influences of the morning few can explain, but all will admit. Goethe acknowledges them in the poem in which he dislodges the nightingale from her place as Leader of the Muses:—

MUSAGETES

"Often in deep midnights
I called on the sweet muses.
No dawn shines,
And no day will appear:
But at the right hour
The lamp brings me pious light,
That it, instead of Aurora or Phœbus,
May enliven my quiet industry.
But they left me lying in sleep
Dull, and not to be enlivened,
And after every late morning
Followed unprofitable days.

When now the Spring stirred,
I said to the nightingales:
'Dear nightingales, trill
Early, O, early before my lattice,
Wake me out of the deep sleep
Which mightily chains the young man.'
But the love-filled singers
Poured by night before my window
Their sweet melodies,—
Kept awake my dear soul,
Roused tender new longings
In my lately touched bosom,
And so the night passed,
And Aurora found me sleeping;
Yea, hardly did the sun wake me.
At last it has become summer,
And at the first glimpse of morning
The busy early fly stings me
Out of my sweet slumber.
Unmerciful she returns again:
When often the half-awake victim
Impatiently drives her off,
She calls hither the unscrupulous sisters,
And from my eyelids
Sweet sleep must depart.

Vigorous, I spring from my couch,
Seek the beloved Muses,
Find them in the beech grove,
Pleased to receive me;
And I thank the annoying insect
For many a golden hour.
Stand, then, for me, ye tormenting creatures,
Highly praised by the poet
As the true Musagetes."

¶ The French have a proverb to the effect that not the day only, but all things have their morning,—*"Il n'y a que le matin en toutes choses."* And it is a primal rule to defend your morning, to keep all its dews on, and with fine foresight to relieve it from any jangle of affairs—even from the question, Which task? I remember a capital prudence of old President Quincy, who told me that he never went to bed at night until he had laid out the studies for the next morning. I believe that in our good days a well-ordered mind has a new thought awaiting it every morning. And hence, eminently thoughtful men, from the time of Pythagoras down, have insisted on an hour of solitude every day, to meet their own mind and learn what oracle it has to impart. If a new view of life or mind gives us joy, so does new arrangement. I don't know but we take as much delight in finding the right place for an old observation, as in a new thought.

¶ 6. Solitary converse with Nature; for thence are ejaculated sweet and dreadful words never uttered in libraries. Ah! the spring days, the summer dawns, the October woods! I confide that my reader knows these delicious secrets, has perhaps

Slighted Minerva's learned tongue,
But leaped with joy when on the wind the shell
of Clio rung.

¶ Are you poetical, impatient of trade, tired of labor and affairs? Do you want Monadnoc, Agiocochook, or Helvellyn, or Plinlimmon, dear to English song, in your closet? Caerleon, Provence, Ossian and Cadwallon? Tie a couple of strings across a board and set it in your window, and you have an instrument which no artist's harp can rival. It needs no instructed ear; if you have sensibility, it admits you to sacred interiors; it has the sadness of Nature, yet, at the changes, tones of triumph and festal notes ringing out all measures of loftiness. "Did you never observe," says Gray, " 'while rocking winds are piping loud,' that pause, as the gust is recollecting itself, and rising upon the ear in a shrill and plaintive note, like the swell of an Æolian harp? I do assure you there is nothing in the world so like the voice of a spirit." Perhaps you can recall a delight like it, which spoke to the eye, when you have stood by a lake in the woods in summer, and saw where little flaws of wind whip spots or patches of still water into fleets of ripples,—so sudden, so slight, so spiritual, that it was more like the rippling of the Aurora Borealis at night than any spectacle of day.

LIFE is in short cycles or periods; we are quickly tired, but we have rapid rallies. A man is spent by his work, starved, prostrate; he will not lift his hand to save his life; he can never think more. He sinks into deep sleep and wakes with renewed youth, with hope, courage, fertile in resources, and keen for daring adventure.

¶ 7. But the solitude of Nature is not so essential as solitude of habit. I have found my advantage in going in summer to a country inn, in winter to a city hotel, with a task which would not prosper at home. I thus secured a more absolute seclusion; for it is almost impossible for a housekeeper who is in the country a small farmer, to exclude interruptions and even necessary orders, though I bar out by system all I can, and resolutely omit, to my constant damage, all that can be omitted. At home, the day is cut into short strips. In the hotel, I have no hours to keep, no visits to make or receive, and I command an astronomic leisure. I forget rain, wind, cold and heat. At home, I remember in my library the wants of the farm, and have all too much sympathy. I envy the abstraction of some scholars I have known, who could sit on a curbstone in State Street, put up their back, and solve their problem. I have more womanly eyes. All the conditions must be right for my success, slight as that is. What untunes is as bad as what cripples or stuns me. Novelty, surprise, change of scene, refresh the artist,—"break up the tiresome old roof of heaven into new forms," as Hafiz said. The seashore and the taste of two metals in contact, and our enlarged powers in the presence, or rather at the approach and at the departure of a friend, and the mixture of lie in truth, and the experience of poetic creativeness which is not found in staying at home nor yet in travelling, but in transitions from one to the other, which must therefore be adroitly managed to present as much transitional surface as possible,—these are the types or conditions of this power. "A ride near the sea, a sail near the shore," said the ancient. So Montaigne travelled with his books, but did not read in them. *"La Nature aime les croisements,"* says Fourier.

¶ I know there is room for whims here; but in regard to some apparent trifles there is great agreement as to their annoyance. And the machine with which we are dealing is of such an inconceivable delicacy that whims also must be respected. Fire must lend its aid. We not only want time, but warm time. George Sand says, "I have no enthusiasm for Nature which the slightest chill will not

instantly destroy." And I remember Thoreau, with his robust will, yet found certain trifles disturbing the delicacy of that health which composition exacted,—namely, the slightest irregularity, even to the drinking too much water on the preceding day. Even a steel pen is a nuisance to some writers. Some of us may remember, years ago, in the English journals, the petition, signed by Carlyle, Browning, Tennyson, Dickens and other writers in London, against the license of the organ-grinders, who infested the streets near their houses, to levy on them blackmail.

¶ Certain localities, as mountain-tops, the seaside, the shores of rivers and rapid brooks, natural parks of oak and pine, where the ground is smooth and unencumbered, are excitants of the muse. Every artist knows well some favorite retirement. And yet the experience of some good artists has taught them to prefer the smallest and plainest chamber, with one chair and table and with no outlook, to these picturesque liberties. William Blake said, "Natural objects always did and do weaken, deaden and obliterate imagination in me." And Sir Joshua Reynolds had no pleasure in Richmond; he used to say "the human face was his landscape." These indulgences are to be used with great caution. Allston rarely left his studio by day. An old friend took him, one fine afternoon, a spacious circuit into the country, and he painted two or three pictures as the fruits of that drive. But he made it a rule not to go to the city on two consecutive days. One was rest; more was lost time. The times of force must be well husbanded, and the wise student will remember the prudence of Sir Tristram in *Morte d'Arthur*, who, having received from the fairy an enchantment of six hours of growing strength every day, took care to fight in the hours when his strength increased; since from noon to night his strength abated. What prudence again does every artist, every scholar need in the security of his easel or his desk! These must be remote from the work of the house, and from all knowledge of the feet that come and go therein. Allston, it is said, had two or three rooms in different parts of Boston, where he could not be found. For the delicate muses lose their head if their attention is once diverted. Perhaps if you were successful abroad in talking and dealing with men, you would not come back to your book-shelf and your task. When the spirit chooses you for its scribe to publish some commandment, it makes you odious to men and men odious to you, and you shall accept that loathsomeness with joy. The moth must fly to the lamp, and you must solve those questions though you die.

I BELIEVE that in our good days a well-ordered mind has a new thought awaiting it every morning. And hence, eminently thoughtful men, from the time of Pythagoras down, have insisted on an hour of solitude every day, to meet their own mind and learn what oracle it has to impart.

¶ 8. Conversation, which, when it is best, is a series of intoxications. Not Aristotle, not Kant or Hegel, but conversation, is the right metaphysical professor. This is the true school of philosophy,—this the college where you learn what thoughts are, what powers lurk in those fugitive gleams, and what becomes of them; how they make history. A wise man goes to this game to play upon others and to be played upon, and at least as curious to know what can be drawn from himself as what can be drawn from them. For, in discourse with a friend, our thought, hitherto wrapped in our consciousness, detaches itself, and allows itself to be seen as a thought, in a manner as new and entertaining to us as to our companions. For

provocation of thought, we use ourselves and use each other. Some perceptions—I think the best—are granted to the single soul; they come from the depth and go to the depth and are the permanent and controlling ones. Others it takes two to find. We must be warmed by the fire of sympathy, to be brought into the right conditions and angles of vision. Conversation; for intellectual activity is contagious. We are emulous. If the tone of the companion is higher than ours, we delight in rising to it. 'T is a historic observation that a writer must find an audience up to his thought, or he will no longer care to impart it, but will sink to their level or be silent. Homer said, "When two come together, one apprehends before the other;" but it is because one thought well that the other thinks better: and two men of good mind will excite each other's activity, each attempting still to cap the other's thought. In enlarged conversation we have suggestions that require new ways of living, new books, new men, new arts and sciences. By sympathy, each opens to the eloquence, and begins to see with the eyes of his mind. We were all lonely, thoughtless; and now a principle appears to all: we see new relations, many truths; every mind seizes them as they pass; each catches by the mane one of these strong coursers like horses of the prairie, and rides up and down in the world of the intellect. We live day by day under the illusion that it is the fact or event that imports, whilst really it is not that which signifies, but the use we put it to, or what we think of it. We esteem nations important, until we discover that a few individuals much more concern us; then, later, that it is not at last a few individuals, or any sacred heroes, but the lowliness, the outpouring, the large equality to truth of a single mind,—as if in the narrow walls of a human heart the whole realm of truth, the world of morals, the tribunal by which the universe is judged, found room to exist.

CONVERSATION, when it is best, is a series of intoxications: this the college where you learn what thoughts are, what powers lurk in those fugitive gleams. A wise man goes to this game at least as curious to know what can be drawn from himself as what can be drawn from them.

¶ 9. New poetry; by which I mean chiefly, old poetry that is new to the reader. I have heard from persons who had practice in rhyming, that it was sufficient to set them on writing verses, to read any original poetry. What is best in literature is the affirming, prophesying, spermatic words of men-making poets. Only that is poetry which cleanses and mans me.

¶ Words used in a new sense and figuratively, dart a delightful lustre; and *every* word admits a new use, and hints ulterior meanings. We have not learned the law of the mind,—cannot control and domesticate at will the high states of contemplation and continuous thought. "Neither by sea nor by land," said Pindar, "canst thou find the way to the Hyperboreans;" neither by idle wishing, nor by rule of three or rule of thumb. Yet I find a mitigation or solace by providing always a good book for my journeys, as Horace or Martial or Goethe,—some book which lifts me quite out of prosaic surroundings, and from which I draw some lasting knowledge. A Greek epigram out of the anthology, a verse of Herrick or Lovelace, are in harmony both with sense and spirit.

¶ You shall not read newspapers, nor politics, nor novels, nor Montaigne, nor the newest French book. You may read Plutarch, Plato, Plotinus, Hindoo mythology and ethics. You may read Chaucer, Shakspeare, Ben Jonson, Milton,—and Milton's prose as his verse; read Collins

and Gray; read Hafiz and the Trouveurs; nay, Welsh and British mythology of Arthur, and (in your ear) Ossian; fact-books, which all geniuses prize as raw material, and as antidote to verbiage and false poetry. Fact-books, if the facts be well and thoroughly told, are much more nearly allied to poetry than many books are that are written in rhyme. Only our newest knowledge works as a source of inspiration and thought, as only the outmost layer of *liber* on the tree. Books of natural science, especially those written by the ancients,—geography, botany, agriculture, explorations of the sea, of meteors, of astronomy,—all the better if written without literary aim or ambition. Every book is good to read which sets the reader in a working mood. The deep book, no matter how remote the subject, helps us best.

EVERY book is good to read which sets the reader in a working mood. What is best in literature is the affirming, prophesying, spermatic words of men-making poets. Only that is poetry which cleanses and mans me.

¶ Neither are these all the sources, nor can I name all. The receptivity is rare. The occasions or predisposing circumstances I could never tabulate; but now one, now another landscape, form, color, or companion, or perhaps one kind of sounding word or syllable, "strikes the electric chain with which we are darkly bound," and it is impossible to detect and wilfully repeat the fine conditions to which we have owed our happiest frames of mind. The day is good in which we have had the most perceptions. The analysis is the more difficult, because poppy-leaves are strewn when a generalization is made; for I can never remember the circumstances to which I owe it, so as to repeat the experiment or put myself in the conditions:—

" 'T is the most difficult of tasks to keep
Heights which the soul is competent to gain."

¶ I value literary biography for the hints it furnishes from so many scholars, in so many countries, of what hygiene, what ascetic, what gymnastic, what social practices their experience suggested and approved. They are, for the most part, men who needed only a little wealth. Large estates, political relations, great hospitalities, would have been impediments to them. They are men whom a book could entertain, a new thought intoxicate and hold them prisoners for years perhaps. Aubrey and Burton and Wood tell me incidents which I find not insignificant.

¶ These are some hints towards what is in all education a chief necessity,—the right government, or, shall I not say? the right obedience to the powers of the human soul. Itself is the dictator; the mind itself the awful oracle. All our power, all our happiness consists in our reception of its hints, which ever become clearer and grander as they are obeyed.

GREATNESS

THERE is a prize which we are all aiming at, and the more power and goodness we have, so much more the energy of that aim. Every human being has a right to it, and in the pursuit we do not stand in each other's way. For it has a long scale of degrees, a wide variety of views, and every aspirant, by his success in the pursuit, does not hinder but helps his competitors. I might call it completeness, but that is later,—perhaps adjourned for ages. I prefer to call it Greatness. It is the fulfilment of a natural tendency in each man. It is a fruitful study. It is the best tonic to the young soul. And no man is unrelated; therefore we admire eminent men, not for themselves, but as representatives. It is very certain that we ought not to be and shall not be contented with any goal we have reached. Our aim is no less than greatness; that which invites all, belongs to us all,—to which we are all sometimes untrue, cowardly, faithless, but of which we never quite despair, and which, in every sane moment, we resolve to make our own. It is also the only platform on which all men can meet. What anecdotes of any man do we wish to hear or read? Only the best. Certainly not those in which he was degraded to the level of dulness or vice, but those in which he rose above all competition by obeying a light that shone to him alone. This is the worthiest history of the world.

¶ Greatness,—what is it? Is there not some injury to us, some insult in the word? What we commonly call greatness is only such in our barbarous or infant experience. 'T is not the soldier, not Alexander or Bonaparte or Count Moltke surely, who represent the highest force of mankind; not the strong hand, but wisdom and civility, the creation of laws, institutions, letters and art. These we call by distinction the *humanities;* these, and not the strong arm and brave heart, which are also indispensable to their defence. For the scholars represent the intellect, by which man is man; the intellect and the moral sentiment,—which in the last analysis can never be separated. Who can doubt the potency of an individual mind, who sees the shock given to torpid races—torpid for ages—by Mahomet; a vibration propagated over Asia and Africa? What of Menu? what of Buddha? of Shakspeare? of Newton? of Franklin?

¶ There are certain points of identity in which these masters agree. Self-respect is the early form in which greatness appears. The man in the tavern maintains his opinion, though the whole crowd takes the other side; we are at once drawn to him. The porter or truckman refuses a reward for finding your purse, or for pulling you drowning out of the river. Thereby, with the service, you have got a moral lift. You say of some new person, That man will go far,—for you see in his manners that the recognition of him by others is not necessary to him. And what a bitter-sweet sensation when we have gone to pour out our acknowledgment of a man's nobleness, and found him quite indifferent to our good opinion! They may well fear Fate who have any infirmity of habit or aim; but he who rests on what he is, has a destiny above destiny, and can make mouths at Fortune. If a man's centrality is incomprehensible to us, we may as well snub the sun. There is something in Archimedes or in Luther or Samuel Johnson that needs no protection. There is somewhat in the true scholar which he cannot be laughed out of, nor be terrified or bought off from. Stick to your own; don't inculpate yourself in the local, social or national crime, but follow the path your genius traces like the galaxy of heaven for you to walk in.

¶ A sensible person will soon see the folly and wickedness of thinking to please. Sensible men are very rare. A sensible man does not brag, avoids introducing the names of his creditable com-

panions, omits himself as habitually as another man obtrudes himself in the discourse, and is content with putting his fact or theme simply on its ground. You shall not tell me that your commercial house, your partners or yourself are of importance; you shall not tell me that you have learned to know men; you shall make me feel that; your saying so unsays it. You shall not enumerate your brilliant acquaintances, nor tell me by their titles what books you have read. I am to infer that you keep good company by your better information and manners, and to infer your reading from the wealth and accuracy of your conversation. ¶ Young men think that the manly character requires that they should go to California, or to India, or into the army. When they have learned that the parlor and the college and the counting-room demand as much courage as the sea or the camp, they will be willing to consult their own strength and education in their choice of place. ¶ There are to each function and department of Nature supplementary men: to geology, sinewy, out-of-doors men, with a taste for mountains and rocks, a quick eye for differences and for chemical changes. Give such, first a course in chemistry, and then a geological survey. Others find a charm and a profession in the natural history of man and the mammalia or related animals; others in ornithology, or fishes, or insects; others in plants; others in the elements of which the whole world is made. These lately have stimulus to their study through the extraordinary revelations of the spectroscope that the sun and the planets are made in part or in whole of the same elements as the earth is. Then there is the boy who is born with a taste for the sea, and must go thither if he has to run away from his father's house to the forecastle; another longs for travel in foreign lands; another will be a lawyer; another, an astronomer; another, a painter, sculptor, architect or engineer. Thus there is not a piece of Nature in any kind but a man is born, who, as his genius opens, aims slower or faster to dedicate himself to that. Then there is the poet, the philosopher, the politician, the orator, the clergyman, the physician. 'T is gratifying to see this adaptation of man to the world, and to every part and particle of it. ¶ Many readers remember that Sir Humphry Davy said, when he was praised for his important discoveries, "My best discovery was Michael Faraday." In 1848 I had the privilege of hearing Professor Faraday deliver, in the Royal Institution in London, a lecture on what he called Diamagnetism, —by which he meant *cross-magnetism;* and he showed us various experiments on certain gases, to prove that whilst ordinarily magnetism of steel is from north to south, in other substances, gases, it acts from east to west. And further experiments led him to the theory that every chemical substance would be found to have its own, and a different, polarity. I do not know how far his experiments and others have been pushed in this matter, but one fact is clear to me, that diamagnetism is a law of the *mind,* to the full extent of Faraday's idea; namely, that every mind has a new compass, a new north, a new direction of its own, differencing its genius and aim from every other mind;— as every man, with whatever family resemblances, has a new countenance, new manner, new voice, new thoughts and

GREATNESS is the fulfilment of a natural tendency in each man. Our aim is no less than greatness; that which invites all, belongs to us all,—to which we are all sometimes untrue, cowardly, faithless, but of which we never quite despair, and which, in every sane moment, we resolve to make our own.

new character. Whilst he shares with all mankind the gift of reason and the moral sentiment, there is a teaching for him from within which is leading him in a new path, and, the more it is trusted, separates and signalizes him, while it makes him more important and necessary to society. We call this specialty the *bias* of each individual. And none of us will ever accomplish anything excellent or commanding except when he listens to this whisper which is heard by him alone. Swedenborg called it the *proprium*, — not a thought shared with others, but constitutional to the man. A point of education that I can never too much insist upon is this tenet that every individual man has a bias which he must obey, and that it is only as he feels and obeys this that he rightly develops and attains his legitimate power in the world. It is his magnetic needle, which points always in one direction to his proper path, with more or less variation from any other man's. He is never happy nor strong until he finds it, keeps it; learns to be at home with himself; learns to watch the delicate hints and insights that come to him, and to have the entire assurance of his own mind. And in this self-respect or hearkening to the privatest oracle, he consults his ease, I may say, or need never be at a loss. In morals this is conscience; in intellect, genius; in practice, talent;—not to imitate or surpass a particular man in *his* way, but to bring out your own new way; to each his own method, style, wit, eloquence. It is easy for a commander to command. Clinging to Nature, or to that province of Nature which he knows, he makes no mistakes, but works after her laws and at her own pace, so that his doing, which is perfectly natural, appears miraculous to dull people. Montluc, the great marshal of France, says of the Genoese admiral, Andrew Doria, "It seemed as if the sea stood in awe of this man." And a kindred genius, Nelson, said, "I feel that I am fitter to do the action than to describe it." Therefore I will say that another trait of greatness is facility.

SELF-RESPECT is the early form in which greatness appears. You say of some new person, That man will go far,—for you see in his manners that the recognition of him by others is not necessary to him.

¶ This necessity of resting on the real, of speaking *your* private thought and experience, few young men apprehend. Set ten men to write their journal for one day, and nine of them will leave out their thought, or proper result,—that is, their net experience,—and lose themselves in misreporting the supposed experience of other people. Indeed I think it an essential caution to young writers, that they shall not in their discourse leave out the one thing which the discourse was written to say. Let that belief which you hold alone, have free course. I have observed that in all public speaking, the rule of the orator begins, not in the array of his facts, but when his deep conviction, and the right and necessity he feels to convey that conviction to his audience,—when these shine and burn in his address; when the thought which he stands for gives its own authority to him, adds to him a grander personality, gives him valor, breadth and new intellectual power, so that not he, but mankind, seems to speak through his lips. There is a certain transfiguration; all great orators have it, and men who wish to be orators simulate it.

¶ If we should ask ourselves what is this self-respect, it would carry us to the highest problems. It is our practical perception of the Deity in man. It has its deep foundations in religion. If you

have ever known a good mind among the Quakers, you will have found *that* is the element of their faith. As they express it, it might be thus: "I do not pretend to any commandment or large revelation, but if at any time I form some plan, propose a journey or a course of conduct, I perhaps find a silent obstacle in my mind that I cannot account for. Very well,—I let it lie, thinking it may pass away, but if it do not pass away I yield to it, obey it. You ask me to describe it. I cannot describe it. It is not an oracle, nor an angel, nor a dream, nor a law; it is too simple to be described, it is but a grain of mustard-seed, but such as it is, it is something which the contradiction of all mankind could not shake, and which the consent of all mankind could not confirm."

A SENSIBLE man does not brag. You shall not tell me that your commercial house, your partners or yourself are of importance; you shall not tell me that you have learned to know men; you shall make me feel that; your saying so unsays it.

¶ You are rightly fond of certain books or men that you have found to excite your reverence and emulation. But none of these can compare with the greatness of that counsel which is open to you in happy solitude. I mean that there is for you the following of an inward leader,—a slow discrimination that there is for each a Best Counsel which enjoins the fit word and the fit act for every moment. And the path of each, pursued, leads to greatness. How grateful to find in man or woman a new emphasis of their own.

¶ But if the first rule is to obey your native bias, to accept that work for which you were inwardly formed,—the second rule is concentration, which doubles its force. Thus if you are a scholar, be that. The same laws hold for you as for the laborer. The shoemaker makes a good shoe because he makes nothing else. Let the student mind his own charge; sedulously wait every morning for the news concerning the structure of the world which the spirit will give him.

¶ No way has been found for making heroism easy, even for the scholar. Labor, iron labor, is for him. The world was created as an audience for him; the atoms of which it is made are opportunities. Read the performance of Bentley, of Gibbon, of Cuvier, Geoffroy Saint-Hilaire, Laplace. "He can toil terribly," said Cecil of Sir Walter Raleigh. These few words sting and bite and lash us when we are frivolous. Let us get out of the way of their blows by making them true of ourselves. There is so much to be done that we ought to begin quickly to bestir ourselves. This day-labor of ours, we confess, has hitherto a certain emblematic air, like the annual ploughing and sowing of the Emperor of China. Let us make it an honest sweat. Let the scholar measure his valor by his power to cope with intellectual giants. Leave others to count votes and calculate stocks. His courage is to weigh Plato, judge Laplace, know Newton, Faraday, judge of Darwin, criticise Kant and Swedenborg, and on all these arouse the central courage of insight. The scholar's courage should be as terrible as the Cid's, though it grow out of spiritual nature, not out of brawn. Nature, when she adds difficulty, adds brain.

¶ With this respect to the bias of the individual mind add, what is consistent with it, the most catholic receptivity for the genius of others. The day will come when no badge, uniform or medal will be worn; when the eye, which carries in it planetary influences from all the stars, will indicate rank fast enough by exerting power. For it is true that the strati-

fication of crusts in geology is not more precise than the degrees of rank in minds. A man will say: "I am born to this position; I must take it, and neither you nor I can help or hinder me. Surely, then, I need not fret myself to guard my own dignity." The great man loves the conversation or the book that convicts him, not that which soothes or flatters him. He makes himself of no reputation; he conceals his learning, conceals his charity. For the highest wisdom does not concern itself with particular men, but with man enamoured with the law and the Eternal Source. Say with Antoninus, "If the picture is good, who cares who made it? What matters it by whom the good is done, by yourself or another?" If it is the truth, what matters who said it? If it was right, what signifies who did it? All greatness is in degree, and there is more above than below. Where were your own intellect, if greater had not lived? And do you know what the right meaning of Fame is? It is that sympathy, rather that fine element by which the good become partners of the greatness of their superiors.

¶ Extremes meet, and there is no better example than the haughtiness of humility. No aristocrat, no prince born to the purple, can begin to compare with the self-respect of the saint. Why is he so lowly, but that he knows that he can well afford it, resting on the largeness of God in him? I have read in an old book that Barcena the Jesuit confessed to another of his order that when the Devil appeared to him in his cell one night, out of his profound humility he rose up to meet him, and prayed him to sit down in his chair, for he was more worthy to sit there than himself.

EVERY man I meet is my master in some point, and in that I learn of him. Napoleon has left a multitude of sayings, every one of widest application. I find it easy to translate all his technics into all of mine, and his official advices are to me more literary and philosophical than the memoirs of the Academy.

¶ Shall I tell you the secret of the true scholar? It is this: Every man I meet is my master in some point, and in that I learn of him. The populace will say, with Horne Tooke, "If you would be powerful, pretend to be powerful." I prefer to say, with the old Hebrew prophet, "Seekest thou great things?—seek them not;" or, what was said of the Spanish prince, "The more you took from him, the greater he appeared," *Plus on lui ôte, plus il est grand.*

¶ Scintillations of greatness appear here and there in men of unequal character, and are by no means confined to the cultivated and so-called moral class. It is easy to draw traits from Napoleon, who was not generous nor just, but was intellectual and knew the law of things. Napoleon commands our respect by his enormous self-trust, the habit of seeing with his own eyes, never the surface, but to the heart of the matter, whether it was a road, a cannon, a character, an officer, or a king,—and by the speed and security of his action in the premises, always new. He has left a library of manuscripts, a multitude of sayings, every one of widest application. He was a man who always fell on his feet. When one of his favorite schemes missed, he had the faculty of taking up his genius, as he said, and of carrying it somewhere else. "Whatever they may tell you, believe that one fights with cannon as with fists; when once the fire is begun, the least want of ammunition renders what you have done already useless." I find it easy to translate all his technics into all of mine, and his official advices are to me more literary and philosophical than the memoirs of the Academy. His advice to his brother, King Joseph of Spain, was: "I have

only one counsel for you,—*Be Master.*" Depth of intellect relieves even the ink of crime with a fringe of light. We perhaps look on its crimes as experiments of a universal student; as he may read any book who reads all books, and as the English judge in old times, when learning was rare, forgave a culprit who could read and write. It is difficult to find greatness pure. Well, I please myself with its diffusion; to find a spark of true fire amid much corruption. It is some guaranty, I hope, for the health of the soul which has this generous blood. How many men, detested in contemporary hostile history, of whom, now that the mists have rolled away, we have learned to correct our old estimates, and to see them as, on the whole, instruments of great benefit. Diderot was no model, but unclean as the society in which he lived; yet was he the best-natured man in France, and would help any wretch at a pinch. His humanity knew no bounds. A poor scribbler who had written a lampoon against him and wished to dedicate it to a pious Duc d'Orléans, came with it in his poverty to Diderot, and Diderot, pitying the creature, wrote the dedication for him, and so raised five-and-twenty louis to save his famishing lampooner alive.

¶ Meantime we hate snivelling. I do not wish you to surpass others in any narrow or professional or monkish way. We like the natural greatness of health and wild power. I confess that I am as much taken by it in boys, and sometimes in people not normal, nor educated, nor presentable, nor church-members,—even in persons open to the suspicion of irregular and immoral living, in Bohemians,—as in more orderly examples. For we must remember that in the lives of soldiers, sailors and men of large adventure, many of the stays and guards of our household life are wanting, and yet the opportunities and incentives to sublime daring and performance are often close at hand. We must have some charity for the sense of the people, which admires natural power, and will elect it over virtuous men who have less. It has this excuse, that natural is really allied to moral power, and may always be expected to approach it by its own instincts. Intellect at least is not stupid, and will see the force of morals over men, if it does not itself obey. Henry VII. of England was a wise king. When Gerald, Earl of Kildare, who was in rebellion against him, was brought to London, and examined before the Privy Council, one said, "All Ireland cannot govern this Earl." "Then let this Earl govern all Ireland," replied the King.

A GREAT style of hero draws equally all classes. Abraham Lincoln was at home and welcome with the humblest, and with a spirit and a practical vein in the times of terror that commanded the admiration of the wisest. His heart was as great as the world, but there was no room in it to hold the memory of a wrong.

¶ It is noted of some scholars, like Swift and Gibbon and Donne, that they pretended to vices which they had not, so much did they hate hypocrisy. William Blake the artist frankly says, "I never knew a bad man in whom there was not something very good." Bret Harte has pleased himself with noting and recording the sudden virtue blazing in the wild reprobates of the ranches and mines of California.

¶ Men are ennobled by morals and by intellect; but those two elements know each other and always beckon to each other, until at last they meet in the man, if he is to be truly great. The man who sells you a lamp shows you that the flame of oil, which contented you before, casts a strong shade in the path of the petroleum which he lights behind it; and this again casts a shadow in the

path of the electric light. So does intellect when brought into the presence of character; character puts out that light. Goethe, in his correspondence with his Grand Duke of Weimar, does not shine. We can see that the Prince had the advantage of the Olympian genius. It is more plainly seen in the correspondence between Voltaire and Frederick of Prussia. Voltaire is brilliant, nimble and various, but Frederick has the superior tone. But it is curious that Byron *writes down* to Scott; Scott writes up to him. The Greeks surpass all men till they face the Romans, when Roman character prevails over Greek genius. Whilst degrees of intellect interest only classes of men who pursue the same studies, as chemists or astronomers, mathematicians or linguists, and have no attraction for the crowd, there are always men who have a more catholic genius, are really great as men, and inspire universal enthusiasm. A great style of hero draws equally all classes, all the extremes of society, till we say the very dogs believe in him. We have had such examples in this country, in Daniel Webster, Henry Clay, and the seamen's preacher, Father Taylor; in England, Charles James Fox; in Scotland, Robert Burns; and in France, though it is less intelligible to us, Voltaire. Abraham Lincoln is perhaps the most remarkable example of this class that we have seen,—a man who was at home and welcome with the humblest, and with a spirit and a practical vein in the times of terror that commanded the admiration of the wisest. His heart was as great as the world, but there was no room in it to hold the memory of a wrong.

¶ These may serve as local examples to indicate a magnetism which is probably known better and finer to each scholar in the little Olympus of his own favorites, and which makes him require geniality and humanity in his heroes. What are these but the promise and the preparation of a day when the air of the world shall be purified by nobler society, when the measure of greatness shall be usefulness in the highest sense, greatness consisting in truth, reverence and good will?

¶ Life is made of illusions, and a very common one is the opinion you hear expressed in every village: "O yes, if I lived in New York or Philadelphia, Cambridge or New Haven or Boston or Andover, there might be fit society; but it happens that there are no fine young men, no superior women in my town." You may hear this every day; but it is a shallow remark. Ah! have you yet to learn that the eye altering alters all; that "the world is an echo which returns to each of us what we say?" It is not examples of greatness, but sensibility to see them, that is wanting. The good botanist will find flowers between the street pavements, and any man filled with an idea or a purpose will find examples and illustrations and coadjutors wherever he goes. Wit is a magnet to find wit, and character to find character. Do you not know that people are as those with whom they converse? And if all or any are heavy to me, that fact accuses me. Why complain, as if a man's debt to his inferiors were not at least equal to his debt to his superiors? If men were equals, the waters would not move; but the difference of level which makes Niagara a cataract, makes eloquence, indignation, poetry, in him who finds there is much to communicate. With self-respect then there must be in the aspirant the strong fellow feeling, the humanity, which makes men of all classes warm to him as their leader and representative.

¶ We are thus forced to express our instinct of the truth by exposing the failures of experience. The man whom we have not seen, in whom no regard of self degraded the adorer of the laws, —who by governing himself governed others; sportive in manner, but inexorable in act; who sees longevity in his cause; whose aim is always distinct to him; who is suffered to be himself in society; who carries fate in his eye;—he it is whom we seek, encouraged in every good hour that here or hereafter he shall be found.

IMMORTALITY

IN the year 626 of our era, when Edwin, the Anglo-Saxon king, was deliberating on receiving the Christian missionaries, one of his nobles said to him: "The present life of man, O king, compared with that space of time beyond, of which we have no certainty, reminds me of one of your winter feasts, where you sit with your generals and ministers. The hearth blazes in the middle and a grateful heat is spread around, while storms of rain and snow are raging without. Driven by the chilling tempest, a little sparrow enters at one door, and flies delighted around us till it departs through the other. Whilst it stays in our mansion, it feels not the winter storm; but when this short moment of happiness has been enjoyed, it is forced again into the same dreary tempest from which it had escaped, and we behold it no more. Such is the life of man, and we are as ignorant of the state which preceded our present existence as of that which will follow it. Things being so, I feel that if this new faith can give us more certainty, it deserves to be received."

SUFFICIENT to to-day are the duties of to-day. Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it.

¶ In the first records of a nation in any degree thoughtful and cultivated, some belief in the life beyond life would of course be suggested. The Egyptian people furnish us the earliest details of an established civilization, and I read in the second book of Herodotus this memorable sentence: "The Egyptians are the first of mankind who have affirmed the immortality of the soul." Nor do I read it with less interest that the historian connects it presently with the doctrine of metempsychosis; for I know well that where this belief once existed it would necessarily take a base form for the savage and a pure form for the wise;—so that I only look on the counterfeit as a proof that the genuine faith had been there. The credence of men, more than race or climate, makes their manners and customs; and the history of religion may be read in the forms of sepulture. There never was a time when the doctrine of a future life was not held. Morals must be enjoined, but among rude men moral judgments were rudely figured under the forms of dogs and whips, or of an easier and more plentiful life after death. And as the savage could not detach in his mind the life of the soul from the body, he took great care for his body. Thus the whole life of man in the first ages was ponderously determined on death; and, as we know, the polity of the Egyptians, the by-laws of towns, of streets and houses, respected burial. It made every man an undertaker, and the priesthood a senate of sextons. Every palace was a door to a pyramid: a king or rich man was a *pyramidaire*. The labor of races was spent on the excavation of catacombs. The chief end of man being to be buried well, the arts most in request were masonry and embalming, to give imperishability to the corpse.

¶ The Greek, with his perfect senses and perceptions, had quite another philosophy. He loved life and delighted in beauty. He set his wit and taste, like elastic gas, under these mountains of

stone, and lifted them. He drove away the embalmers; he built no more of those doleful mountainous tombs. He adorned death, brought wreaths of parsley and laurel; made it bright with games of strength and skill, and chariot races. He looked at death only as the distributor of imperishable glory. Nothing can excel the beauty of his sarcophagus. He carried his arts to Rome, and built his beautiful tombs at Pompeii. The poet Shelley says of these delicately carved white marble cells, "They seem not so much hiding places of that which must decay, as voluptuous chambers for immortal spirits." In the same spirit the modern Greeks, in their songs, ask that they may be buried where the sun can see them, and that a little window may be cut in the sepulchre, from which the swallow might be seen when it comes back in the spring.

¶ Christianity brought a new wisdom. But learning depends on the learner. No more truth can be conveyed than the popular mind can bear, and the barbarians who received the cross took the doctrine of the resurrection as the Egyptians took it. It was an affair of the body, and narrowed again by the fury of sect; so that grounds were sprinkled with holy water to receive only orthodox dust; and to keep the body still more sacredly safe for resurrection, it was put into the walls of the church; and the churches of Europe are really sepulchres. I read at Melrose Abbey the inscription on the ruined gate:—

"The Earth goes on the Earth glittering with gold;
The Earth goes to the Earth sooner than it wold;
The Earth builds on the Earth castles and towers;
The Earth says to the Earth, All this is ours."

Meantime the true disciples saw through the letter, the doctrine of eternity, which dissolved the poor corpse and nature also, and gave grandeur to the passing hour. The most remarkable step in the religious history of recent ages is that made by the genius of Swedenborg, who described the moral faculties and affections of man, with the hard realism of an astronomer describing the suns and planets of our system, and explained his opinion of the history and destiny of souls in a narrative form, as of one who had gone in a trance into the society of other worlds. Swedenborg described an intelligible heaven, by continuing the like employments in the like circumstances as those we know; men in societies, in houses, towns, trades, entertainments; continuations of our earthly experience. We shall pass to the future existence as we enter into an agreeable dream. All nature will accompany us there. Milton anticipated the leading thought of Swedenborg, when he wrote, in Paradise Lost,—

"What if Earth
Be but the shadow of Heaven, and things therein
Each to the other like more than on earth is thought?"

¶ Swedenborg had a vast genius and announced many things true and admirable, though always clothed in somewhat sad and Stygian colors. These truths, passing out of his system into general circulation, are now met with every day, qualifying the views and creeds of all churches and of men of no church. And I think we are all aware of a revolution in opinion. Sixty years ago, the books read, the sermons and prayers heard, the habits of thought of religious persons, were all directed on death. All were under the shadow of Calvinism and of the Roman Catholic purgatory, and death was dreadful. The emphasis of all the good books given to young people was on death. We were all taught that we were born to die; and over that, all the terrors that theology could gather from savage nations were added to increase the gloom. A great change has occurred. Death is seen as a natural event, and is met with firmness. A wise man in our time caused to be written on his tomb, "Think on living." That inscription describes a progress in opinion. Cease from this antedating of your experience. Sufficient to

to-day are the duties of to-day. Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it:—

> "The name of death was never terrible
> To him that knew to live."

¶ A man of thought is willing to die, willing to live; I suppose because he has seen the thread on which the beads are strung, and perceived that it reaches up and down, existing quite independently of the present illusions. A man of affairs is afraid to die, is pestered with terrors, because he has not this vision, and is the victim of those who have moulded the religious doctrines into some neat and plausible system, as Calvinism, Romanism or Swedenborgism, for household use. It is the fear of the young bird to trust its wings. The experiences of the soul will fast outgrow this alarm. The saying of Marcus Antoninus it were hard to mend: "It is well to die if there be gods, and sad to live if there be none." I think all sound minds rest on a certain preliminary conviction, namely, that if it be best that conscious personal life shall continue, it will continue; if not best, then it will not: and we, if we saw the whole, should of course see that it was better so. Schiller said, "What is so universal as death, must be benefit." A friend of Michael Angelo saying to him that his constant labor for art must make him think of death with regret,—"By no means," he said; "for if life be a pleasure, yet since death also is sent by the hand of the same Master, neither should that displease us." Plutarch, in Greece, has a deep faith that the doctrine of the Divine Providence and that of the immortality of the soul rest on one and the same basis. Hear the opinion of Montesquieu: "If the immortality of the soul were an error, I should be sorry not to believe it. I avow that I am not so humble as the atheist; I know not how they think, but for me, I do not wish to exchange the idea of immortality against that of the beatitude of one day. I delight in believing myself as immortal as God himself. Independently of revealed ideas, metaphysical ideas give me a vigorous hope of my eternal well-being, which I would never renounce."

¶ I was lately told of young children who feel a certain terror at the assurance of life without end. "What! will it never stop?" the child said; "what! never die? *never*, never? It makes me feel so tired." And I have in mind the expression of an older believer, who once said to me, "The thought that this frail being is never to end is so overwhelming that my only shelter is God's presence." This disquietude only marks the transition. The healthy state of mind is the love of life. What is so good, let it endure.

¶ I find that what is called great and powerful life—the administration of large affairs, in commerce, in the courts, in the state,—is prone to develop narrow and special talent; but, unless combined with a certain contemplative turn, a taste for abstract truth, for the moral laws, does not build up faith or lead to content. There is a profound melancholy at the base of men of active and powerful talent, seldom suspected. Many years ago, there were two men in the United States Senate, both of whom are now dead. I have seen them both; one of them I personally knew. Both were men of distinction and took an active part in the politics of their day and generation. They were men of intellect, and one of them, at a later period, gave to a friend this anecdote. He said that when he entered the Senate he became in a short time intimate with one of his colleagues, and, though attentive enough to the routine of public duty, they daily returned to each other, and spent much time in conversation on the immortality of the soul and other intellectual questions, and cared for little else. When my friend at last left Congress, they parted, his colleague remaining there; and, as their homes were widely distant from each other, it chanced that he never met

him again until, twenty-five years afterwards, they saw each other through open doors at a distance in a crowded reception at the President's house in Washington. Slowly they advanced towards each other as they could, through the brilliant company, and at last met,—said nothing, but shook hands long and cordially. At last his friend said, "Any light, Albert?" "None," replied Albert. "Any light, Lewis?" "None," replied he. They looked in each other's eyes silently, gave one more shake each to the hand he held, and thus parted for the last time. Now I should say that the impulse which drew these minds to this inquiry through so many years was a better affirmative evidence than their failure to find a confirmation was negative. I ought to add that, though men of good minds, they were both pretty strong materialists in their daily aims and way of life. I admit that you shall find a good deal of skepticism in the streets and hotels and places of coarse amusement. But that is only to say that the practical faculties are faster developed than the spiritual. Where there is depravity there is a slaughter-house style of thinking. One argument of future life is the recoil of the mind in such company,—our pain at every skeptical statement. The skeptic affirms that the universe is a nest of boxes with nothing in the last box. All laughter at man is bitter, and puts us out of good activity. When Bonaparte insisted that the heart is one of the entrails, that it is the pit of the stomach that moves the world,—do we thank him for the gracious instruction? Our disgust is the protest of human nature against a lie.

¶ The ground of hope is in the infinity of the world; which infinity reappears in every particle, the powers of all society in every individual, and of all mind in every mind. I know against all appearances that the universe can receive no detriment; that there is a remedy for every wrong and a satisfaction for every soul. Here is this wonderful thought. But whence came it? Who put it in the mind? It was not I, it was not you; it is elemental,—belongs to thought and virtue, and whenever we have either we see the beams of this light. When the Master of the universe has points to carry in his government he impresses his will in the structure of minds.

THERE never was a time when the doctrine of a future life was not held. And as the savage could not detach in his mind the life of the soul from the body, he took great care for his body. The Egyptians made every man an undertaker, and the priesthood a senate of sextons.

¶ But proceeding to the enumeration of the few simple elements of the natural faith, the first fact that strikes us is our delight in permanence. All great natures are lovers of stability and permanence, as the type of the Eternal. After science begins, belief of permanence must follow in a healthy mind. Things so attractive, designs so wise, the secret workman so transcendently skilful that it tasks successive generations of observers only to find out, part with part, the delicate contrivance and adjustment of a weed, of a moss, to its wants, growth and perpetuation; all these adjustments becoming perfectly intelligible to our study,—and the contriver of it all forever hidden! To breathe, to sleep, is wonderful. But never to know the Cause, the Giver, and infer his character and will! Of what import this vacant sky, these puffing elements, these insignificant lives full of selfish loves and quarrels and ennui? Everything is prospective, and man is to live hereafter. That the world is for his education is the only sane solution of the enigma. And I think that the

naturalist works not for himself, but for the believing mind, which turns his discoveries to revelations, receives them as private tokens of the grand good will of the Creator.

¶ The mind delights in immense time; delights in rocks, in metals, in mountain chains, and in the evidence of vast geologic periods which these give; in the age of trees, say of the sequoias, a few of which will span the whole history of mankind; in the noble toughness and imperishableness of the palm-tree, which thrives under abuse; delights in architecture, whose building lasts so long,—"A house," says Ruskin, "is not in its prime until it is five hundred years old," — and here are the Pyramids, which have as many thousands, and cromlechs and earth-mounds much older than these.

THE barbarians who received the cross took the doctrine of the resurrection as the Egyptians took it. It was an affair of the body. Grounds were sprinkled with holy water to receive only orthodox dust; and to keep the body sacredly safe for resurrection, it was put into the walls of the church.

¶ We delight in stability, and really are interested in nothing that ends. What lasts a century pleases us in comparison with what lasts an hour. But a century, when we have once made it familiar and compared it with a true antiquity, looks dwarfish and recent; and it does not help the matter adding numbers, if we see that it has an end, which it will reach just as surely as the shortest. A candle a mile long or a hundred miles long does not help the imagination; only a self-feeding fire, an inextinguishable lamp, like the sun and the star, that we have not yet found date and origin for. But the nebular theory threatens their duration also, bereaves them of this glory, and will make a shift to eke out a sort of eternity by succession, as plants and animals do.

¶ And what are these delights in the vast and permanent and strong, but approximations and resemblances of what is entire and sufficing, creative and self-sustaining life? For the Creator keeps his word with us. These long-lived or long-enduring objects are to us, as we see them, only symbols of somewhat in us far longer-lived. Our passions, our endeavors, have something ridiculous and mocking, if we come to so hasty an end. If not to *be*, how like the bells of a fool is the trump of fame! Nature does not, like the Empress Anne of Russia, call together all the architectural genius of the Empire to build and finish and furnish a palace of snow, to melt again to water in the first thaw. Will you, with vast cost and pains, educate your children to be adepts in their several arts, and, as soon as they are ready to produce a masterpiece, call out a file of soldiers to shoot them down? We must infer our destiny from the preparation. We are driven by instinct to hive innumerable experiences which are of no visible value, and we may revolve through many lives before we shall assimilate or exhaust them. Now there is nothing in Nature capricious, or whimsical, or accidental, or unsupported. Nature never moves by jumps, but always in steady and supported advances. The implanting of a desire indicates that the gratification of that desire is in the constitution of the creature that feels it; the wish for food, the wish for motion, the wish for sleep, for society, for knowledge, are not random whims, but grounded in the structure of the creature, and meant to be satisfied by food, by motion, by sleep, by society, by knowledge. If there is the desire to live, and in larger sphere, with more knowledge and power, it is because life and knowledge and power are good for us, and we are the natural

depositaries of these gifts. The love of life is out of all proportion to the value set on a single day, and seems to indicate, like all our other experiences, a conviction of immense resources and possibilities proper to us, on which we have never drawn.

¶ All the comfort I have found teaches me to confide that I shall not have less in times and places that I do not yet know. I have known admirable persons, without feeling that they exhaust the possibilities of virtue and talent. I have seen what glories of climate, of summer mornings and evenings, of midnight sky; I have enjoyed the benefits of all this complex machinery of arts and civilization, and its results of comfort. The good Power can easily provide me millions more as good. Shall I hold on with both hands to every paltry possession? All I have seen teaches me to trust the Creator for all I have not seen. Whatever it be which the great Providence prepares for us, it must be something large and generous and in the great style of his works. The future must be up to the style of our faculties,—of memory, of hope, of imagination, of reason. I have a house, a closet which holds my books, a table, a garden, a field: are these, any or all, a reason for refusing the angel who beckons me away,—as if there were no room or skill elsewhere that could reproduce for me as my like or my enlarging wants may require? We wish to live for what it great, not for what is mean. I do not wish to live for the sake of my warm house, my orchard, or my pictures. I do not wish to live to wear out my boots.

¶ As a hint of endless being, we may rank that novelty which perpetually attends life. The soul does not age with the body. On the borders of the grave, the wise man looks forward with equal elasticity of mind, or hope; and why not, after millions of years, on the verge of still newer existence?—for it is the nature of intelligent beings to be forever new to life. Most men are insolvent, or promise by their countenance and conversation and by their early endeavor much more than they ever perform,—suggesting a design still to be carried out; the man must have new motives, new companions, new condition and another term. Franklin said, "Life is rather a state of embryo, a preparation for life. A man is not completely born until he has passed through death." Every really able man, in whatever direction he work,—a man of large affairs, an inventor, a statesman, an orator, a poet, a painter,—if you talk sincerely with him, considers his work, however much admired, as far short of what it should be. What is this Better, this flying Ideal, but the perpetual promise of his Creator?

¶ The fable of the Wandering Jew is agreeable to men, because they want more time and land in which to execute their thoughts. But a higher poetic use must be made of the legend. Take us as we are, with our experience, and transfer us to a new planet, and let us digest for its inhabitants what we could of the wisdom of this. After we have found our depth there, and assimilated what we could of the new experience, transfer us to a new scene. In each transfer we shall have acquired, by seeing them at a distance, a new mastery of the old thoughts, in which we were too much immersed. In short, all our intellectual action, not promises but bestows a feeling of absolute existence. We are taken out of time and breathe a purer air. I know not whence we draw the assurance of prolonged life, of a life which shoots that gulf we call death and takes hold of what is real and abiding, by so many claims as from our intellectual history. Salt is a good preserver; cold is: but a truth cures the taint of mortality better, and "preserves from harm until another period." A sort of absoluteness attends all perception of truth,—no smell of age, no hint of corruption. It is self-sufficing, sound, entire.

¶ Lord Bacon said: "Some of the philosophers who were least divine denied generally the immortality of the soul, yet came to this point, that whatsoever motions the spirit of man could act and perform without the organs of

the body, might remain after death; which were only those of the understanding, and not of the affections; so immortal and incorruptible a thing did knowledge seem to them to be." And Van Helmont, the philosopher of Holland, drew his sufficient proof purely from the action of the intellect. "It is my greatest desire," he said, "that it might be granted unto atheists to have tasted, at least but one only moment, what it is intellectually to understand; whereby they may feel the immortality of the mind, as it were by touching." A farmer, a laborer, a mechanic, is driven by his work all day, but it ends at night; it has an end. But, as far as the mechanic or farmer is also a scholar or thinker, his work has no end. That which he has learned is that there is much more to be learned. The wiser he is, he feels only the more his incompetence. "What we know is a point to what we do not know." A thousand years,—tenfold, a hundredfold his faculties, would not suffice. The demands of his task are such that it becomes omnipresent. He studies in his walking, at his meals, in his amusements, even in his sleep. Montesquieu said, "The love of study is in us almost the only eternal passion. All the others quit us in proportion as this miserable machine which holds them approaches its ruin." "Art is long," says the thinker, "and life is short." He is but as a fly or a worm to this mountain, this continent, which his thoughts inhabit. It is a perception that comes by the activity of the intellect; never to the lazy or rusty mind. Courage comes naturally to those who have the habit of facing labor and danger, and who therefore know the power of their arms and bodies; and courage or confidence in the mind comes to those who know by use its wonderful forces and inspirations and returns. Belief in its future is a reward kept only for those who use it. "To me," said Goethe, "the eternal existence of my soul is proved from my idea of activity. If I work incessantly till my death, Nature is bound to give me another form of existence, when the present can no longer sustain my spirit."

¶ It is a proverb of the world that good will makes intelligence, that goodness itself is an eye; and the one doctrine in which all religions agree is that new light is added to the mind in proportion as it uses that which it has. "He that doeth the will of God abideth forever." Ignorant people confound reverence for the intuitions with egotism. There is no confusion in the things themselves. The health of the mind consists in the perception of law. Its dignity consists in being under the law. Its goodness is the most generous extension of our private interests to the dignity and generosity of ideas. Nothing seems to me so excellent as a belief in the laws. It communicates nobleness, and, as it were, an asylum in temples to the loyal soul.

¶ I confess that everything connected with our personality fails. Nature never spares the individual; we are always balked of a complete success: no prosperity is promised to our self-esteem. We have our indemnity only in the moral and intellectual reality to which we aspire. That is immortal, and we only through that. The soul stipulates for no private good. That which is private I see not to be good. "If truth live, I live; if justice live, I live," said one of the old saints; "and these by any man's suffering are enlarged and enthroned."

¶ The moral sentiment measures itself by sacrifice. It risks or ruins property, health, life itself, without hesitation, for its thought, and all men justify the man by their praise for this act. And Mahomet in the same mind declared, "Not dead, but living, ye are to account all those who are slain in the way of God."

¶ On these grounds I think that wherever a man ripens, this audacious belief presently appears,—in the savage, savagely; in the good, purely. As soon as thought is exercised, this belief is inevitable; as soon as virtue glows, this belief confirms itself. It is a kind of summary or completion of man. It cannot rest on a legend; it cannot be quoted from one to another; it must have the assurance of a man's faculties that they can fill a larger theatre and a longer

term than Nature here allows him. Goethe said: "It is to a thinking being quite impossible to think himself non-existent, ceasing to think and live; so far does every one carry in himself the proof of immortality, and quite spontaneously. But so soon as the man will be objective and go out of himself, so soon as he dogmatically will grasp a personal duration to bolster up in cockney fashion that inward assurance, he is lost in contradiction." The doctrine is not sentimental, but is grounded in the necessities and forces we possess. Nothing will hold but that which we must be and must do:—

"Man's heart the Almighty to the Future set
By secret but inviolable springs."

The revelation that is true is written on the palms of the hands, the thought of our mind, the desire of our heart, or nowhere. My idea of heaven is that there is no melodrama in it at all; that it is wholly real. Here is the emphasis of conscience and experience; this is no speculation, but the most practical of doctrines. Do you think that the eternal chain of cause and effect which pervades Nature, which threads the globes as beads on a string, leaves this out of its circuit,—leaves out this desire of God and men as a waif and a caprice, altogether cheap and common, and falling without reason or merit?

¶ We live by desire to live; we live by choice; by will, by thought, by virtue, by the vivacity of the laws which we obey, and obeying share their life,—or we die by sloth, by disobedience, by losing hold of life, which ebbs out of us. But whilst I find the signatures, the hints and suggestions, noble and wholesome,—whilst I find that all the ways of virtuous living lead upward and not downward,—yet it is not my duty to prove to myself the immortality of the soul. That knowledge is hidden very cunningly. Perhaps the archangels cannot find the secret of their existence, as the eye cannot see itself;—but, ending or endless, to live whilst I live.

¶ There is a drawback to the value of all statements of the doctrine, and I think that one abstains from writing or printing on the immortality of the soul, because, when he comes to the end of his statement, the hungry eyes that run through it will close disappointed; the listeners say, That is not here which we desire;—and I shall be as much wronged by their hasty conclusions, as they feel themselves wronged by my omissions. I mean that I am a better believer, and all serious souls are better believers in the immortality, than we can give grounds for. The real evidence is too subtle, or is higher than we can write down in propositions, and therefore Wordsworth's Ode is the best modern essay on the subject.

I THINK all sound minds rest on a certain preliminary conviction, namely, that if it be best that conscious personal life shall continue, it will continue; if not best, then it will not.

¶ We cannot prove our faith by syllogisms. The argument refuses to form in the mind. A conclusion, an inference, a grand augury, is ever hovering, but attempt to ground it, and the reasons are all vanishing and inadequate. You cannot make a written theory or demonstration of this as you can an orrery of the Copernican astronomy. It must be sacredly treated. Speak of the mount in the mount. Not by literature or theology, but only by rare integrity, by a man permeated and perfumed with airs of heaven,—with manliest or womanliest enduring love,—can the vision be clear to a use the most sublime. And hence the fact that in the minds of men the testimony of a few inspired souls has

had such weight and penetration. You shall not say, "O my bishop, O my pastor, is there any resurrection? What do you think? Did Dr. Channing believe that we should know each other? did Wesley? did Butler? did Fénelon?" What questions are these! Go read Milton, Shakspeare or any truly ideal poet. Read Plato, or any seer of the interior realities. Read St. Augustine, Swedenborg, Immanuel Kant. Let any master simply recite to you the substantial laws of the intellect, and in the presence of the laws themselves you will never ask such primary-school questions.

¶ Is immortality only an intellectual quality, or, shall I say, only an energy, there being no passive? He has it, and he alone, who gives life to all names, persons, things, where he comes. No religion, not the wildest mythology dies for him; no art is lost. He vivifies what he touches. Future state is an illusion for the ever-present state. It is not length of life, but depth of life. It is not duration, but a taking of the soul out of time, as all high action of the mind does: when we are living in the sentiments we ask no questions about time. The spiritual world takes place;—that which is always the same. But see how the sentiment is wise. Jesus explained nothing, but the influence of him took people out of time, and they felt eternal. A great integrity makes us immortal: an admiration, a deep love, a strong will, arms us above fear. It makes a day memorable. We say we lived years in that hour. It is strange that Jesus is esteemed by mankind the bringer of the doctrine of immortality. He is never once weak or sentimental; he is very abstemious of explanation, he never preaches the personal immortality; whilst Plato and Cicero had both allowed themselves to overstep the stern limits of the spirit, and gratify the people with that picture.

¶ How ill agrees this majestical immortality of our religion with the frivolous population! Will you build magnificently for mice? Will you offer empires to such as cannot set a house or private affairs in order? Here are people who cannot dispose of a day; an hour hangs heavy on their hands; and will you offer them rolling ages without end? But this is the way we rise. Within every man's thought is a higher thought. —within the character he exhibits today, a higher character. The youth puts off the illusions of the child, the man puts off the ignorance and tumultuous passions of youth; proceeding thence puts off the egotism of manhood, and becomes at last a public and universal soul. He is rising to greater heights, but also rising to realities; the outer relations and circumstances dying out, he entering deeper into God, God into him, until the last garment of egotism falls, and he is with God,—shares the will and the immensity of the First Cause.

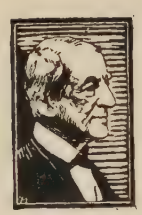
I AM a better believer, and all serious souls are better believers in the immortality, than we can give grounds for. The real evidence is too subtle, or is higher than we can write down in propositions.

¶ It is curious to find the selfsame feeling, that it is not immortality, but eternity,—not duration, but a state of abandonment to the Highest, and so the sharing of His perfection,—appearing in the farthest east and west. The human mind takes no account of geography, language or legends, but in all utters the same instinct.

¶ Yama, the lord of Death, promised Nachiketas, the son of Gautama, to grant him three boons at his own choice. Nachiketas, knowing that his father Gautama was offended with him, said,

"O Death! let Gautama be appeased in mind, and forget his anger against me: this I choose for the first boon." Yama said, "Through my favor, Gautama will remember thee with love as before." For the second boon, Nachiketas asks that the fire by which heaven is gained be made known to him; which also Yama allows, and says, "Choose the third boon, O Nachiketas!" Nachiketas said, there is this inquiry. Some say the soul exists after the death of man; others say it does not exist. This I should like to know, instructed by thee. Such is the third of the boons. Yama said, "For this question, it was inquired of old, even by the gods; for it is not easy to understand it. Subtle is its nature. Choose another boon, O Nachiketas! Do not compel me to this." Nachiketas said, "Even by the gods was it inquired. And as to what thou sayest, O Death, that it is not easy to understand it, there is no other speaker to be found like thee. There is no other boon like this." Yama said, "Choose sons and grandsons who may live a hundred years; choose herds of cattle; choose elephants and gold and horses; choose the wide expanded earth, and live thyself as many years as thou listeth. Or, if thou knowest a boon like this, choose it, together with wealth and far-extending life. Be a king, O Nachiketas! On the wide earth I will make thee the enjoyer of all desires. All those desires that are difficult to gain in the world of mortals, all those ask thou at thy pleasure;—those fair nymphs of heaven with their chariots, with their musical instruments; for the like of them are not to be gained by men. I will give them to thee, but do not ask the question of the state of the soul after death." Nachiketas said, "All those enjoyments are of yesterday. With thee remain thy horses and elephants, with thee the dance and song. If we should obtain wealth, we live only as long as thou pleasest. The boon which I choose I have said." Yama said, "One thing is good, another is pleasant. Blessed is he who takes the good, but he who chooses the pleasant loses the object of man. But thou, considering the objects of desire, hast abandoned them. These two, ignorance (whose object is what is pleasant) and knowledge (whose object is what is good), are known to be far asunder, and to lead to different goals. Believing this world exists, and not the other, the careless youth is subject to my sway. That knowledge for which thou hast asked is not to be obtained by argument. I know worldly happiness is transient, for that firm one is not to be obtained by what is not firm. The wise, by means of the union of the intellect with the soul, thinking him whom it is hard to behold, leaves both grief and joy. Thee, O Nachiketas! I believe a house whose door is open to Brahma. Brahma the supreme, whoever knows him obtains whatever he wishes. The soul is not born; it does not die; it was not produced from any one. Nor was any produced from it. Unborn, eternal, it is not slain, though the body is slain, subtler than what is subtle, greater than what is great, sitting it goes far, sleeping it goes everywhere. Thinking the soul as unbodily among bodies, firm among fleeting things, the wise man casts off all grief. The soul cannot be gained by knowledge, not by understanding, not by manifold science. It can be obtained by the soul by which it is desired. It reveals its own truths."

POEMS



Good-Bye

GOOD-BYE, proud world! I'm going home:
Thou art not my friend, and I'm not thine.
Long through thy weary crowds I roam;
A river-ark on the ocean brine,
Long I've been tossed like the driven foam;
But now, proud world! I'm going home.

Good-bye to Flattery's fawning face;
To Grandeur with his wise grimace;
To upstart Wealth's averted eye;
To supple Office, low and high;
To crowded halls, to court and street;
To frozen hearts and hasting feet;
To those who go, and those who come;
Good-bye, proud world! I'm going home.

I am going to my own hearth-stone,
Bosomed in yon green hills alone,—
A secret nook in a pleasant land,
Whose groves the frolic fairies planned;
Where arches green, the livelong day,
Echo the blackbird's roundelay,
And vulgar feet have never trod
A spot that is sacred to thought and God.

O, when I am safe in my sylvan home,
I tread on the pride of Greece and Rome;
And when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the lore and the pride of man,
At the sophist schools and the learned clan;
For what are they all, in their high conceit,
When man in the bush with God may meet?

Each and All

LITTLE things, in the field, yon red-cloaked clown
Of thee from the hill-top looking down;
The heifer that lows in the upland farm,
Far-heard, lows not thine ear to charm;
The sexton, tolling his bell at noon.
Deems not that great Napoleon
Stops his horse, and lists with delight,
Whilst his files sweep round yon Alpine height;
Nor knowest thou what argument
Thy life to thy neighbor's creed has lent.
All are needed by each one;
Nothing is fair or good alone.
I thought the sparrow's note from heaven,
Singing at dawn on the alder bough;
I brought him home, in his nest, at even;
He sings the song, but it cheers not now,
For I did not bring home the river and sky;—
He sang to my ear,—they sang to my eye.
The delicate shells lay on the shore;
The bubbles of the latest wave
Fresh pearls to their enamel gave,
And the bellowing of the savage sea
Greeted their safe escape to me.
I wiped away the weeds and foam,
I fetched my sea-born treasures home;
But the poor, unsightly, noisome things
Had left their beauty on the shore
With the sun and the sand and the wild uproar.
The lover watched his graceful maid,
As 'mid the virgin train she strayed,
Nor knew her beauty's best attire
Was woven still by the snow-white choir.
At last she came to his hermitage,
Like the bird from the woodlands to the cage;—
The gay enchantment was undone,
A gentle wife, but fairy none.

Then I said, "I covet truth;
Beauty is unripe childhood's cheat;
I leave it behind with the games of youth:"—
As I spoke, beneath my feet
The ground-pine curled its pretty wreath,
Running over the club-moss burrs;
I inhaled the violet's breath;
Around me stood the oaks and firs;
Pine-cones and acorns lay on the ground;
Over me soared the eternal sky,
Full of light and of deity;
Again I saw, again I heard,
The rolling river, the morning bird;—
Beauty through my senses stole;
I yielded myself to the perfect whole.

The Problem

I LIKE a church; I like a cowl;
I love a prophet of the soul;
And on my heart monastic aisles
Fall like sweet strains, or pensive smiles;
Yet not for all his faith can see
Would I that cowlèd churchman be.

Why should the vest on him allure,
Which I could not on me endure?

Not from a vain or shallow thought
His awful Jove young Phidias brought;
Never from lips of cunning fell
The thrilling Delphic oracle;
Out from the heart of nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below,—
The canticles of love and woe:
The hand that rounded Peter's dome
And groined the aisles of Christian Rome
Wrought in a sad sincerity;
Himself from God he could not free;
He builded better than he knew;—
The conscious stone to beauty grew.

Know'st thou what wove yon wood-bird's nest
Of leaves, and feathers from her breast?
Or how the fish outbuilt her shell,
Painting with morn each annual cell?
Or how the sacred pine-tree adds
To her old leaves new myriads?
Such and so grew these holy piles,
Whilst love and terror laid the tiles.
Earth proudly wears the Parthenon,
As the best gem upon her zone,
And Morning opes with haste her lids
To gaze upon the Pyramids;
O'er England's abbeys bends the sky,
As on its friends, with kindred eye;
For out of Thought's interior sphere
These wonders rose to upper air;
And Nature gladly gave them place,
Adopted them into her race,
And granted them an equal date
With Andes and with Ararat.

These temples grew as grows the grass;
Art might obey, but not surpass.
The passive Master lent his hand
To the vast soul that o'er him planned;
And the same power that reared the shrine
Bestrode the tribes that knelt within.
Ever the fiery Pentecost
Girds with one flame the countless host,
Trances the heart through chanting choirs
And through the priest the mind inspires.
The word unto the prophet spoken
Was writ on tables yet unbroken;
The word by seers or sibyls told,
In groves of oak, or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind.
One accent of the Holy Ghost
The heedless world hath never lost.
I know what say the fathers wise,—
The Book itself before me lies,
Old *Chrysostom*, best Augustine,
And he who blent both in his line,
The younger *Golden Lips* or mines,
Taylor, the Shakspeare of divines.
His words are music in my ear,
I see his cowlèd portrait dear;
And yet, for all his faith could see,
I would not the good bishop be.

To Rhea

THEE, dear friend, a brother soothes,
Not with flatteries, but truths,
Which tarnish not, but purify
To light which dims the morning's eye.
I have come from the spring-woods,
From the fragrant solitudes;—
Listen what the poplar-tree
And murmuring waters counselled me.

If with love thy heart has burned;
If thy love is unreturned;
Hide thy grief within thy breast,
Though it tear thee unexpressed;
For when love has once departed
From the eyes of the false-hearted,
And one by one has torn off quite
The bandages of purple light;
Though thou wert the loveliest
Form the soul had ever dressed,
Thou shalt seem, in each reply,
A vixen to his altered eye;
Thy softest pleadings seem too bold,
Thy praying lute will seem to scold;
Though thou kept the straightest road,
Yet thou errest far and broad.

But thou shalt do as do the gods
In their cloudless periods;
For of this lore be thou sure,—
Though thou forget, the gods, secure,
Forget never their command,
But make the statute of this land.
As they lead, so follow all,
Ever have done, ever shall.
Warning to the blind and deaf,
'T is written on the iron leaf,
Who drinks of Cupid's nectar cup
Loveth downward, and not up;
He who loves, of gods or men,
Shall not by the same be loved again;
His sweetheart's idolatry
Falls, in turn, a new degree.
When a god is once beguiled
By beauty of a mortal child
And by her radiant youth delighted,
He is not fooled, but warily knoweth
His love shall never be requited.
And thus the wise Immortal doeth,—
'T is his study and delight
To bless that creature day and night;
From all evils to defend her;
In her lap to pour all splendor;
To ransack earth for riches rare,
And fetch her stars to deck her hair:
He mixes music with her thoughts,
And saddens her with heavenly doubts:
All grace, all good his great heart knows,
Profuse in love, the king bestows,
Saying, "Hearken! Earth, Sea, Air!
This monument of my despair
Build I to the All-Good, All-Fair.
Not for a private good,
But I, from my beatitude,
Albeit scorned as none was scorned,
Adorn her as was none adorned.
I make this maiden an ensample
To Nature, through her kingdoms ample,
Whereby to model newer races,
Statelier forms and fairer faces;
To carry man to new degrees
Of power and of comeliness.
These presents be the hostages
Which I pawn for my release.
See to thyself, O Universe!
Thou art better, and not worse."—
And the god, having given all,
Is freed forever from his thrall.

The Visit

ASKEST, "How long thou shalt stay?"
Devastator of the day!
Know, each substance and relation,
Thorough nature's operation,
Hath its unit, bound and metre;
And every new compound
Is some product and repeater,—
Product of the earlier found.
But the unit of the visit,
The encounter of the wise,—
Say, what other metre is it
Than the meeting of the eyes?
Nature poureth into nature
Through the channels of that feature,
Riding on the ray of sight,
Fleeter far than whirlwinds go,
Or for service, or delight,
Hearts to hearts their meaning show,
Sum their long experience,
And import intelligence.
Single look has drained the breast;
Single moment years confessed.
The duration of a glance
Is the term of convenance,

And, though thy rede be church or state,
Frugal multiples of that.
Speeding Saturn cannot halt;
Linger,—thou shalt rue the fault:
If Love his moment overstay,
Hatred's swift repulsions play.

Uriel

It fell in the ancient periods
Which the brooding soul surveys,
Or ever the wild Time coined itself
Into calendar months and days.

This was the lapse of Uriel,
Which in Paradise befell.
Once, among the Pleiads walking,
Seyd overheard the young gods talking;
And the treason, too long pent,
To his ears was evident.
The young deities discussed
Laws of form, and metre just,
Orb, quintessence, and sunbeams,
What subsisteth, and what seems.
One, with low tones that decide,
And doubt and reverend use defied,
With a look that solved the sphere,
And stirred the devils everywhere,
Gave his sentiment divine
Against the being of a line.
"Line in nature is not found;
Unit and universe are round;
In vain produced, all rays return;
Evil will bless, and ice will burn."
As Uriel spoke with piercing eye,
A shudder ran around the sky;
The stern old war-gods shook their heads,
The seraphs frowned from myrtle-beds;
Seemed to the holy festival
The rash word boded ill to all;
The balance-beam of Fate was bent;
The bounds of good and ill were rent;
Strong Hades could not keep his own,
But all slid to confusion.

A sad self-knowledge, withering, fell
On the beauty of Uriel;
In heaven once eminent, the god
Withdrew, that hour, into his cloud;
Whether doomed to long gyration
In the sea of generation,
Or by knowledge grown too bright
To hit the nerve of feebler sight.
Straightway, a forgetting wind
Stole over the celestial kind,
And their lips the secret kept,
If in ashes the fire-seed slept.
But now and then, truth-speaking things
Shamed the angels' veiling wings;
And, shrilling from the solar course,
Or from fruit of chemic force,
Procession of a soul in matter,
Or the speeding change of water,
Or out of the good of evil born,
Came Uriel's voice of cherub scorn,
And a blush tinged the upper sky,
And the gods shook, they knew not why.

The World-Soul

Thanks to the morning light,
Thanks to the foaming sea,
To the uplands of New Hampshire,
To the green-haired forest free;
Thanks to each man of courage,
To the maids of holy mind,
To the boy with his games undaunted
Who never looks behind.

Cities of proud hotels,
Houses of rich and great,
Vice nestles in your chambers,
Beneath your roofs of slate.
It cannot conquer folly,—
Time-and-space-conquering steam,—
And the light-outspeeding telegraph
Bears nothing on its beam.

The politics are base;
The letters do not cheer;
And 't is far in the deeps of history,
The voice that speaketh clear.
Trade and the streets ensnare us,
Our bodies are weak and worn;
We plot and corrupt each other,
And we despoil the unborn.

Yet there in the parlor sits
Some figure of noble guise,—
Our angel, in a stranger's form,
Or woman's pleading eyes;
Or only a flashing sunbeam
In at the window-pane;
Or Music pours on mortals
Its beautiful disdain.

The inevitable morning
Finds them who in cellars be;
And be sure the all-loving Nature
Will smile in a factory.
Yon ridge of purple landscape,
Yon sky between the walls,
Hold all the hidden wonders
In scanty intervals.

Alas! the Sprite that haunts us
Deceives our rash desire;
It whispers of the glorious gods,
And leaves us in the mire.
We cannot learn the cipher
That 's writ upon our cell;
Stars taunt us by a mystery
Which we could never spell.

If but one hero knew it,
The world would blush in flame;
The sage, till he hit the secret,
Would hang his head for shame.
Our brothers have not read it,
Not one has found the key;
And henceforth we are comforted,—
We are but such as they.

Still, still the secret presses;
The nearing clouds draw down;
The crimson morning flames into
The fopperies of the town.
Within, without the idle earth,
Stars weave eternal rings;
The sun himself shines heartily,
And shares the joy he brings.

And what if Trade sow cities
Like shells along the shore,
And thatch with towns the prairie broad
With railways ironed o'er?—
They are but sailing foam-bells
Along Thought's causing stream,
And take their shape and sun-color
From him that sends the dream.

For Destiny never swerves
Nor yields to men the helm;
He shoots his thought, by hidden nerves
Throughout the solid realm.
The patient Dæmon sits,
With roses and a shroud;
He has his way, and deals his gifts,—
But ours is not allowed.

He is no churl nor trifler,
And his viceroy is none,—
Love-without-weakness,—
Of Genius sire and son.
And his will is not thwarted;
The seeds of land and sea
Are the atoms of his body bright,
And his behest obey.

He serveth the servant,
The brave he loves amain;
He kills the cripple and the sick,
And straight begins again;
For gods delight in gods,
And thrust the weak aside;
To him who scorns their charities
Their arms fly open wide.

When the old world is sterile
And the ages are effete,
He will from wrecks and sediment
The fairer world complete.
He forbids to despair;
His cheeks mantle with mirth;
And the unimagined good of men
Is yeaning at the birth.

Spring still makes spring in the mind
When sixty years are told;
Love wakes anew this throbbing heart,
And we are never old;
Over the winter glaciers
I see the summer glow,
And through the wild-piled snow-drift
The warm rosebuds below.

The Sphinx

THE Sphinx is drowsy,
Her wings are furled:
Her ear is heavy,
She broods on the world.
"Who 'll tell me my secret,
The ages have kept?—
I awaited the seer
While they slumbered and slept:—

"The fate of the man-child,
The meaning of man;
Known fruit of the unknown;
Dædalian plan;
Out of sleeping a waking,
Out of waking a sleep;
Life death overtaking;
Deep underneath deep?

"Erect as a sunbeam,
Upspringeth the palm;
The elephant browses,
Undaunted and calm;
In beautiful motion
The thrush plies his wings;
Kind leaves of his covert,
Your silence he sings.

"The waves, unashamèd,
In difference sweet,
Play glad with the breezes,
Old playfellows meet;
The journeying atoms,
Primordial wholes,
Firmly draw, firmly drive,
By their animate poles.

"Sea, earth, air, sound, silence,
Plant, quadruped, bird,
By one music enchanted,
One deity stirred,—
Each the other adorning,
Accompany still;
Night veileth the morning,
The vapor the hill.

"The babe by its mother
Lies bathèd in joy;
Glide its hours uncounted,—
The sun is its toy;
Shines the peace of all being,
Without cloud, in its eyes;
And the sum of the world
In soft miniature lies.

"But man crouches and blushes,
Absconds and conceals;
He creepeth and peepeth,
He palters and steals;
Infirm, melancholy,
Jealous glancing around,
An oaf, an accomplice,
He poisons the ground.

"Out spoke the great mother,
Beholding his fear;—
At the sound of her accents
Cold shuddered the sphere:—
'Who has drugged my boy's cup?
Who has mixed my boy's bread?
Who, with sadness and madness,
Has turned my child's head?' "

I heard a poet answer
Aloud and cheerfully,
"Say on, sweet Sphinx! thy dirges
Are pleasant songs to me.
Deep love lieth under
These pictures of time;
They fade in the light of
Their meaning sublime.

"The fiend that man harries
Is love of the Best;
Yawns the pit of the Dragon,
Lit by rays from the Blest.
The Lethe of Nature
Can't trance him again,
Whose soul sees the perfect,
Which his eyes seek in vain.

"To vision profounder,
Man's spirit must dive;
His aye-rolling orb
At no goal will arrive;
The heavens that now draw him
With sweetness untold,
Once found,—for new heavens
He spurneth the old.

"Pride ruined the angels,
Their shame them restores;
Lurks the joy that is sweetest
In stings of remorse.
Have I a lover
Who is noble and free?—
I would he were nobler
Than to love me.

"Eterne alternation
Now follows, now flies;
And under pain, pleasure,—
Under pleasure, pain lies.
Love works at the centre,
Heart-heaving alway;
Forth speed the strong pulses
To the borders of day.

"Dull Sphinx, Jove keep thy five wits:
Thy sight is growing blear;
Rue, myrrh and cummin for the Sphinx,
Her muddy eyes to clear!"
The old Sphinx bit her thick lip,—
Said, "Who taught thee me to name?
I am thy spirit, yoke-fellow;
Of thine eye I am eyebeam.

"Thou art the unanswered question;
Couldst see thy proper eye,
Alway it asketh, asketh;
And each answer is a lie.
So take thy quest through nature,
It through thousand natures ply;
Ask on, thou clothed eternity;
Time is the false reply."

Uprose the merry Sphinx,
And crouched no more in stone;
She melted into purple cloud,
She silvered in the moon;
She spired into a yellow flame;
She flowered in blossoms red;
She flowed into a foaming wave:
She stood Monadnoc's head.

Through a thousand voices
Spoke the universal dame;
"Who telleth one of my meanings
Is master of all I am."

Alphonso of Castile

I, Alphonso, live and learn,
Seeing Nature go astern.
Things deteriorate in kind;
Lemons run to leaves and rind;
Meagre crop of figs and limes;
Shorter days and harder times.
Flowering April cools and dies
In the insufficient skies.
Imps, at high midsummer, blot
Half the sun's disk with a spot;
'T will not now avail to tan
Orange cheek or skin of man.
Roses bleach, the goats are dry,
Lisbon quakes, the people cry.
Yon pale, scrawny fisher fools,
Gaunt as bitterns in the pools,
Are no brothers of my blood;—
They discredit Adamhood.
Eyes of gods! ye must have seen,
O'er your ramparts as ye lean,
The general debility;
Of genius the sterility;
Mighty projects countermanded;
Rash ambition, brokenhanded;
Puny man and scentless rose
Tormenting Pan to double the dose.
Rebuild or ruin: either fill
Of vital force the wasted rill,
Or tumble all again in heap
To weltering Chaos and to sleep.

Say, Seigniors, are the old Niles dry,
Which fed the veins of earth and sky,
That mortals miss the loyal heats,
Which drove them erst to social feats;
Now, to a savage selfness grown,
Think nature barely serves for one;
With science poorly mask their hurt;
And vex the gods with question pert,
Immensely curious whether you
Still are rulers, or Mildew?

Masters, I'm in pain with you;
Masters, I'll be plain with you;
In my palace of Castile,
I, a king, for kings can feel.
There my thoughts the matter roll,
And solve and oft resolve the whole.
And, for I'm styled Alphonse the Wise,
Ye shall not fail for sound advice.
Before ye want a drop of rain,
Hear the sentiment of Spain.

You have tried famine: no more try it;
Ply us now with a full diet;
Teach your pupils now with plenty,
For one sun supply us twenty.
I have thought it thoroughly over,—
State of hermit, state of lover;
We must have society,
We cannot spare variety.
Hear you, then, celestial fellows!
Fits not to be overzealous;
Steads not to work on the clean jump,
Nor wine nor brains perpetual pump.
Men and gods are too extense;
Could you slacken and condense?
Your rank overgrowths reduce
Till your kinds abound with juice?
Earth, crowded, cries, "Too many men!"
My counsel is, kill nine in ten,
And bestow the shares of all
On the remnant decimal.
Add their nine lives to this cat;
Stuff their nine brains in one hat;
Make his frame and forces square
With the labors he must dare;
Thatch his flesh, and even his years
With the marble which he rears.
There, growing slowly old at ease
No faster than his planted trees,
He may, by warrant of his age,
In schemes of broader scope engage.
So shall ye have a man of the sphere
Fit to grace the solar year.

Mithridates

I CANNOT spare water or wine,
Tobacco-leaf, or poppy, or rose;
From the earth-poles to the Line,
All between that works or grows,
Every thing is kin of mine.

Give me agates for my meat;
Give me cantharids to eat;
From air and ocean bring me foods,
From all zones and altitudes;—

From all natures, sharp and slimy,
Salt and basalt, wild and tame:
Tree and lichen, ape, sea-lion,
Bird, and reptile, be my game.

Ivy for my fillet band;
Blinding dog-wood in my hand;
Hemlock for my sherbet cull me,
And the prussic juice to lull me;
Swing me in the upas boughs,
Vampyre-fanned, when I carouse.

Too long shut in strait and few,
Thinly dieted on dew,
I will use the world, and sift it,
To a thousand humors shift it,
As you spin a cherry.
O doleful ghosts, and goblins merry!
O all you virtues, methods, mights,
Means, appliances, delights,
Reputed wrongs and braggart rights,
Smug routine, and things allowed,
Minorities, things under cloud!
Hither! take me, use me, fill me,
Vein and artery, though ye kill me!

To J. W.

SET not thy foot on graves;
Hear what wine and roses say;
The mountain chase, the summer waves,
The crowded town, thy feet may well
delay.

Set not thy foot on graves;
Nor seek to unwind the shroud
Which charitable Time
And Nature have allowed
To wrap the errors of a sage sublime.

Set not thy foot on graves;
Care not to strip the dead
Of his sad ornament,
His myrrh, and wine, and rings.

His sheet of lead,
And trophies burièd:
Go, get them where he earned them
when alive;
As resolutely dig or dive.

Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand:
'T will soon be dark;
Up! mind thine own aim, and
God speed the mark!

Destiny

THAT you are fair or wise is vain,
Or strong, or rich, or generous;
You must add the untaught strain
That sheds beauty on the rose.
There's a melody born of melody,
Which melts the world into a sea.
Toil could never compass it;
Art its height could never hit;
It came never out of wit;
But a music music-born
Well may Jove and Juno scorn.
Thy beauty, if it lack the fire
Which drives me mad with sweet desire,
What boots it? What the soldier's mail,
Unless he conquer and prevail?
What all the goods thy pride which lift,
If thou pine for another's gift?
Alas! that one is born in blight,
Victim of perpetual slight:
When thou lookest on his face,
Thy heart saith, "Brother, go thy ways!
None shall ask thee what thou doest,
Or care a rush for what thou knowest,
Or listen when thou repliest,
Or remember where thou liest,
Or how thy supper is sodden;"
And another is born
To make the sun forgotten.
Surely he carries a talisman
Under his tongue;
Broad his shoulders are and strong;
And his eye is scornful,
Threatening and young.
I hold it of little matter

Whether your jewel be of pure water,
A rose diamond or a white,
But whether it dazzle me with light.
I care not how you are dressed,
In coarsest weeds or in the best;
Nor whether your name is base or brave:
Nor for the fashion of your behavior;
But whether you charm me,
Bid my bread feed and my fire warm me
And dress up Nature in your favor.
One thing is forever good;
That one thing is Success,—
Dear to the Eumenides,
And to all the heavenly brood.
Who bides at home, nor looks abroad,
Carries the eagles, and masters the sword.

Guy

MORTAL mixed of middle clay,
Attempered to the night and day,
Interchangeable with things,
Needs no amulets nor rings.
Guy possessed the talisman
That all things from him began;
And as, of old, Polycrates
Chained the sunshine and the breeze.
So did Guy betimes discover
Fortune was his guard and lover;
In strange junctures, felt, with awe,
His own symmetry with law;
That no mixture could withstand
The virtue of his lucky hand.
He gold or jewel could not lose,
Nor not receive his ample dues.
Fearless Guy had never foes,
He did their weapons decompose.
Aimed at him, the blushing blade
Healed as fast the wounds it made.
If on the foeman fell his gaze,
Him it would straightway blind or craze,
In the street, if he turned round,
His eye the eye 't was seeking found.
It seemed his Genius discreet
Worked on the Maker's own receipt,
And made each tide and element
Stewards of stipend and of rent;
So that the common waters fell
As costly wine into his well.
He had so sped his wise affairs
That he caught Nature in his snares.
Early or late, the falling rain
Arrived in time to swell his grain;
Stream could not so perversely wind
But corn of Guy's was there to grind:
The siroc found it on its way,
To speed his sails, to dry his hay;
And the world's sun seemed to rise
To drudge all day for Guy the wise.
In his rich nurseries, timely skill
Strong crab with nobler blood did fill;
The zephyr in his garden rolled
From plum-trees vegetable gold;
And all the hours of the year
With their own harvest honored were.
There was no frost but welcome came,
Nor freshet, nor midsummer flame.
Belonged to wind and world the toil
And venture, and to Guy the oil.

Hamatreya

BULKELEY, Hunt, Willard, Hosmer,
Meriam, Flint,
Possessed the land which rendered to their toil
Hay, corn, roots, hemp, flax, apples, wool and wood.
Each of these landlords walked amidst his farm,
Saying, "'T is mine, my children's and my name's.
How sweet the west wind sounds in my own trees!
How graceful climb those shadows on my hill!
I fancy these pure waters and the flags
Know me, as does my dog: we sympathize;
And, I affirm, my actions smack of the soil."

Where are these men? Asleep beneath their grounds:
And strangers, fond as they, their furrows plough.
Earth laughs in flowers, to see her boastful boys
Earth-proud, proud of the earth which is not theirs;
Who steer the plough, but cannot steer their feet
Clear of the grave.
They added ridge to valley, brook to pond,

And sighed for all that bounded their domain;
"This suits me for a pasture; that's my park;
We must have play, lime, gravel, granite-ledge,
And misty lowland, where to go for peat.
The land is well,—lies fairly to the south.
'T is good, when you have crossed the sea and back,
To find the sitfast acres where you left them."
Ah! the hot owner sees not Death, who adds
Him to his land, a lump of mould the more.
Hear what the Earth says:—

EARTH-SONG

"Mine and yours;
Mine, not yours.
Earth endures;
Stars abide—
Shine down in the old sea;
Old are the shores;
But where are old men?
I who have seen much,
Such have I never seen.

"The lawyer's deed
Ran sure,
In tail,
To them, and to their heirs
Who shall succeed,
Without fail,
Forevermore.

"Here is the land,
Shaggy with wood,
With its old valley,
Mound and flood.
But the heritors?—
Fled like the flood's foam.
The lawyer, and the laws,
And the kingdom,
Clean swept herefrom.

"They called me theirs,
Who so controlled me;
Yet every one
Wished to stay, and is gone,
How am I theirs,
If they cannot hold me,
But I hold them?"

When I heard the Earth-song
I was no longer brave;
My avarice cooled
Like lust in the chill of the grave.

The Rhodora:

ON BEING ASKED, WHENCE IS THE FLOWER

In May, when sea-winds pierced our solitudes,
I found the fresh Rhodora in the woods,
Spreading its leafless blooms in a damp nook,
To please the desert and the sluggish brook.
The purple petals, fallen in the pool,
Made the black water with their beauty gay;
Here might the red-bird come his plumes to cool,
And court the flower that cheapens his array.
Rhodora! if the sages ask thee why
This charm is wasted on the earth and sky,
Tell them, dear, that if eyes were made for seeing,
Then Beauty is its own excuse for being:
Why thou wert there, O rival of the rose!
I never thought to ask, I never knew:
But, in my simple ignorance, suppose
The self-same Power that brought me there brought you.

The Humble-bee

Burly, dozing humble-bee,
Where thou art is clime for me.
Let them sail for Porto Rique,
Far-off heats through seas to seek;
I will follow thee alone,
Thou animated torrid-zone!
Zig-zag steerer, desert cheerer,
Let me chase thy waving lines;
Keep me nearer, me thy hearer,
Singing over shrubs and vines.

Insect lover of the sun,
Joy of thy dominion!
Sailor of the atmosphere;
Swimmer through the waves of air;
Voyager of light and noon;
Epicurean of June;
Wait, I prithee, till I come
Within earshot of thy hum,—
All without is martyrdom.

When the south wind, in May days,
With a net of shining haze
Silvers the horizon wall,
And with softness touching all,
Tints the human countenance
With a color of romance,
And infusing subtle heats,
Turns the sod to violets,
Thou, in sunny solitudes,
Rover of the underwoods,
The green silence dost displace
With thy mellow, breezy bass.

Hot midsummer's petted crone,
Sweet to me thy drowsy tone
Tells of countless sunny hours,
Long days, and solid banks of flowers;
Of gulfs of sweetness without bound
In Indian wildernesses found;
Of Syrian peace, immortal leisure,
Firmest cheer, and bird-like pleasure.
Aught unsavory or unclean
Hath my insect never seen;
But violets and bilberry bells,
Maple-sap and daffodels,
Grass with green flag half-mast high,
Succory to match the sky,
Columbine with horn of honey,
Scented fern, and agrimony,
Clover, catchfly, adder's-tongue
And brier-roses, dwelt among;
All beside was unknown waste,
All was picture as he passed.

Wiser far than human seer,
Yellow-breeched philosopher!
Seeing only what is fair,
Sipping only what is sweet,
Thou dost mock at fate and care,
Leave the chaff, and take the wheat.
When the fierce northwestern blast
Cools sea and land so far and fast,
Thou already slumberst deep;
Woe and want thou canst outsleep;
Want and woe, which torture us,
Thy sleep makes ridiculous.

Berrying

MAY be true what I had heard,—
Earth's a howling wilderness,
Truculent with fraud and force,"
Said I, strolling through the pastures,
And along the river-side.
Caught among the blackberry vines,
Feeding on the Ethiops sweet,
Pleasant fancies overtook me.
I said, "What influence me preferred,
Elect, to dreams thus beautiful?"
The vines replied, "And didst thou deem
No wisdom from our berries went?"

The Snow-storm

ANNOUNCED by all the trumpets of the sky,
Arrives the snow, and, driving o'er the fields,
Seems nowhere to alight: the whited air
Hides hills and woods, the river, and the heaven,
And veils the farm-house at the garden's end.
The sled and traveller stopped, the courier's feet
Delayed, all friends shut out, the housemates sit
Around the radiant fireplace, enclosed
In a tumultuous privacy of storm.

Come see the north wind's masonry.
Out of an unseen quarry evermore
Furnished with tile, the fierce artificer
Curves his white bastions with projected roof
Round every windward stake, or tree, or door.
Speeding, the myriad-handed, his wild work
So fanciful, so savage, naught cares he
For number or proportion. Mockingly,
On coop or kennel he hangs Parian wreaths;
A swan-like form invests the hidden thorn;
Fills up the farmer's lane from wall to wall,

Maugre the farmer's sighs; and at the gate
A tapering turret overtops the work.
And when his hours are numbered, and the world
Is all his own, retiring, as he were not,
Leaves, when the sun appears, astonished Art
To mimic in slow structures, stone by stone,
Built in an age, the mad wind's night-work,
The frolic architecture of the snow.

Woodnotes

I

1

WHEN the pine tosses its cones
To the song of its waterfall tones,
Who speeds to the woodland walks
To birds and trees who talks?
Cæsar of his leafy Rome,
There the poet is at home.
He goes to the river-side,—
Not hook nor line hath he;
He stands in the meadows wide,—
Nor gun nor scythe to see.
Sure some god his eye enchants:
What he knows nobody wants.
In the wood he travels glad,
Without better fortune had,
Melancholy without bad.
Knowledge this man prizes best
Seems fantastic to the rest:
Pondering shadows, colors, clouds,
Grass-buds and caterpillar-shrouds,
Boughs on which the wild bees settle,
Tints that spot the violet's petal,
Why Nature loves the number five,
And why the star-form she repeats:
Lover of all things alive,
Wonderer at all he meets,
Wonderer chiefly at himself,
Who can tell him what he is?
Or how meet in human elf
Coming and past eternities?

2

And such I knew, a forest seer,
A minstrel of the natural year,
Foreteller of the vernal ides,
Wise harbinger of spheres and tides,
A lover true, who knew by heart
Each joy the mountain dales impart;
It seemed that Nature could not raise
A plant in any secret place,
In quaking bog, on snowy hill,
Beneath the grass that shades the rill,
Under the snow, between the rocks,
In damp fields known to bird and fox.
But he would come in the very hour
It opened in its virgin bower,
As if a sunbeam showed the place,
And tell its long-descended race.
It seemed as if the breezes brought him,
It seemed as if the sparrows taught him;
As if by secret sight he knew
Where, in far fields, the orchis grew.
Many haps fall in the field
Seldom seen by wishful eyes,
But all her shows did Nature yield,
To please and win this pilgrim wise.
He saw the partridge drum in the woods;
He heard the woodcock's evening hymn;
He found the tawny thrushes' broods;
And the shy hawk did wait for him;
What others did at distance hear,
And guessed within the thicket's gloom,
Was shown to this philosopher,
And at his bidding seemed to come.

3

In unploughed Maine he sought the lumberers' gang
Where from a hundred lakes young rivers sprang;
He trode the unplanted forest floor, whereon
The all-seeing sun for ages hath not shone;
Where feeds the moose, and walks the surly bear,
And up the tall mast runs the woodpecker.
He saw beneath dim aisles, in odorous beds,
The slight Linnæa hang its twin-born heads,
And blessed the monument of the man of flowers,
Which breathes his sweet fame through the northern bowers.
He heard, when in the grove, at intervals,

With sudden roar the aged pine-tree falls,—
One crash, the death-hymn of the perfect tree,
Declares the close of its green century.
Low lies the plant to whose creation went
Sweet influence from every element;
Whose living towers the years conspired to build,
Whose giddy top the morning loved to gild.
Through these green tents, by eldest Nature dressed,
He roamed, content alike with man and beast.
Where darkness found him he lay glad at night;
There the red morning touched him with its light.
Three moons his great heart him a hermit made,
So long he roved at will the boundless shade.
The timid it concerns to ask their way,
And fear what foe in caves and swamps can stray,
To make no step until the event is known,
And ills to come as evils past bemoan.
Not so the wise; no coward watch he keeps [creeps;
To spy what danger on his pathway
Go where he will, the wise man is at home, [dome;
His hearth the earth,—his hall the azure
Where his clear spirit leads him, there's his road
By God's own light illumined and foreshadowed.

4

'T was one of the charmèd days
When the genius of God doth flow;
The wind may alter twenty ways,
A tempest cannot blow;
It may blow north, it still is warm;
Or south, it still is clear;
Or east, it smells like a clover-farm;
Or west, no thunder fear.
The musing peasant, lowly great,
Beside the forest water sate;
The rope-like pine-roots crosswise grown
Composed the network of his throne;
The wide lake, edged with sand and grass,
Was burnished to a floor of glass,
Painted with shadows green and proud,
Of the tree and of the cloud.
He was the heart of all the scene;
On him the sun looked more serene;
To hill and cloud his face was known,—
It seemed the likeness of their own;
They knew by secret sympathy
The public child of earth and sky.
"You ask," he said, "what guide
Me through trackless thickets led,
Through thick-stemmed woodlands rough and wide.
I found the water's bed.
The watercourses were my guide;
I travelled grateful by their side,
Or through their channel dry;
They led me through the thicket damp,
Through brake and fern, the beavers' camp,
Through beds of granite cut my road,
And their resistless friendship showed.
The falling waters led me,
The foodful waters fed me,
And brought me to the lowest land,
Unerring to the ocean sand.
The moss upon the forest bark
Was pole-star when the night was dark;
The purple berries in the wood
Supplied me necessary food;
For Nature ever faithful is
To such as trust her faithfulness.
When the forest shall mislead me,
When the night and morning lie,
When sea and land refuse to feed me,
'T will be time enough to die;
Then will yet my mother yield
A pillow in her greenest field,
Nor the June flowers scorn to cover
The clay of their departed lover."

Woodnotes

II

As sunbeams stream through liberal space
And nothing jostle or displace,
So waved the pine-tree through my thought
And fanned the dreams it never brought.

"Whether is better, the gift or the donor?
Come to me,"
Quoth the pine-tree,
"I am the giver of honor.
My garden is the cloven rock,
And my manure the snow;
And drifting sand-heaps feed my stock,
In summer's scorching glow.
He is great who can live by me:
The rough and bearded forester
Is better than the lord;
God fills the scrip and canister,
Sin piles the loaded board.
The lord is the peasant that was,
The peasant the lord that shall be;
The lord is hay, the peasant grass,
One dry, and one the living tree.
Who liveth by the ragged pine
Foundeth a heroic line;
Who liveth in the palace hall
Waneth fast and spendeth all.
He goes to my savage haunts,
With his chariot and his care;
My twilight realm he disenchants,
And finds his prison there.

"What prizes the town and the tower?
Only what the pine-tree yields;
Sinew that subdued the fields;
The wild-eyed boy, who in the woods
Chants his hymn to hills and floods,
Whom the city's poisoning spleen
Made not pale, or fat, or lean;
Whom the rain and the wind purgeth,
Whom the dawn and the day-star urgeth,
In whose cheek the rose-leaf blusheth,
In whose feet the lion rusheth,
Iron arms, and iron mould,
That know not fear, fatigue, or cold.
I give my rafters to his boat,
My billets to his boiler's throat,
And I will swim the ancient sea
To float my child to victory,
And grant to dwellers with the pine
Dominion o'er the palm and vine.
Who leaves the pine-tree, leaves his friend,
Unnerves his strength, invites his end.
Cut a bough from my parent stem,
And dip it in thy porcelain vase;
A little while each russet gem
Will swell and rise with wonted grace;
But when it seeks enlarged supplies,
The orphan of the forest dies.
Whoso walks in solitude
And inhabiteth the wood,
Choosing light, wave, rock and bird,
Before the money-loving herd,
Into that forester shall pass,
From these companions, power and grace.
Clean shall he be, without, within,
From the old adhering sin,
All ill dissolving in the light
Of his triumphant piercing sight:
Not vain, sour, nor frivolous;
Not mad, athirst, nor garrulous;
Grave, chaste, contented, though retired,
And of all other men desired.
On him the light of star and moon
Shall fall with purer radiance down;
All constellations of the sky
Shed their virtue through his eye.
Him Nature giveth for defence
His formidable innocence;
The mounting sap, the shells, the sea,
All spheres, all stones, his helpers be;
He shall meet the speeding year,
Without wailing, without fear;
He shall be happy in his love,
Like to like shall joyful prove;
He shall be happy whilst he wooes,
Muse-born, a daughter of the Muse.
But if with gold she bind her hair,
And deck her breast with diamond,
Take off thine eyes, thy heart forbear,
Though thou lie alone on the ground.

"Heed the old oracles,
Ponder my spells;
Song wakes in my pinnacles
When the wind swells.
Soundeth the prophetic wind,
The shadows shake on the rock behind,
And the countless leaves of the pine are strings
Tuned to the lay the wood-god sings.
Hearken! Hearken!
If thou wouldst know the mystic song
Chanted when the sphere was young.
Aloft, abroad, the pæan swells;
O wise man! hear'st thou half it tells?
O wise man! hear'st thou the least part?
'T is the chronicle of art.

To the open ear it sings
Sweet the genesis of things,
Of tendency through endless ages,
Of star-dust, and star-pilgrimages,
Of rounded worlds, of space and time,
Of the old flood's subsiding slime,
Of chemic matter, force and form,
Of poles and powers, cold, wet, and warm:
The rushing metamorphosis
Dissolving all that fixture is,
Melts things that be to things that seem,
And solid nature to a dream.
O, listen to the undersong,
The ever old, the ever young;
And, far within those cadent pauses,
The chorus of the ancient Causes!
Delights the dreadful Destiny
To fling his voice into the tree,
And shock thy weak ear with a note
Breathed from the everlasting throat.
In music he repeats the pang
Whence the fair flock of Nature sprang.
O mortal! thy ears are stones;
These echoes are laden with tones
Which only the pure can hear;
Thou canst not catch what they recite
Of Fate and Will, of Want and Right,
Of man to come, of human life,
Of Death and Fortune, Growth and Strife."

Once again the pine-tree sung:—
"Speak not thy speech my boughs among:
Put off thy years, wash in the breeze;
My hours are peaceful centuries.
Talk no more with feeble tongue;
No more the fool of space and time,
Come weave with mine a nobler rhyme.
Only thy Americans
Can read thy line, can meet thy glance,
But the runes that I rehearse
Understands the universe;
The least breath my boughs which tossed
Brings again the Pentecost;
To every soul resounding clear
In a voice of solemn cheer,—
'Am I not thine? Are not these thine?'
And they reply, 'Forever mine!'
My branches speak Italian,
English, German, Basque, Castilian,
Mountain speech to Highlanders,
Ocean tongues to islanders,
To Fin and Lap and swart Malay,
To each his bosom-secret say.

"Come learn with me the fatal song
Which knits the world in music strong,
Come lift thine eyes to lofty rhymes,
Of things with things, of times with times,
Primal chimes of sun and shade,
Of sound and echo, man and maid,
The land reflected in the flood,
Body with shadow still pursued.
For Nature beats in perfect tune,
And rounds with rhyme her every rune,
Whether she work in land or sea,
Or hide underground her alchemy.
Thou canst not wave thy staff in air,
Or dip thy paddle in the lake,
But it carves the bow of beauty there,
And the ripples in rhymes the oar forsake.
The wood is wiser far than thou;
The wood and wave each other know
Not unrelated, unaffied,
But to each thought and thing allied,
Is perfect Nature's every part,
Rooted in the mighty Heart.
But thou, poor child! unbound, unrhymed,
Whence camest thou, misplaced, mistimed,
Whence, O thou orphan and defrauded?
Is thy land peeled, thy realm marauded?
Who thee divorced, deceived and left?
Thee of thy faith who hath bereft,
And torn the ensigns from thy brow,
And sunk the immortal eye so low?
Thy cheek too white, thy form too slender,
Thy gait too slow, thy habits tender
For royal man;—they thee confess
An exile from the wilderness,—
The hills where health with health agrees,
And the wise soul expels disease.
Hark! in thy ear I will tell the sign
By which thy hurt thou may'st divine.
When thou shalt climb the mountain cliff,
Or see the wide shore from thy skiff,
To thee the horizon shall express
But emptiness on emptiness;
There lives no man of Nature's worth

In the circle of the earth;
And to thine eye the vast skies fall,
Dire and satirical,
On clucking hens and prating fools,
On thieves, on drudges and on dolls.
And thou shalt say to the Most High,
'Godhead! all this astronomy,
And fate and practice and invention,
Strong art and beautiful pretension,
This radiant pomp of sun and star,
Throes that were, and worlds that are,
Behold! were in vain and in vain;—
It cannot be,—I will look again.
Surely now will the curtain rise,
And earth's fit tenant me surprise;—
But the curtain doth *not* rise,
And Nature has miscarried wholly
Into failure, into folly.'

"Alas! thine is the bankruptcy,
Blessed Nature so to see.
Come, lay thee in my soothing shade,
And heal the hurts which sin hath made.
I see thee in the crowd alone;
I will be thy companion.
Quit thy friends as the dead in doom,
And build to them a final tomb;
Let the starred shade that nightly falls
Still celebrate their funerals,
And the bell of beetle and of bee
Knell their melodious memory.
Behind thee leave thy merchandise,
Thy churches and thy charities;
And leave thy peacock wit behind;
Enough for thee the primal mind
That flows in streams, that breathes in wind:
Leave all thy pedant lore apart;
God hid the whole world in thy heart.
Love shuns the sage, the child it crowns,
Gives all to them who all renounce.
The rain comes when the wind calls;
The river knows the way to the sea;
Without a pilot it runs and falls,
Blessing all lands with its charity;
The sea tosses and foams to find
Its way up to the cloud and wind;
The shadow sits close to the flying ball;
The date fails not on the palm-tree tall;
And thou,—go burn thy wormy pages,—
Shalt outsee seers, and outwit sages.
Oft didst thou thread the woods in vain
To find what bird had piped the strain:—
Seek not, and the little eremite
Flies gayly forth and sings in sight.

"Hearken once more!
I will tell thee the mundane lore.
Older am I than thy numbers wot,
Change I may, but I pass not.
Hitherto all things fast abide,
And anchored in the tempest ride.
Trenchant time behoves to hurry
All to yean and all to bury:
All the forms are fugitive,
But the substances survive.
Ever fresh the broad creation,
A divine improvisation,
From the heart of God proceeds,
A single will, a million deeds.
Once slept the world an egg of stone,
And pulse, and sound, and light was none;
And God said, 'Throb!' and there was motion
And the vast mass became vast ocean.
Onward and on, the eternal Pan,
Who layeth the world's incessant plan,
Halteth never in one shape,
But forever doth escape,
Like wave or flame, into new forms
Of gem, and air, of plants, and worms.
I, that to-day am a pine,
Yesterday was a bundle of grass.
He is free and libertine,
Pouring of his power the wine
To every age, to every race;
Unto every race and age
He emptieth the beverage;
Unto each, and unto all,
Maker and original.
The world is the ring of his spells,
And the play of his miracles.
As he giveth to all to drink,
Thus or thus they are and think.
With one drop sheds form and feature;
With the next a special nature;
The third adds heat's indulgent spark;
The fourth gives light which eats the dark;
Into the fifth himself he flings,
And conscious Law is King of kings.
As the bee through the garden ranges,
From world to world the godhead changes;

As the sheep go feeding in the waste,
From form to form He maketh haste;
This vault which glows immense with light
Is the inn where he lodges for a night.
What recks such Traveller if the bowers
Which bloom and fade like meadow flowers
A bunch of fragrant lilies be,
Or the stars of eternity?
Alike to him the better, the worse,—
The glowing angel, the outcast corse.
Thou metest him by centuries,
And lo! he passes like the breeze;
Thou seek'st in globe and galaxy,
He hides in pure transparency;
Thou askest in fountains and in fires,
He is the essence that inquires.
He is the axis of the star;
He is the sparkle of the spar;
He is the heart of every creature;
He is the meaning of each feature;
And his mind is the sky.
Than all it holds more deep, more high."

Monadnoc

THOUSAND minstrels woke within me,
"Our music's in the hills;"—
Gayest pictures rose to win me,
Leopard-colored rills.
"Up!—If thou knew'st who calls
To twilight parks of beech and pine,
High over the river intervals,
Above the ploughman's highest line,
Over the owner's farthest walls!
Up! where the airy citadel
O'erlooks the surging landscape's swell!
Let not unto the stones the Day
Her lily and rose, her sea and land display.
Read the celestial sign!
Lo! the south answers to the north;
Bookworm, break this sloth urbane;
A greater spirit bids thee forth
Than the gray dreams which thee detain.
Mark how the climbing Oreads
Beckon thee to their arcades;
Youth, for a moment free as they,
Teach thy feet to feel the ground,
Ere yet arrives the wintry day
When Time thy feet has bound.
Take the bounty of thy birth,
Taste the lordship of the earth."

I heard, and I obeyed,—
Assured that he who made the claim,
Well known, but loving not a name,
Was not to be gainsaid.
Ere yet the summoning voice was still,
I turned to Cheshire's haughty hill.
From the fixed cone the cloud-rack flowed
Like ample banner flung abroad
To all the dwellers in the plains
Round about, a hundred miles,
With salutation to the sea and to the bordering isles.
In his own loom's garment dressed,
By his proper bounty blessed,
Fast abides this constant giver,
Pouring many a cheerful river;
To far eyes, an aerial isle
Unploughed, which finer spirits pile,
Which morn and crimson evening paint
For bard, for lover and for saint;
An eyemark and the country's core,
Inspirer, prophet evermore;
Pillar which God aloft had set
So that men might it not forget;
It should be their life's ornament,
And mix itself with each event;
Gauge and calendar and dial,
Weatherglass and chemic phial,
Garden of berries, perch of birds,
Pasture of pool-haunting herds,
Graced by each change of sum untold,
Earth-baking heat, stone-cleaving cold.

The Titan heeds his sky-affairs,
Rich rents and wide alliance shares;
Mysteries of color daily laid
By morn and eve in light and shade;
And sweet varieties of chance,
And the mystic seasons' dance;
And thief-like step of liberal hours
Thawing snow-drift into flowers.
O, wondrous craft of plant and stone
By eldest science wrought and shown!

"Happy," I said, "whose home is here!
Fair fortunes to the mountaineer!
Boon Nature to his poorest shed
Has royal pleasure-grounds outspread."
Intent, I searched the region round,
And in low hut the dweller found:
Woe is me for my hope's downfall!
Is yonder squalid peasant all
That this proud nursery could breed

For God's vicegerency and stead?
Time out of mind, this forge of ores;
Quarry of spars in mountain pores;
Old cradle, hunting-ground and bier
Of wolf and otter, bear and deer;
Well-built abode of many a race;
Tower of observance searching space;
Factory of river and of rain;
Link in the Alps' globe-girding chain;
By million changes skilled to tell
What in the Eternal standeth well,
And what obedient Nature can;—
Is this colossal talisman
Kindly to plant and blood and kind,
But speechless to the master's mind?
I thought to find the patriots
In whom the stock of freedom roots;
To myself I oft recount
Tales of many a famous mount,—
Wales, Scotland, Uri, Hungary's dells:
Bards, Roys, Scanderbegs and Tells;
And think how Nature in these towers
Uplifted shall condense her powers,
And lifting man to the blue deep
Where stars their perfect courses keep,
Like wise preceptor, lure his eye
To sound the science of the sky,
And carry learning to its height
Of untried power and sane delight:
The Indian cheer, the frosty skies,
Rear purer wits, inventive eyes,—
Eyes that frame cities where none be,
And hands that stablish what these see:
And by the moral of his place
Hint summits of heroic grace;
Man in these crags a fastness find
To fight pollution of the mind;
In the wide thaw and ooze of wrong,
Adhere like this foundation strong,
The insanity of towns to stem
With simpleness for strategem.
But if the brave old mould is broke,
And end in churls the mountain folk
In tavern cheer and tavern joke,
Sink, O mountain, in the swamp!
Hide in thy skies, O sovereign lamp!
Perish like leaves, the highland breed
No sire survive, no son succeed!

Soft! let not the offended muse
Toil's hard hap with scorn accuse.
Many hamlets sought I then,
Many farms of mountain men.
Rallying round a parish steeple
Nestle warm the highland people,
Coarse and boisterous, yet mild,
Strong as giant, slow as child.
Sweat and season are their arts,
Their talismans are ploughs and carts;
And well the youngest can command
Honey from the frozen land;
With cloverheads the swamp adorn,
Change the running sand to corn;
For wolf and fox, bring lowing herds,
And for cold mosses, cream and curds:
Weave wood to canisters and mats;
Drain sweet maple juice in vats.
No bird is safe that cuts the air
From their rifle or their snare;
No fish, in river or in lake,
But their long hands it thence will take;
Whilst the country's flinty face,
Like wax, their fashioning skill betrays,
To fill the hollows, sink the hills,
Bridge gulfs, drain swamps, build dams and mills,
And fit the bleak and howling waste
For homes of virtue, sense and taste.
The World-soul knows his own affair,
Forelooking, when he would prepare
For the next ages, men of mould,
Well embodied, well ensouled,
He cools the present's fiery glow,
Sets the life-pulse strong but slow:
Bitter winds and fasts austere
His quarantines and grottoes, where
He slowly cures decrepit flesh,
And brings it infantile and fresh.
Toil and tempest are the toys
And games to breathe his stalwart boys:
They bide their time, and well can prove,
If need were, their line from Jove;
Of the same stuff, and so allayed,
As that whereof the sun is made,
And of the fibre, quick and strong,
Whose throbs are love, whose thrills are song.

Now in sordid weeds they sleep,
In dulness now their secret keep;
Yet, will you learn our ancient speech,
These the masters who can teach.
Fourscore or a hundred words
All their vocal muse affords;
But they turn them in a fashion
Past clerks' or statesmen's art or passion.
I can spare the college bell,

And the learned lecture, well;
Spare the clergy and libraries,
Institutes and dictionaries,
For that hardy English root
Thrives here, unvalued, underfoot.
Rude poets of the tavern hearth,
Squandering your unquoted mirth,
Which keeps the ground and never soars,
While Jake retorts and Reuben roars;
Scoff of yeomen strong and stark,
Goes like bullet to its mark;
While the solid curse and jeer
Never balk the waiting ear.

On the summit as I stood,
O'er the floor of plain and flood
Seemed to me, the towering hill
Was not altogether still,
But a quiet sense conveyed:
If I err not, thus it said:—

"Many feet in summer seek,
Oft, my far-appearing peak;
In the dreaded winter time,
None save dappling shadows climb,
Under clouds, my lonely head,
Old as the sun, old almost as the shade;
And comest thou
To see strange forests and new snow,
And tread uplifted land?
And leavest thou thy lowland race,
Here amid clouds to stand?
And wouldst be my companion
Where I gaze, and still shall gaze,
Through tempering nights and flashing days,
When forests fall, and man is gone,
Over tribes and over times,
At the burning Lyre,
Nearing me,
With its stars of northern fire,
In many a thousand years?

"Gentle pilgrim, if thou know
The gamut old of Pan,
And how the hills began,
The frank blessings of the hill
Fall on thee, as fall they will.

"Let him heed who can and will;
Enchantment fixed me here
To stand the hurts of time, until
In mightier chant I disappear.
If thou trowest
How the chemic eddies play,
Pole to pole, and what they say;
And that these gray crags
Not on crags are hung,
But beads are of a rosary
On prayer and music strung;
And, credulous, through the granite seeming,
Seest the smile of Reason beaming;—
Can thy style-discerning eye
The hidden-working Builder spy,
Who builds, yet makes no chips, no din,
With hammer soft as snowflake's flight;—
Knowest thou this?
O pilgrim, wandering not amiss!
Already my rocks lie light,
And soon my cone will spin.

"For the world was built in order,
And the atoms march in tune;
Rhyme the pipe, and Time the warder,
The sun obeys them and the moon.
Orb and atom forth they prance,
When they hear from far the rune;
None so backward in the troop,
When the music and the dance
Reach his place and circumstance,
But knows the sun-creating sound,
And, though a pyramid, will bound.

"Monadnoc is a mountain strong,
Tall and good my kind among;
But well I know, no mountain can,
Zion or Meru, measure with man.
For it is on zodiacs writ,
Adamant is soft to wit:
And when the greater comes again
With my secret in his brain,
I shall pass, as glides my shadow
Daily over hill and meadow.

'Through all time, in light, in gloom
Well I hear the approaching feet
On the flinty pathway beat
Of him that cometh, and shall come;
Of him who shall as lightly bear
My daily load of woods and streams,
As doth this round sky-cleaving boat
Which never strains its rocky beams;
Whose timbers, as they silent float,
Alps and Caucasus uprear,
And the long Alleghanies here,
And all town-sprinkled lands that be,
Sailing through stars with all their history.

"Every morn I lift my head,
See New England underspread,
South from Saint Lawrence to the Sound,
From Katskill east to the sea-bound.
Anchored fast for many an age,
I await the bard and sage,
Who, in large thoughts, like fair pearl-seed,
Shall string Monadnoc like a bead.
Comes that cheerful troubadour,
This mount shall throb his face before,
As when, with inward fires and pain,
It rose a bubble from the plain.
When he cometh, I shall shed,
From this wellspring in my head,
Fountain-drop of spicier worth
Than all vintage of the earth.
There's fruit upon my barren soil
Costlier far than wine or oil.
There's a berry blue and gold,—
Autumn-ripe, its juices hold
Sparta's stoutness, Bethlehem's heart,
Asia's rancor. Athens' art,
Slowsure Britain's secular might,
And the German's inward sight.
I will give my son to eat
Best of Pan's immortal meat,
Bread to eat, and juice to drain;
So the coinage of his brain
Shall not be forms of stars, but stars,
Nor pictures pale, but Jove and Mars.
He comes, but not of that race bred
Who daily climb my specular head.
Oft as morning wreathes my scarf,
Fled the last plumule of the Dark,
Pants up hither the spruce clerk
From South Cove and City Wharf.
I take him up my rugged sides,
Half-repentant, scant of breath,—
Bead-eyes my granite chaos show,
And my midsummer snow:
Open the daunting map beneath,—
All his county, sea and land,
Dwarfed to measure of his hand;
His day's ride is a furlong space,
His city-tops a glimmering haze.
I plant his eyes on the sky-hoop bounding;
'See there the grim gray rounding
Of the bullet of the earth
Whereon ye sail,
Tumbling steep
In the uncontinented deep.'
He looks on that, and he turns pale.
'T is even so, this treacherous kite,
Farm-furrowed, town-incrusted sphere,
Thoughtless of its anxious freight,
Plunges eyeless on forever;
And he, poor parasite,
Cooped in a ship he cannot steer,—
Who is the captain he knows not,
Port or pilot trows not,—
Risk or ruin he must share.
I scowl on him with my cloud,
With my north wind chill his blood;
I lame him, clattering down the rocks;
And to live he is in fear.
Then, at last, I let him down
Once more into his dapper town,
To chatter, frightened, to his clan
And forget me if he can."

As in the old poetic fame
The gods are blind and lame,
And the simular despite
Betrays the more abounding might,
So call not waste that barren cone
Above the floral zone,
Where forests starve:
It is pure use;—
What sheaves like those which here we glean and bind
Of a celestial Ceres and the Muse?

Ages are thy days,
Thou grand affirmer of the present tense,
And type of permanence!
Firm ensign of the fatal Being,
Amid these coward shapes of joy and grief,
That will not bide the seeing!

Hither we bring
Our insect miseries to thy rocks;
And the whole flight, with folded wing,
Vanish, and end their murmuring,—
Vanish beside these dedicated blocks,
Which who can tell what mason laid?
Spoils of a front none need restore,
Replacing frieze and architrave;—
Where flowers each stone rosette and metope brave;
Still is the haughty pile erect
Of the old building Intellect.
Complement of human kind,
Holding us at vantage still,
Our sumptuous indigence,

On barren mound, thy plenties fill!
We fool and prate;
Thou art silent and sedate.
To myriad kinds and times one sense
The constant mountain doth dispense;
Shedding on all its snows and leaves,
One joy it joys, one grief it grieves.
Thou seest, O watchman tall,
Our towns and races grow and fall,
And imagest the stable good
For which we all our lifetime grope,
In shifting form the formless mind,
And though the substance us elude,
We in thee the shadow find.
Thou, in our astronomy
An opaker star,
Seen haply from afar,
Above the horizon's hoop,
A moment, by the railway troop,
As o'er some bolder height they speed,—
By circumspect ambition,
By errant gain,
By feasters and the frivolous,—
Recallest us.
And makest sane.
Mute orator! well skilled to plead,
And send conviction without phrase,
Thou dost succor and remede
The shortness of our days,
And promise, on thy Founder's truth,
Long morrow to this mortal youth.

Fable

THE mountain and the squirrel,
Had a quarrel,
And the former called the latter "Little Prig;"
Bun replied,
"You are doubtless very big;
But all sorts of things and weather
Must be taken in together,
To make up a year
And a sphere.
And I think it no disgrace
To occupy my place.
If I 'm not so large as you,
You are not so small as I,
And not half so spry.
I 'll not deny you make
A very pretty squirrel track;
Talents differ; all is well and wisely put;
If I cannot carry forests on my back,
Neither can you crack a nut."

Ode

INSCRIBED TO W. H. CHANNING

THOUGH loath to grieve
The evil time's sole patriot,
I cannot leave
My honied thought
For the priest's cant,
Or statesman's rant.

If I refuse
My study for their politique,
Which at the best is trick,
The angry Muse
Puts confusion in my brain.

But who is he that prates
Of the culture of mankind,
Of better arts and life?
Go, blindworm, go,
Behold the famous States
Harrying Mexico
With rifle and with knife!

Or who, with accent bolder,
Dare praise the freedom-loving mountaineer?
I found by thee, O rushing Contoocook!
And in thy valleys, Agiochook!
The jackals of the negro-holder.

The God who made New Hampshire
Taunted the lofty land
With little men;—
Small bat and wren
House in the oak:—
If earth-fire cleave
The upheaved land, and bury the folk,
The southern crocodile would grieve.
Virtue palters; Right is hence;
Freedom praised, but hid;
Funeral eloquence
Rattles the coffin-lid.

What boots thy zeal,
O glowing friend,
That would indignant rend
The northland from the south?
Wherefore? to what good end?
Boston Bay and Bunker Hill
Would serve things still;—
Things are of the snake.

The horseman serves the horse,
The neatherd serves the neat,
The merchant serves the purse;
The eater serves his meat;
'T is the day of the chattel,
Web to weave, and corn to grind;
Things are in the saddle,
And ride mankind.

There are two laws discrete,
Not reconciled,—
Law for man, and law for thing;
The last builds town and fleet,
But it runs wild,
And doth the man unking.

'T is fit the forest fall,
The steep be graded,
The mountain tunnelled,
The sand shaded,
The orchard planted,
The glebe tilled,
The prairie granted,
The steamer built.

Let man serve law for man;
Live for friendship, live for love,
For truth's and harmony's behoof;
The state may follow how it can,
As Olympus follows Jove.

Yet do not I implore
The wrinkled shopman to my sounding woods,
Nor bid the unwilling senator
Ask votes of thrushes in the solitudes.
Every one to his chosen work;—
Foolish hands may mix and mar;
Wise and sure the issues are.
Round they roll till dark is light,
Sex to sex, and even to odd;—
The over-god
Who marries Right to Might,
Who peoples, unpeoples,—
He who exterminates
Races by stronger races,
Black by white faces,—
Knows to bring honey
Out of the lion;
Grafts gentlest scion
On pirate and Turk.
The Cossack eats Poland,
Like stolen fruit;
Her last noble is ruined,
Her last poet mute:
Straight, into double band
The victors divide;
Half for freedom strike and stand;—
The astonished Muse finds thousands at her side.

Astræa

EACH the herald is who wrote
His rank, and quartered his own coat.
There is no king nor sovereign state
That can fix a hero's rate;
Each to all is venerable,
Cap-a-pie invulnerable,
Until he write, where all eyes rest,
Slave or master on his breast.
I saw men go up and down,
In the country and the town,
With this tablet on their neck,
"Judgment and a judge we seek."
Not to monarchs they repair,
Nor to learned jurist's chair;
But they hurry to their peers,
To their kinsfolk and their dears;
Louder than with speech they pray,—
"What am I? companion, say,"
And the friend not hesitates
To assign just place and mates;
Answers not in word or letter,
Yet is understood the better;
Each to each a looking-glass,
Reflects his figure that doth pass.
Every wayfarer he meets
What himself declared repeats,
What himself confessed records,
Sentences him in his words;
The form is his own corporal form,
And his thought the penal worm.
Yet shine forever virgin minds,
Loved by stars and purest winds,
Which, o'er passion throned sedate,
Have not hazarded their state;
Disconcert the searching spy,
Rendering to a curious eye
The durance of a granite ledge.
To those who gaze from the sea's edge
It is there for benefit;
It is there for purging light;
There for purifying storms;

And its depths reflect all forms;
It cannot parley with the mean,—
Pure by impure is not seen.
For there 's no sequestered grot,
Lone mountain tarn, or isle forgot,
But Justice, journeying in the sphere,
Daily stoops to harbor there.

Étienne de la Boéce

I SERVE you not, if you I follow,
Shadowlike, o'er hill and hollow;
And bend my fancy to your leading,
All too nimble for my treading.
When the pilgrimage is done,
And we 've the landscape overrun,
I am bitter, vacant, thwarted,
And your heart is unsupported.
Vainly valiant, you have missed
The manhood that should yours resist,—
Its complement; but if I could,
In severe or cordial mood,
Lead you rightly to my altar,
Where the wisest Muses falter,
And worship that world-warming spark
Which dazzles me in midnight dark,
Equalizing small and large,
While the soul it doth surcharge,
Till the poor is wealthy grown,
And the hermit never alone,—
The traveller and the road seem one
With the errand to be done,—
That were a man's and lover's part,
That were Freedom's whitest chart.

Compensation

WHY should I keep holiday
When other men have none?
Why but because, when these are gay,
I sit and mourn alone?

And why, when mirth unseals all tongues,
Should mine alone be dumb?
Ah! late I spoke to silent throngs,
And now their hour is come.

Forbearance

HAST thou named all the birds without a gun?
Loved the wood-rose, and left it on its stalk?
At rich men's tables eaten bread and pulse?
Unarmed, faced danger with a heart of trust?
And loved so well a high behavior,
In man or maid, that thou from speech refrained,
Nobility more nobly to repay?
O, be my friend, and teach me to be thine!

The Park

THE prosperous and beautiful
To me seem not to wear
The yoke of conscience masterful,
Which galls me everywhere.

I cannot shake off the god;
On my neck he makes his seat;
I look at my face in the glass,—
My eyes his eyeballs meet.

Enchanters! Enchantresses!
Your gold makes you seem wise;
The morning mist within your grounds
More proudly rolls, more softly lies.

Yet spake yon purple mountain,
Yet said yon ancient wood,
That Night or Day, that Love or Crime,
Leads all souls to the Good.

Forerunners

LONG I followed happy guides,
I could never reach their sides;
Their step is forth, and, ere the day
Breaks up their leaguer, and away.
Keen my sense, my heart was young,
Right good-will my sinews strung,
But no speed of mine avails
To hunt upon their shining trails.
On and away, their hasting feet
Make the morning proud and sweet;
Flowers they strew,—I catch the scent;
Or tone of silver instrument
Leaves on the wind melodious trace;
Yet I could never see their face.
On eastern hills I see their smokes,
Mixed with mist by distant lochs.
I met many travellers
Who the road had surely kept;

They saw not my fine revellers,—
These had crossed them while they slept.
Some had heard their fair report,
In the country or the court.
Fleetest couriers alive
Never yet could once arrive,
As they went or they returned,
At the house where these sojourned.
Sometimes their strong speed they slacken,
Though they are not overtaken;
In sleep their jubilant troop is near,—
I tuneful voices overhear;
It may be in wood or waste,—
At unawares 't is come and past.
Their near camp my spirit knows
By signs gracious as rainbows.
I thenceforward and long after
Listen for their harp-like laughter,
And carry in my heart, for days,
Peace that hallows rudest ways.

Sursum Corda

SEEK not the spirit, if it hide
Inexorable to thy zeal:
Trembler, do not whine and chide:
Art thou not also real?
Stoop not then to poor excuse;
Turn on the accuser roundly; say,
"Here am I, here will I abide
Forever to myself soothfast;
Go thou, sweet Heaven, or at thy pleasure stay!"
Already Heaven with thee its lot has cast,
For only it can absolutely deal.

Ode to Beauty

WHO gave thee, O Beauty,
The keys of this breast,—
Too credulous lover
Of blest and unblest?
Say, when in lapsed ages
Thee knew I of old?
Or what was the service
For which I was sold?
When first my eyes saw thee,
I found me thy thrall,
By magical drawings,
Sweet tyrant of all!
I drank at thy fountain
False waters of thirst;
Thou intimate stranger,
Thou latest and first!
Thy dangerous glances
Make women of men;
New-born, we are melting
Into nature again.

Lavish, lavish promiser,
Nigh persuading gods to err!
Guest of million painted forms,
Which in turn thy glory warms!
The frailest leaf, the mossy bark,
The acorn's cup, the raindrop's arc,
The swinging spider's silver line,
The ruby of the drop of wine,
The shining pebble of the pond,
Thou inscribest with a bond,
In thy momentary play,
Would bankrupt nature to repay.

Ah, what avails it
To hide or to shun
Whom the Infinite One
Hath granted his throne?
The heaven high over
Is the deep's lover;
The sun and sea,
Informed by thee,
Before me run
And draw me on,
Yet fly me still,
As Fate refuses
To me the heart Fate for me chooses.
Is it that my opulent soul
Was mingled from the generous whole;
Sea-valleys and the deep of skies
Furnished several supplies;
And the sands whereof I 'm made
Draw me to them, self-betrayed?
I turn the proud portfolio
Which holds the grand designs
Of Salvator, of Guercino,
And Piranesi's lines.
I hear the lofty pæans
Of the masters of the shell,
Who heard the starry music
And recount the numbers well;
Olympian bards who sung
Divine Ideas below,
Which always find us young
And always keep us so.
Oft, in streets or humblest places,
I detect far-wandering graces,
Which, from Eden wide astray,
In lowly homes have lost their way.

Thee gliding through the sea of form,
Like the lightning through the storm,
Somewhat not to be possessed,
Somewhat not to be caressed,
No feet so fleet could ever find,
No perfect form could ever bind.
Thou eternal fugitive,
Hovering over all that live,
Quick and skilful to inspire
Sweet, extravagant desire,
Starry space and lily-bell
Filling with thy roseate smell,
Wilt not give the lips to taste
Of the nectar which thou hast.

All that 's good and great with thee
Works in close conspiracy;
Thou hast bribed the dark and lonely
To report thy features only,
And the cold and purple morning
Itself with thoughts of thee adorning;
The leafy dell, the city mart,
Equal trophies of thine art;
E'en the flowing azure air
Thou hast touched for my despair;
And, if I languish into dreams,
Again I meet the ardent beams.
Queen of things! I dare not die
In Being's deeps past ear and eye;
Lest there I find the same deceiver
And be the sport of Fate forever.
Dread Power, but dear! if God thou be,
Unmake me quite, or give thyself to me!

Give All to Love

GIVE all to love;
Obey thy heart;
Friends, kindred, days,
Estate, good-fame,
Plans, credit and the Muse,—
Nothing refuse.

'T is a brave master;
Let it have scope:
Follow it utterly,
Hope beyond hope:
High and more high
It dives into noon,
With wing unspent,
Untold intent;
But it is a god,
Knows its own path
And the outlets of the sky.

It was never for the mean;
It requireth courage stout.
Souls above doubt,
Valor unbending,
It will reward,—
They shall return
More than they were,
And ever ascending.

Leave all for love;
Yet, hear me, yet,
One word more thy heart behoved,
One pulse more of firm endeavor,—
Keep thee to-day,
To-morrow, forever,
Free as an Arab
Of thy beloved.

Cling with life to the maid;
But when the surprise,
First vague shadow of surmise
Flits across her bosom young,
Of a joy apart from thee,
Free be she, fancy-free;
Nor thou detain her vesture's hem,
Nor the palest rose she flung
From her summer diadem.

Though thou loved her as thyself,
As a self of purer clay,
Though her parting dims the day,
Stealing grace from all alive;
Heartily know,
When half-gods go,
The gods arrive.

To Ellen at the South

THE green grass is bowing,
The morning wind is in it;
'T is a tune worth thy knowing,
Though it change every minute.

'T is a tune of the Spring;
Every year plays it over
To the robin on the wing,
And to the pausing lover.

O'er ten thousand, thousand acres,
Goes light the nimble zephyr;
The Flowers—tiny sect of Shakers—
Worship him ever.

Hark to the winning sound!
They summon thee, dearest,—
Saying, "We have dressed for thee the ground,
Nor yet thou appearest.

"O hasten;" 't is our time,
Ere yet the red Summer
Scorch our delicate prime,
Loved of bee,—the tawny hummer.

"O pride of thy race!
Sad, in sooth, it were to ours,
If our brief tribe miss thy face,
We poor New England flowers.

"Fairest, choose the fairest members
Of our lithe society;
June's glories and September's
Show our love and piety.

"Thou shalt command us all,—
April's cowslip, summer's clover,
To the gentian in the fall,
Blue-eyed pet of blue-eyed lover.

"O come, then, quickly come!
We are budding, we are blowing;
And the wind that we perfume
Sings a tune that 's worth the knowing."

To Ellen

AND Ellen, when the graybeard years
Have brought us to life's evening hour,
And all the crowded Past appears
A tiny scene of sun and shower,

Then, if I read the page aright
Where Hope, the soothsayer, reads our lot,
Thyself shalt own the page was bright,
Well that we loved, woe had we not,

When Mirth is dumb and Flattery 's fled,
And mute thy music's dearest tone,
When all but Love itself is dead
And all but deathless Reason gone.

To Eva

O FAIR and stately maid, whose eyes
Were kindled in the upper skies
At the same torch that lighted mine;
For so I must interpret still
Thy sweet dominion o'er my will,
A sympathy divine.

Ah! let me blameless gaze upon
Features that seem at heart my own;
Nor fear those watchful sentinels,
Who charm the more their glance forbids,
Chaste-glowing, underneath their lids,
With fire that draws while it repels.

Lines

WRITTEN BY ELLEN LOUISA TUCKER SHORTLY BEFORE HER MARRIAGE TO MR. EMERSON

LOVE scatters oil
On Life's dark sea,
Sweetens its toil—
Our helmsman he.

Around him hover
Odorous clouds;
Under this cover
His arrows he shrouds.

The cloud was around me,
I knew not why
Such sweetness crowned me,
While Time shot by.

No pain was within,
But calm delight,
Like a world without sin,
Or a day without night.

The shafts of the god
Were tipped with down,
For they drew no blood,
And they knit no frown.

I knew of them not
Until Cupid laughed loud,
And saying "You're caught!"
Flew off in the cloud.

O then I awoke,
And I lived but to sigh,
Till a clear voice spoke,—
And my tears are dry.

The Violet

BY ELLEN LOUISA TUCKER

WHY lingerest thou, pale violet, to see the dying year;
Are Autumn's blasts fit music for thee, fragile one, to hear;
Will thy clear blue eye, upward bent, still keep its chastened glow,
Still tearless lift its slender form above the wintry snow?

Why wilt thou live when none around reflects thy pensive ray?
Thou bloomest here a lonely thing in the clear autumn day.
The tall green trees, that shelter thee, their last gay dress put on;
There will be nought to shelter thee when their sweet leaves are gone.

O Violet, like thee, how blest could I lie down and die,
When summer light is fading, and autumn breezes sigh;
When Winter reigned I'd close my eye, but wake with bursting Spring,
And live with living nature, a pure rejoicing thing.

I had a sister once who seemed just like a violet;
Her morning sun shone bright and calmly purely set;
When the violets were in their shrouds, and Summer in its pride,
She laid her hopes at rest, and in the year's rich beauty died.

The Amulet

YOUR picture smiles as first it smiled;
The ring you gave is still the same;
Your letter tells, O changing child!
No tidings *since* it came.

Give me an amulet
That keeps intelligence with you,—
Red when you love, and rosier red,
And when you love not, pale and blue.

Alas! that neither bonds nor vows
Can certify possession;
Torments me still the fear that love
Died in its last expression.

Thine Eyes Still Shined

THINE eyes still shined for me, though far
I lonely roved the land or sea:
As I behold yon evening star,
Which yet beholds not me.

This morn I climbed the misty hill
And roamed the pastures through;
How danced thy form before my path
Amidst the deep-eyed dew!

When the redbird spread his sable wing,
And showed his side of flame;
When the rosebud ripened to the rose,
In both I read thy name.

Eros

THE sense of the world is short,—
Long and various the report,—
To love and be beloved;
Men and gods have not outlearned it;
And, how oft soe'er they've turned it,
Not to be improved.

Hermione

ON a mound an Arab lay,
And sung his sweet regrets
And told his amulets:
The summer bird
His sorrow heard,
And, when he heaved a sigh profound,
The sympathetic swallow swept the ground.

"If it be, as they said, she was not fair,
Beauty's not beautiful to me,
But sceptred genius, aye inorbed,
Culminating in her sphere.
This Hermione absorbed

The lustre of the land and ocean,
Hills and islands, cloud and tree,
In her form and motion.

"I ask no bauble miniature,
Nor ringlets dead
Shorn from her comely head,
Now that morning not disdains
Mountains and the misty plains
Her colossal portraiture;
They her heralds be,
Steeped in her quality,
And singers of her fame
Who is their Muse and dame.

"Higher, dear swallows! mind not what I say.
Ah! heedless how the weak are strong,
Say, was it just,
In thee to frame, in me to trust,
Thou to the Syrian couldst belong?

"I am of a lineage
That each for each doth fast engage;
In old Bassora's schools, I seemed
Hermit vowed to books and gloom,—
Ill-bestead for gay bridegroom.
I was by thy touch redeemed;
When thy meteor glances came,
We talked at large of worldly fate,
And drew truly every trait.

"Once I dwelt apart,
Now I live with all;
As shepherd's lamp on far hill-side
Seems, by the traveller espied,
A door into the mountain heart,
So didst thou quarry and unlock
Highways for me through the rock.

"Now, deceived, thou wanderest
In strange lands unblest;
And my kindred come to soothe me.
Southwind is my next of blood;
He is come through fragrant wood,
Drugged with spice from climates warm,
And in every twinkling glade,
And twilight nook,
Unveils thy form.
Out of the forest way
Forth paced it yesterday;
And when I sat by the watercourse,
Watching the daylight fade,
It throbbed up from the brook.

"River and rose and crag and bird,
Frost and sun and eldest night,
To me their aid preferred,
To me their comfort plight;—
'Courage! we are thine allies,
And with this hint be wise,—
The chains of kind
The distant bind;
Deed thou doest she must do,
Above her will, be true;
And, in her strict resort
To winds and waterfalls
And autumn's sunlit festivals,
To music, and to music's thought,
Inextricably bound,
She shall find thee, and be found.
Follow not her flying feet;
Come to us herself to meet.' "

Initial, Dæmonic and Celestial Love

I

THE INITIAL LOVE

VENUS, when her son was lost,
Cried him up and down the coast,
In hamlets, palaces and parks,
And told the truant by his marks,—
Golden curls, and quiver and bow.
This befell how long ago!
Time and tide are strangely changed,
Men and manners much deranged:
None will now find Cupid latent
By this foolish antique patent.
He came late along the waste,
Shod like a traveller for haste;
With malice dared me to proclaim him,
That the maids and boys might name him.

Boy no more, he wears all coats,
Frocks and blouses, capes, capotes;
He bears no bow, or quiver, or wand,
Nor chaplet on his head or hand.
Leave his weeds and heed his eyes,—
All the rest he can disguise.
In the pit of his eye 's a spark
Would bring back day if it were dark;
And, if I tell you all my thought,
Though I comprehend it not,
In those unfathomable orbs

Every function he absorbs;
Doth eat, and drink, and fish, and shoot,
And write, and reason, and compute,
And ride, and run, and have, and hold,
And whine, and flatter, and regret,
And kiss, and couple, and beget,
By those roving eyeballs bold.

Undaunted are their courages,
Right Cossacks in their forages;
Fleeter they than any creature,—
They are his steeds, and not his feature;
Inquisitive, and fierce, and fasting,
Restless, predatory, hasting;
And they pounce on other eyes
As lions on their prey;
And round their circles is writ,
Plainer than the day,
Underneath, within, above,—
Love—love—love—love.
He lives in his eyes;
There doth digest, and work, and spin,
And buy, and sell, and lose, and win;
He rolls them with delighted motion,
Joy-tides swell their mimic ocean.
Yet holds he them with tautest rein,
That they may seize and entertain
The glance that to their glance opposes,
Like fiery honey sucked from roses.
He palmistry can understand,
Imbibing virtue by his hand
As if it were a living root;
The pulse of hands will make him mute;
With all his force he gathers balms
Into those wise, thrilling palms.

Cupid is a casuist,
A mystic and a cabalist,—
Can your lurking thought surprise,
And interpret your device.
He is versed in occult science,
In magic and in clairvoyance,
Oft he keeps his fine ear strained,
And Reason on her tiptoe pained
For aëry intelligence,
And for strange coincidence.
But it touches his quick heart
When Fate by omens takes his part,
And chance-dropped hints from Nature's sphere
Deeply soothe his anxious ear.

Heralds high before him run;
He has ushers many a one;
He spreads his welcome where he goes,
And touches all things with his rose.
All things wait for and divine him,—
How shall I dare to malign him,
Or accuse the god of sport?
I must end my true report,
Painting him from head to foot,
In as far as I took note,
Trusting well the matchless power
Of this young-eyed emperor
Will clear his fame from every cloud
With the bards and with the crowd.

He is wilful, mutable,
Shy, untamed, inscrutable,
Swifter-fashioned than the fairies,
Substance mixed of pure contraries;
His vice some elder virtue's token,
And his good is evil-spoken.
Failing sometimes of his own,
He is headstrong and alone;
He affects the wood and wild.
Like a flower-hunting child;
Buries himself in summer waves,
In trees, with beasts, in mines and caves,
Loves nature like a hornèd cow,
Bird, or deer, or caribou.

Shun him, nymphs, on the fleet horses!
He has a total world of wit;
O how wise are his discourses!
But he is the arch-hypocrite,
And, through all science and all art,
Seeks alone his counterpart.
He is a Pundit of the East,
He is an augur and a priest,
And his soul will melt in prayer,
But word and wisdom is a snare;
Corrupted by the present toy
He follows joy, and only joy.
There is no mask but he will wear;
He invented oaths to swear;
He paints, he carves, he chants, he prays,
And holds all stars in his embrace.
He takes a sovran privilege
Not allowed to any liege;
For Cupid goes behind all law,
And right into himself does draw;
For he is sovereignly allied,—
Heaven's oldest blood flows in his side,—
And interchangeably at one

With every king on every throne,
That no god dare say him nay,
Or see the fault, or seen betray:
He has the Muses by the heart,
And the stern Parcæ on his part.

His many signs cannot be told;
He has not one mode, but manifold,
Many fashions and addresses,
Piques, reproaches, hurts, caresses.
He will preach like a friar,
And jump like a Harlequin;
He will read like a crier,
And fight like a Paladin.
Boundless is his memory;
Plans immense his term prolong;
He is not of counted age,
Meaning always to be young.
And his wish is intimacy,
Intimater intimacy,
And a stricter privacy;
The impossible shall yet be done,
And, being two, shall still be one.
As the wave breaks to foam on shelves,
Then runs into a wave again,
So lovers melt their sundered selves,
Yet melted would be twain.

II

THE DÆMONIC LOVE

MAN was made of social earth,
Child and brother from his birth,
Tethered by a liquid cord
Of blood through veins of kindred poured.
Next his heart the fireside band
Of mother, father, sister, stand;
Names from awful childhood heard
Throbs of a wild religion stirred;—
Virtue, to love, to hate them, vice;
Till dangerous Beauty came, at last,
Till Beauty came to snap all ties;
The maid, abolishing the past,
With lotus wine obliterates
Dear memory's stone-incarved traits,
And, by herself, supplants alone
Friends year by year more inly known.
When her calm eyes opened bright,
All else grew foreign in their light.
It was ever the self-same tale,
The first experience will not fail;
Only two in the garden walked,
And with snake and seraph talked.

Close, close to men,
Like undulating layer of air,
Right above their heads,
The potent plain of Dæmons spreads.
Stands to each human soul its own,
For watch and ward and furtherance,
In the snares of Nature's dance;
And the lustre and the grace
To fascinate each youthful heart,
Beaming from its counterpart,
Translucent through the mortal covers,
Is the Dæmon's form and face.
To and fro the Genius hies,—
A gleam which plays and hovers
Over the maiden's head,
And dips sometimes as low as to her eyes.
Unknown, albeit lying near,
To men, the path to the Dæmon sphere;
And they that swiftly come and go
Leave no track on the heavenly snow.
Sometimes the airy synod bends,
And the mighty choir descends,
And the brains of men thenceforth,
In crowded and in still resorts,
Teem with unwonted thoughts:
As, when a shower of meteors
Cross the orbit of the earth,
And, lit by fringent air,
Blaze near and far,
Mortals deem the planets bright
Have slipped their sacred bars,
And the lone seaman all the night
Sails, astonished, amid stars.

Beauty of a richer vein,
Graces of a subtler strain,
Unto men these moonmen lend,
And our shrinking sky extend.
So is man's narrow path
By strength and terror skirted;
Also (from the song the wrath
Of the Genii be averted!
The Muse the truth uncolored speaking)
The Dæmons are self-seeking:
Their fierce and limitary will
Draws men to their likeness still.
The erring painter made Love blind,—
Highest Love who shines on all;
Him, radiant, sharpest-sighted god,
None can bewilder;
Whose eyes pierce
The universe,

Path-finder, road-builder,
Mediator, royal giver;
Rightly seeing, rightly seen,
Of joyful and transparent mien.
'T is a sparkle passing
From each to each, from thee to me,
To and fro perpetually;
Sharing all, daring all,
Levelling, displacing
Each obstruction, it unites
Equals remote, and seeming opposites.
And ever and forever Love
Delights to build a road:
Unheeded Danger near him strides,
Love laughs, and on a lion rides.
But Cupid wears another face,
Born into Dæmons less divine:
His roses bleach apace,
His nectar smacks of wine.
The Dæmon ever builds a wall,
Himself encloses and includes,
Solitude in solitudes:
In like sort his love doth fall.
He doth elect
The beautiful and fortunate,
And the sons of intellect,
And the souls of ample fate,
Who the Future's gates unbar,—
Minions of the Morning Star.
In his prowess he exults,
And the multitude insults.
His impatient looks devour
Oft the humble and the poor;
And, seeing his eye glare,
They drop their few pale flowers,
Gathered with hope to please,
Along the mountain towers,—
Lose courage, and despair.
He will never be gainsaid,—
Pitiless, will not be stayed;
His hot tyranny
Burns up every other tie.
Therefore comes an hour from Jove
Which his ruthless will defies,
And the dogs of Fate unties.
Shiver the palaces of glass;
Shrivel the rainbow-colored walls,
Where in bright Art each god and sibyl dwelt
Secure as in the zodiac's belt;
And the galleries and halls,
Wherein every siren sung,
Like a meteor pass.
For this fortune wanted root
In the core of God's abysm,—
Was a weed of self and schism;
And ever the Dæmonic Love
Is the ancestor of wars
And the parent of remorse.

III

THE CELESTIAL LOVE

BUT God said,
"I will have a purer gift;
There is smoke in the flame;
New flowerets bring, new prayers uplift,
And love without a name.
Fond children, ye desire
To please each other well;
Another round, a higher,
Ye shall climb on the heavenly stair,
And selfish preference forbear;
And in right deserving,
And without a swerving
Each from your proper state,
Weave roses for your mate.

"Deep, deep are loving eyes,
Flowed with naphtha fiery sweet;
And the point is paradise,
Where their glances meet:
Their reach shall yet be more profound,
And a vision without bound:
The axis of those eyes sun-clear
Be the axis of the sphere:
So shall the lights ye pour amain
Go, without check or intervals,
Through from the empyrean walls
Unto the same again."

Higher far into the pure realm,
Over sun and star,
Over the flickering Dæmon film,
Thou must mount for love;
Into vision where all form
In one only form dissolves;
In a region where the wheel
On which all beings ride
Visibly revolves;
Where the starred, eternal worm
Girds the world with bound and term;
Where unlike things are like;
Where good and ill,
And joy and moan,
Melt into one.

There Past, Present, Future, shoot
Triple blossoms from one root;
Substances at base divided,
In their summits are united;
There the holy essence rolls,
One through separated souls;
And the sunny Æon sleeps
Folding Nature in its deeps,
And every fair and every good,
Known in part, or known impure,
To men below,
In their archetypes endure.
The race of gods,
Or those we erring own,
Are shadows flitting up and down
In the still abodes.
The circles of that sea are laws
Which publish and which hide the cause.

Pray for a beam
Out of that sphere,
Thee to guide and to redeem.
O, what a load
Of care and toil,
By lying use bestowed,
From his shoulders falls who sees
The true astronomy,
The period of peace.
Counsel which the ages kept
Shall the well-born soul accept.
As the overhanging trees
Fill the lake with images,—
As garment draws the garment's hem,
Men their fortunes bring with them.
By right or wrong,
Lands and goods go to the strong.
Property will brutely draw
Still to the proprietor;
Silver to silver creep and wind,
And kind to kind.

Nor less the eternal poles
Of tendency distribute souls.
There need no vows to bind
Whom not each other seek, but find.
They give and take no pledge or oath,—
Nature is the bond of both:
No prayer persuades, no flattery fawns,—
Their noble meanings are their pawns.
Plain and cold is their address,
Power have they for tenderness;
And, so thoroughly is known
Each other's counsel by his own,
They can parley without meeting;
Need is none of forms of greeting;
They can well communicate
In their innermost estate;
When each the other shall avoid,
Shall each by each be most enjoyed.

Not with scarfs or perfumed gloves
Do these celebrate their loves:
Not by jewels, feasts and savors,
Not by ribbons or by favors,
But by the sun-spark on the sea,
And the cloud-shadow on the lea,
The soothing lapse of morn to mirk,
And the cheerful round of work.
Their cords of love so public are,
They intertwine the farthest star:
The throbbing sea, the quaking earth,
Yield sympathy and signs of mirth;
Is none so high, so mean is none,
But feels and seals this union;
Even the fell Furies are appeased,
The good applaud, the lost are eased.

Love's hearts are faithful, but not fond,
Bound for the just, but not beyond;
Not glad, as the low-loving herd,
Of self in other still preferred,
But they have heartily designed
The benefit of broad mankind.
And they serve men austerely,
After their own genius, clearly,
Without a false humility;
For this is Love's nobility,—
Not to scatter bread and gold,
Goods and raiment bought and sold;
But to hold fast his simple sense,
And speak the speech of innocence,
And with hand and body and blood,
To make his bosom-counsel good.
He that feeds men serveth few;
He serves all who dares be true.

The Apology

THINK me not unkind and rude
That I walk alone in grove and glen;
I go to the god of the wood
To fetch his word to men.

Tax not my sloth that I
  Fold my arms beside the brook;
Each cloud that floated in the sky
  Writes a letter in my book.

Chide me not, laborious band,
  For the idle flowers I brought;
Every aster in my hand
  Goes home loaded with a thought.

There was never mystery
  But 't is figured in the flowers;
Was never secret history
  But birds tell it in the bowers.

One harvest from thy field
  Homeward brought the oxen strong;
A second crop thine acres yield,
  Which I gather in a song.

Merlin

I

THY trivial harp will never please
  Or fill my craving ear;
Its chords should ring as blows the breeze,
Free, peremptory, clear.
No jingling serenader's art,
Nor tinkle of piano strings,
Can make the wild blood start
In its mystic springs.
The kingly bard
Must smite the chords rudely and hard,
As with hammer or with mace;
That they may render back
Artful thunder, which conveys
Secrets of the solar track,
Sparks of the supersolar blaze.
Merlin's blows are strokes of fate,
Chiming with the forest tone,
When boughs buffet boughs in the wood;
Chiming with the gasp and moan
Of the ice-imprisoned flood;
With the pulse of manly hearts;
With the voice of orators;
With the din of city arts;
With the cannonade of wars;
With the marches of the brave;
And prayers of might from martyrs' cave.

Great is the art,
Great be the manners, of the bard.
He shall not his brain encumber
With the coil of rhythm and number;
But, leaving rule and pale forethought,
He shall aye climb
For his rhyme.
"Pass in, pass in," the angels say,
"In to the upper doors,
Nor count compartments of the floors,
But mount to paradise
By the stairway of surprise."

Blameless master of the games,
King of sport that never shames,
He shall daily joy dispense
Hid in song's sweet influence.
Forms more cheerly live and go,
What time the subtle mind
Sings aloud the tune whereto
Their pulses beat,
And march their feet,
And their members are combined.

By Sybarites beguiled,
He shall no task decline;
Merlin's mighty line
Extremes of nature reconciled,—
Bereaved a tyrant of his will,
And made the lion mild.
Songs can the tempest still,
Scattered on the stormy air,
Mould the year to fair increase,
And bring in poetic peace.

He shall not seek to weave,
In weak, unhappy times,
Efficacious rhymes;
Wait his returning strength.
Bird that from the nadir's floor
To the zenith's top can soar,—
The soaring orbit of the muse exceeds that journey's length.
Nor profane affect to hit
Or compass that, by meddling wit,
Which only the propitious mind
Publishes when 't is inclined.
There are open hours
When the God's will sallies free,
And the dull idiot might see
The flowing fortunes of a thousand years;—
Sudden, at unawares,

Self-moved, fly-to the doors,
Nor sword of angels could reveal
What they conceal.

II

THE rhyme of the poet
Modulates the king's affairs;
Balance-loving Nature
Made all things in pairs.
To every foot its antipode;
Each color with its counter glowed;
To every tone beat answering tones,
Higher or graver;
Flavor gladly blends with flavor;
Leaf answers leaf upon the bough;
And match the paired cotyledons.
Hands to hands, and feet to feet,
In one body grooms and brides;
Eldest rite, two married sides
In every mortal meet.
Light's far furnace shines,
Smelting balls and bars,
Forging double stars,
Glittering twins and trines.
The animals are sick with love,
Lovesick with rhyme;
Each with all propitious Time
Into chorus wove.

Like the dancers' ordered band,
Thoughts come also hand in hand;
In equal couples mated,
Or else alternated;
Adding by their mutual gage,
One to other, health and age.
Solitary fancies go
Short-lived wandering to and fro,
Most like to bachelors,
Or an ungiven maid.
Not ancestors,
With no posterity to make the lie afraid,
Or keep truth undecayed.
Perfect-paired as eagle's wings,
Justice is the rhyme of things;
Trade and counting use
The self-same tuneful muse;
And Nemesis,
Who with even matches odd,
Who athwart space redresses
The partial wrong,
Fills the just period,
And finishes the song.

Subtle rhymes, with ruin rife,
Murmur in the house of life,
Sung by the Sisters as they spin;
In perfect time and measure they
Build and unbuild our echoing clay
As the two twilights of the day
Fold us music-drunken in.

Bacchus

BRING me wine, but wine which never grew
In the belly of the grape,
Or grew on vine whose tap-roots, reaching through
Under the Andes to the Cape,
Suffer no savor of the earth to scape.

Let its grapes the morn salute
From a nocturnal root,
Which feels the acrid juice
Of Styx and Erebus;
And turns the woe of Night,
By its own craft, to a more rich delight.

We buy ashes for bread;
We buy diluted wine;
Give me of the true,—
Whose ample leaves and tendrils curled
Among the silver hills of heaven
Draw everlasting dew;
Wine of wine,
Blood of the world,
Form of forms, and mould of statures,
That I intoxicated,
And by the draught assimilated,
May float at pleasure through all natures;
The bird-language rightly spell,
And that which roses say so well.

Wine that is shed
Like the torrents of the sun
Up the horizon walls,
Or like the Atlantic streams, which run
When the South Sea calls.

Water and bread,
Food which needs no transmuting,
Rainbow-flowering, wisdom-fruiting,
Wine which is already man,
Food which teach and reason can.

Wine which Music is,—
Music and wine are one,—
That I, drinking this,
Shall hear far Chaos talk with me;
Kings unborn shall walk with me;
And the poor grass shall plot and plan
What it will do when it is man.
Quickened so, will I unlock
Every crypt of every rock.

I thank the joyful juice
For all I know;—
Winds of remembering
Of the ancient being blow,
And seeming-solid walls of use
Open and flow.

Pour, Bacchus! the remembering wine;
Retrieve the loss of me and mine!
Vine for vine be antidote,
And the grape requite the lote!
Haste to cure the old despair,—
Reason in Nature's lotus drenched,
The memory of ages quenched;
Give them again to shine;
Let wine repair what this undid;
And where the infection slid,
A dazzling memory revive;
Refresh the faded tints,
Recut the aged prints,
And write my old adventures with the pen
Which on the first day drew,
Upon the tablets blue,
The dancing Pleiads and eternal men.

Merops

WHAT care I, so they stand the same,—
Things of the heavenly mind,—
How long the power to give them name
Tarries yet behind?

Thus far to-day your favors reach,
O fair, appeasing presences!
Ye taught my lips a single speech,
And a thousand silences.

Space grants beyond his fated road
No inch to the god of day;
And copious language still bestowed
One word, no more, to say.

The House

THERE is no architect
Can build as the Muse can;
She is skilful to select
Materials for her plan;

Slow and warily to choose
Rafters of immortal pine,
Or cedar incorruptible,
Worthy her design,

She threads dark Alpine forests
Or valleys by the sea,
In many lands, with painful steps,
Ere she can find a tree.

She ransacks mines and ledges
And quarries every rock,
To hew the famous adamant
For each eternal block—

She lays her beams in music,
In music every one,
To the cadence of the whirling world
Which dances round the sun—

That so they shall not be displaced
By lapses or by wars,
But for the love of happy souls
Outlive the newest stars.

Saadi

TREES in groves,
Kine in droves,
In ocean sport the scaly herds,
Wedge-like cleave the air the birds,
To northern lakes fly wind-borne ducks,
Browse the mountain sheep in flocks,
Men consort in camp and town,
But the poet dwells alone.

God, who gave to him the lyre,
Of all mortals the desire,
For all breathing men's behoof,
Straitly charged him, "Sit aloof;"
Annexed a warning, poets say,
To the bright premium,—
Ever, when twain together play,
Shall the harp be dumb.

Many may come,
But one shall sing;
Two touch the string,
The harp is dumb.
Though there come a million,
Wise Saadi dwells alone.

Yet Saadi loved the race of men,—
No churl, immured in cave or den;
In bower and hall
He wants them all,
Nor can dispense
With Persia for his audience;
They must give ear,
Grow red with joy and white with fear;
But he has no companion;
Come ten, or come a million,
Good Saadi dwells alone.

Be thou ware where Saadi dwells;
Wisdom of the gods is he,—
Entertain it reverently.
Gladly round that golden lamp
Sylvan deities encamp,
And simple maids and noble youth
Are welcome to the man of truth.
Most welcome they who need him most,
They feed the spring which they exhaust;
For greater need
Draws better deed:
But, critic, spare thy vanity,
Nor show thy pompous parts,
To vex with odious subtlety
The cheerer of men's hearts.

Sad-eyed Fakirs swiftly say
Endless dirges to decay,
Never in the blaze of light
Lose the shudder of midnight;
Pale at overflowing noon
Hear wolves barking at the moon;
In the bower of dalliance sweet
Hear the far Avenger's feet:
And shake before those awful Powers,
Who in their pride forgive not ours.
Thus the sad-eyed Fakirs preach:
"Bard, when thee would Allah teach,
And lift thee to his holy mount,
He sends thee from his bitter fount
Wormwood,—saying, 'Go thy ways;
Drink not the Malaga of praise,
But do the deed thy fellows hate,
And compromise thy peaceful state;
Smite the white breasts which thee fed,
Stuff sharp thorns beneath the head
Of them thou shouldst have comforted;
For out of woe and out of crime
Draws the heart a lore sublime.' "
And yet it seemeth not to me
That the high gods love tragedy;
For Saadi sat in the sun,
And thanks was his contrition;
For haircloth and for bloody whips,
Had active hands and smiling lips;
And yet his runes he rightly read,
And to his folk his message sped.
Sunshine in his heart transferred
Lighted each transparent word,
And well could honoring Persia learn
What Saadi wished to say;
For Saadi's nightly stars did burn
Brighter than Jami's day.

Whispered the Muse in Saadi's cot:
"O gentle Saadi, listen not,
Tempted by thy praise of wit,
Or by thirst and appetite
For the talents not thine own,
To sons of contradiction.
Never, son of eastern morning,
Follow falsehood, follow scorning,
Denounce who will, who will deny,
And pile the hills to scale the sky;
Let theist, atheist, pantheist,
Define and wrangle how they list,
Fierce conserver, fierce destroyer,—
But thou, joy-giver and enjoyer,
Unknowing war, unknowing crime,
Gentle Saadi, mind thy rhyme;
Heed not what the brawlers say,
Heed thou only Saadi's lay.

"Let the great world bustle on
With war and trade, with camp and town;
A thousand men shall dig and eat;
At forge and furnace thousands sweat;
And thousands sail the purple sea,
And give or take the stroke of war,
Or crowd the market and bazaar;
Oft shall war end, and peace return,
And cities rise where cities burn,
Ere one man my hill shall climb,
Who can turn the golden rhyme.
Let them manage how they may,
Heed thou only Saadi's lay.
Seek the living among the dead,—
Man in man is imprisonèd;

Barefooted Dervish is not poor,
If fate unlock his bosom's door,
So that what his eye hath seen
His tongue can paint as bright, as keen;
And what his tender heart hath felt,
With equal fire thy heart shalt melt.
For, whom the Muses smile upon,
And touch with soft persuasion,
His words like a storm-wind can bring
Terror and beauty on their wing;
In his every syllable
Lurketh Nature veritable;
And though he speak in midnight dark,—
In heaven no star, on earth no spark,—
Yet before the listener's eye
Swims the world in ecstasy,
The forest waves, the morning breaks,
The pastures sleep, ripple the lakes,
Leaves twinkle, flowers like persons be,
And life pulsates in rock or tree.
Saadi, so far thy words shall reach:
Suns rise and set in Saadi's speech!"

And thus to Saadi said the Muse:
"Eat thou the bread which men refuse;
Flee from the goods which from thee flee;
Seek nothing,—Fortune seeketh thee.
Nor mount, nor dive; all good things keep
The midway of the eternal deep.
Wish not to fill the isles with eyes
To fetch thee birds of paradise:
On thine orchard's edge belong
All the brags of plume and song;
Wise Ali's sunbright sayings pass
For proverbs in the market-place:
Through mountains bored by regal art,
Toil whistles as he drives his cart.
Nor scour the seas, nor sift mankind,
A poet or a friend to find:
Behold, he watches at the door!
Behold his shadow on the floor!
Open innumerable doors
The heaven where unveiled Allah pours
The flood of truth, the flood of good,
The Seraph's and the Cherub's food.
Those doors are men: the Pariah hind
Admits thee to the perfect Mind.
Seek not beyond thy cottage wall
Redeemers that can yield thee all:
While thou sittest at thy door
On the desert's yellow floor,
Listening to the gray-haired crones,
Foolish gossips, ancient drones,
Saadi, see! they rise in stature
To the height of mighty Nature,
And the secret stands revealed
Fraudulent Time in vain concealed,—
That blessed gods in servile masks
Plied for thee thy household tasks."

Holidays

FROM fall to spring, the russet acorn,
Fruit beloved of maid and boy,
Lent itself beneath the forest,
To be the children's toy.

Pluck it now! In vain,—thou canst not;
Its root has pierced yon shady mound;
Toy no longer—it has duties;
It is anchored in the ground.

Year by year the rose-lipped maiden,
Playfellow of young and old,
Was frolic sunshine, dear to all men,
More dear to one than mines of gold.

Whither went the lovely hoyden?
Disappeared in blessed wife;
Servant to a wooden cradle,
Living in a baby's life.

Still thou playest;—short vacation
Fate grants each to stand aside;
Now must thou be man and artist,—
'T is the turning of the tide.

Xenophanes

BY fate, not option, frugal Nature gave
One scent to hyson and to wall-flower,
One sound to pine-groves and to water-falls,
One aspect to the desert and the lake.
It was her stern necessity: all things
Are of one pattern made; bird, beasts and flower,
Song, picture, form, space, thought and character
Deceive us, seeming to be many things,
And are but one. Beheld far off, they part

As God and devil; bring them to the mind,
They dull its edge with their monotony.
To know one element, explore another,
And in the second reappears the first.
The specious panorama of a year
But multiplies the image of a day,—
A belt of mirrors round a taper's flame;
And universal Nature, through her vast
And crowded whole, an infinite paroquet,
Repeats one note.

The Day's Ration

WHEN I was born,
From all the seas of strength Fate filled a chalice,
Saying, "This be thy portion, child; this chalice,
Less than a lily's, thou shalt daily draw
From my great arteries,—nor less, nor more."
All substances the cunning chemist Time
Melts down into that liquor of my life,—
Friends, foes, joys, fortunes, beauty and disgust.
And whether I am angry or content,
Indebted or insulted, loved or hurt,
All he distils into sidereal wine
And brims my little cup; heedless, alas!
Of all he sheds how little it will hold,
How much runs over on the desert sands.
If a new Muse draw me with splendid ray,
And I uplift myself into its heaven,
The needs of the first sight absorb my blood,
And all the following hours of the day
Drag a ridiculous age.
To-day, when friends approach, and every hour
Brings book, or starbright scroll of genius,
The little cup will hold not a bead more,
And all the costly liquor runs to waste;
Nor gives the jealous lord one diamond drop
So to be husbanded for poorer days.
Why need I volumes, if one word suffice?
Why need I galleries, when a pupil's draught
After the master's sketch fills and o'erfills
My apprehension? Why seek Italy,
Who cannot circumnavigate the sea
Of thoughts and things at home, but still adjourn
The nearest matters for a thousand days?

Blight

GIVE me truths,
For I am weary of the surfaces,
And die of inanition. If I knew
Only the herbs and simples of the wood,
Rue, cinquefoil, gill, vervain and agrimony,
Blue-vetch and trillium, hawkweed, sassafras,
Milkweeds and murky brakes, quaint pipes and sundew,
And rare and virtuous roots, which in these woods
Draw untold juices from the common earth,
Untold, unknown, and I could surely spell
Their fragrance, and their chemistry apply
By sweet affinities to human flesh,
Driving the foe and stablishing the friend,—
O, that were much, and I could be a part
Of the round day, related to the sun
And planted world, and full executor
Of their imperfect functions.
But these young scholars, who invade our hills,
Bold as the engineer who fells the wood,
And travelling often in the cut he makes,
Love not the flower they pluck, and know it not,
And all their botany is Latin names.
The old men studied magic in the flowers,
And human fortunes in astronomy,
And an omnipotence in chemistry,
Preferring things to names, for these were men,

Were unitarians of the united world,
And, wheresoever their clear eye-beams fell,
They caught the footsteps of the SAME. Our eyes
Are armed, but we are strangers to the stars,
And strangers to the mystic beast and bird,
And strangers to the plant and to the mine.
The injured elements say, "Not in us;"
And night and day, ocean and continent,
Fire, plant and mineral say, "Not in us;"
And haughtily return us stare for stare.
For we invade them impiously for gain;
We devastate them unreligiously,
And coldly ask their pottage, not their love.
Therefore they shove us from them, yield to us
Only what to our griping toil is due;
But the sweet affluence of love and song,
The rich results of the divine consents
Of man and earth, of world beloved and lover,
The nectar and ambrosia, are withheld;
And in the midst of spoils and slaves, we thieves
And pirates of the universe, shut out
Daily to a more thin and outward rind,
Turn pale and starve. Therefore, to our sick eyes,
The stunted trees look sick, the summer short,
Clouds shade the sun, which will not tan our hay,
And nothing thrives to reach its natural term;
And life, shorn of its venerable length,
Even at its greatest space is a defeat,
And dies in anger that it was a dupe;
And, in its highest noon and wantonness,
Is early frugal, like a beggar's child;
Even in the hot pursuit of the best aims
And prizes of ambition, checks its hand,
Like Alpine cataracts frozen as they leaped,
Chilled with a miserly comparison
Of the toy's purchase with the length of life.

Musketaquid

BECAUSE I was content with these poor fields,
Low, open meads, slender and sluggish streams,
And found a home in haunts which others scorned,
The partial wood-gods overpaid my love,
And granted me the freedom of their state,
And in their secret senate have prevailed
With the dear, dangerous lords that rule our life,
Made moon and planets parties to their bond,
And through my rock-like, solitary wont
Shot million rays of thought and tenderness.
For me, in showers, in sweeping showers, the Spring
Visits the valley;—break away the clouds,—
I bathe in the morn's soft and silvered air,
And loiter willing by yon loitering stream.
Sparrows far off, and nearer, April's bird,
Blue-coated,—flying before from tree to tree,
Courageous sing a delicate overture
To lead the tardy concert of the year.
Onward and nearer rides the sun of May;
And wide around, the marriage of the plants
Is sweetly solemnized. Then flows amain
The surge of summer's beauty; dell and crag,
Hollow and lake, hillside and pine arcade,
Are touched with genius. Yonder ragged cliff
Has thousand faces in a thousand hours.

Beneath low hills, in the broad interval
Through which at will our Indian rivulet
Winds mindful still of sannup and of squaw,

Whose pipe and arrow oft the plough unburies,
Here in pine houses built of new-fallen trees,
Supplanters of the tribe, the farmers dwell.
Traveller, to thee, perchance, a tedious road,
Or, it may be, a picture; to these men,
The landscape is an armory of powers,
Which, one by one, they know to draw and use.
They harness beast, bird, insect, to their work;
They prove the virtues of each bed of rock,
And, like the chemist 'mid his loaded jars,
Draw from each stratum its adapted use
To drug their crops or weapon their arts withal.
They turn the frost upon their chemic heap,
They set the wind to winnow pulse and grain,
They thank the spring-flood for its fertile slime,
And, on cheap summit-levels of the snow,
Slide with the sledge to inaccessible woods
O'er meadows bottomless. So, year by year,
They fight the elements with elements
(That one would say, meadow and forest walked,
Transmuted in these men to rule their like),
And by the order in the field disclose
The order regnant in the yeoman's brain.

What these strong masters wrote at large in miles,
I followed in small copy in my acre;
For there's no rood has not a star above it;
The cordial quality of pear or plum
Ascends as gladly in a single tree
As in broad orchards resonant with bees;
And every atom poises for itself,
And for the whole. The gentle deities
Showed me the lore of colors and of sounds,
The innumerable tenements of beauty,
The miracle of generative force,
Far-reaching concords of astronomy
Felt in the plants and in the punctual birds;
Better, the linked purpose of the whole,
And, chiefest prize, found I true liberty
In the glad home plain-dealing Nature gave.
The polite found me impolite; the great
Would mortify me, but in vain; for still
I am a willow of the wilderness,
Loving the wind that bent me. All my hurts
My garden spade can heal. A woodland walk,
A quest of river-grapes, a mocking thrush,
A wild-rose, or rock-loving columbine,
Salve my worst wounds.
For thus the wood-gods murmured in my ear:
Dost love our manners? Canst thou silent lie?
Canst thou, thy pride forgot, like Nature pass
Into the winter night's extinguished mood?
Canst thou shine now, then darkle,
And being latent, feel thyself no less?
As, when the all-worshipped moon attracts the eye,
The river, hill, stems, foliage are obscure,
Yet envies none, none are unenviable."

Dirge

CONCORD, 1838

I REACHED the middle of the mount
Up which the incarnate soul must climb,
And paused for them, and looked around,
With me who walked through space and time.

Five rosy boys with morning light
Had leaped from one fair mother's arms,

Fronted the sun with hope as bright,
And greeted God with childhood's psalms.

Knows he who tills this lonely field
To reap its scanty corn,
What mystic fruit his acres yield
At midnight and at morn?

In the long sunny afternoon
The plain was full of ghosts;
I wandered up, I wandered down,
Beset by pensive hosts.

The winding Concord gleamed below,
Pouring as wide a flood
As when my brothers, long ago,
Came with me to the wood.

But they are gone,—the holy ones
Who trod with me this lovely vale;
The strong, star-bright companions
Are silent, low and pale.

My good, my noble, in their prime,
Who made this world the feast it was,
Who learned with me the lore of time,
Who loved this dwelling-place!

They took this valley for their toy,
They played with it in every mood;
A cell for prayer, a hall for joy,—
They treated Nature as they would.

They colored the horizon round;
Stars flamed and faded as they bade;
All echoes hearkened for their sound,—
They made the woodlands glad or mad.

I touch this flower of silken leaf,
Which once our childhood knew;
Its soft leaves wound me with a grief
Whose balsam never grew.

Hearken to yon pine-warbler
Singing aloft in the tree!
Hearest thou, O traveller,
What he singeth to me?

Not unless God made sharp thine ear
With sorrow such as mine,
Out of that delicate lay could'st thou
Its heavy tale divine.

"Go, lonely man," it saith;
"They loved thee from their birth;
Their hands were pure, and pure their faith,—
There are no such hearts on earth.

"Ye drew one mother's milk,
One chamber held ye all;
A very tender history
Did in your childhood fall.

"You cannot unlock your heart,
The key is gone with them;
The silent organ loudest chants
The master's requiem."

Threnody

THE South-wind brings
Life, sunshine and desire,
And on every mount and meadow
Breathes aromatic fire;
But over the dead he has no power,
The lost, the lost, he cannot restore;
And, looking over the hills, I mourn
The darling who shall not return.

I see my empty house,
I see my trees repair their boughs;
And he, the wondrous child,
Whose silver warble wild
Outvalued every pulsing sound
Within the air's cerulean round,—
The hyacinthine boy, for whom
Morn well might break and April bloom,
The gracious boy, who did adorn
The world whereinto he was born,
And by his countenance repay
The favor of the loving Day,—
Has disappeared from the Day's eye;
Far and wide she cannot find him;
My hopes pursue, they cannot bind him.
Returned this day, the South-wind searches,
And finds young pines and budding birches;

But finds not the budding man;
Nature, who lost, cannot remake him;
Fate let him fall, Fate can't retake him;
Nature, Fate, men, him seek in vain.

And whither now, my truant wise and sweet,
O, whither tend thy feet?
I had the right, few days ago,
Thy steps to watch, thy place to know:
How have I forfeited the right?
Hast thou forgot me in a new delight?
I hearken for thy household cheer,
O eloquent child!
Whose voice, an equal messenger,
Conveyed thy meaning mild.
What though the pains and joys
Whereof it spoke were toys
Fitting his age and ken,
Yet fairest dames and bearded men,
Who heard the sweet request,
So gentle, wise and grave,
Bended with joy to his behest
And let the world's affairs go by,
A while to share his cordial game,
Or mend his wicker wagon-frame,
Still plotting how their hungry ear
That winsome voice again might hear;
For his lips could well pronounce
Words that were persuasions.

Gentlest guardians marked serene
His early hope, his liberal mien;
Took counsel from his guiding eyes
To make this wisdom earthly wise.
Ah, vainly do these eyes recall
The school-march, each day's festival,
When every morn my bosom glowed
To watch the convoy on the road;
The babe in willow wagon closed,
With rolling eyes and face composed;
With children forward and behind,
Like Cupids studiously inclined;
And he the chieftain paced beside,
The centre of the troop allied,
With sunny face of sweet repose,
To guard the babe from fancied foes.
The little captain innocent
Took the eye with him as he went;
Each village senior paused to scan
And speak the lovely caravan.
From the window I look out
To mark thy beautiful parade,
Stately marching in cap and coat
To some tune by fairies played;—
A music heard by thee alone
To works as noble led thee on.
Now Love and Pride, alas! in vain,
Up and down their glances strain.
The painted sled stands where it stood;
The kennel by the corded wood;
His gathered sticks to stanch the wall
Of the snow-tower, when snow should fall;
The ominous hole he dug in the sand,
And childhood's castles built or planned;
His daily haunts I well discern,—
The poultry-yard, the shed, the barn,—
And every inch of garden ground
Paced by the blessed feet around,
From the roadside to the brook
Whereinto he loved to look.
Step the meek fowls where erst they ranged;
The wintry garden lies unchanged;
The brook into the stream runs on;
But the deep-eyed boy is gone.

On that shaded day,
Dark with more clouds than tempests are,
When thou didst yield thy innocent breath
In birdlike heavings unto death,
Night came, and Nature had not thee;
I said, "We are mates in misery."
The morrow dawned with needless glow;
Each snowbird chirped, each fowl must crow;
Each tramper started; but the feet
Of the most beautiful and sweet
Of human youth had left the hill
And garden,—they were bound and still.
There's not a sparrow or a wren,
There's not a blade of autumn grain,
Which the four seasons do not tend
And tides of life and increase lend;
And every chick of every bird,
And weed and rock-moss is preferred.
O ostrich-like forgetfulness!
O loss of larger in the less!
Was there no star that could be sent,
No watcher in the firmament,
No angel from the countless host
That loiters round the crystal coast,

Could stoop to heal that only child,
Nature's sweet marvel undefiled,
And keep the blossom of the earth,
Which all her harvests were not worth?
Not mine,—I never called thee mine,
But Nature's heir,—if I repine,
And seeing rashly torn and moved
Not what I made, but what I loved,
Grow early old with grief that thou
Must to the wastes of Nature go,—
'Tis because a general hope
Was quenched, and all must doubt and grope.
For flattering planets seemed to say
This child should ills of ages stay,
By wondrous tongue, and guided pen,
Bring the flown Muses back to men.
Perchance not he but Nature ailed,
The world and not the infant failed.
It was not ripe yet to sustain
A genius of so fine a strain,
Who gazed upon the sun and moon
As if he came unto his own,
And, pregnant with his grander thought,
Brought the old order into doubt.
His beauty once their beauty tried;
They could not feed him, and he died,
And wandered backward as in scorn,
To wait an æon to be born.
Ill day which made this beauty waste,
Plight broken, this high face defaced!
Some went and came about the dead;
And some in books of solace read;
Some to their friends the tidings say;
Some went to write, some went to pray;
One tarried here, there hurried one;
But their heart abode with none.
Covetous death bereaved us all,
To aggrandize one funeral.
The eager fate which carried thee
Took the largest part of me:
For this losing is true dying;
This is lordly man's down-lying,
This his slow but sure reclining,
Star by star his world resigning.
O child of paradise,
Boy who made dear his father's home,
In whose deep eyes
Men read the welfare of the times to come,
I am too much bereft.
The world dishonored thou hast left.
O truth's and nature's costly lie!
O trusted broken prophecy!
O richest fortune sourly crossed!
Born for the future, to the future lost!

The deep Heart answered, "Weepest thou?
Worthier cause for passion wild
If I had not taken the child.
And deemest thou as those who pore,
With aged eyes, short way before,—
Think'st Beauty vanished from the coast
Of matter, and thy darling lost?
Taught he not thee—the man of eld,
Whose eyes within his eyes beheld
Heaven's numerous hierarchy span
The mystic gulf from God to man?
To be alone wilt thou begin
When worlds of lovers hem thee in?
To-morrow, when the masks shall fall
That dizen Nature's carnival,
The pure shall see by their own will,
Which overflowing Love shall fill,
'T is not within the force of fate
The fate-conjoined to separate.
But thou, my votary, weepest thou?
I gave thee sight—where is it now?
I taught thy heart beyond the reach
Of ritual, bible, or of speech;
Wrote in thy mind's transparent table,
As far as the incommunicable;
Taught thee each private sign to raise
Lit by the supersolar blaze.
Past utterance, and past belief,
And past the blasphemy of grief,
The mysteries of Nature's heart;
And though no Muse can these impart,
Throb thine with Nature's throbbing breast
And all is clear from east to west.

I came to thee as to a friend;
Dearest, to thee I did not send
Tutors, but a joyful eye,
Innocence that matched the sky,
Lovely locks, a form of wonder,
Laughter rich as woodland thunder,
That thou might'st entertain apart
The richest flowering of all art:
And, as the great all-loving Day
Through smallest chambers takes its way,
That thou might'st break thy daily bread

With prophet, savior and head;
That thou might'st cherish for thine own
The riches of sweet Mary's Son,
Boy-Rabbi, Israel's paragon.
And thoughtest thou such guest
Would in thy hall take up his rest?
Would rushing life forget her laws,
Fate's glowing revolution pause?
High omens ask diviner guess;
Not to be conned to tediousness
And know my higher gifts unbind
The zone that girds the incarnate mind.
When the scanty shores are full
With Thought's perilous, whirling pool;
When frail Nature can no more,
Then the Spirit strikes the hour:
My servant Death, with solving rite,
Pours finite into infinite.
Wilt thou freeze love's tidal flow,
Whose streams through Nature circling go?
Nail the wild star to its track
On the half-climbed zodiac?
Light is light which radiates,
Blood is blood which circulates,
Life is life which generates,
And many-seeming life is one,—
Wilt thou transfix and make it none?
Its onward force too starkly pent
In figure, bone and lineament?
Wilt thou, uncalled, interrogate,
Talker! the unreplying Fate?
Nor see the genius of the whole
Ascendant in the private soul,
Beckon it when to go and come,
Self-announced its hour of doom?
Fair the soul's recess and shrine,
Magic-built to last a season;
Masterpiece of love benign,
Fairer that expansive reason
Whose omen 't is, and sign.
Wilt thou not ope thy heart to know
What rainbows teach, and sunsets show?
Verdict which accumulates
From lengthening scroll of human fates,
Voice of earth to earth returned,
Prayers of saints that inly burned,—
Saying, *What is excellent,*
As God lives, is permanent;
Hearts are dust, hearts' loves remain;
Heart's love will meet thee again.
Revere the Maker; fetch thine eye
Up to his style, and manners of the sky.
Not of adamant and gold
Built he heaven stark and cold;
No, but a nest of bending reeds,
Flowering grass and scented weeds;
Or like a traveller's fleeing tent,
Or bow above the tempest bent;
Built of tears and sacred flames,
And virtue reaching to its aims;
Built of furtherance and pursuing,
Not of spent deeds, but of doing.
Silent rushes the swift Lord
Through ruined systems still restored,
Broadsowing, bleak and void to bless,
Plants with worlds the wilderness;
Waters with tears of ancient sorrow
Apples of Eden ripe to-morrow.
House and tenant go to ground,
Lost in God, in Godhead found."

Concord Hymn

SUNG AT THE COMPLETION OF THE BATTLE MONUMENT, JULY 4, 1837

By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood
And fired the shot heard round the world.

The foe long since in silence slept;
Alike the conqueror silent sleeps;
And Time the ruined bridge has swept
Down the dark stream which seaward creeps.

On this green bank, by this soft stream,
We set to-day a votive stone;
That memory may their deed redeem,
When, like our sires, our sons are gone.

Spirit, that made those heroes dare
To die, and leave their children free,
Bid Time and Nature gently spare
The shaft we raise to them and thee.

May-Day

DAUGHTER of Heaven and Earth, coy Spring,
With sudden passion languishing,
Teaching barren moors to smile,
Painting pictures mile on mile,
Holds a cup with cowslip-wreaths,
Whence a smokeless incense breathes.
The air is full of whistlings bland;
What was that I heard
Out of the hazy land?
Harp of the wind, or song of bird,
Or vagrant booming of the air,
Voice of a meteor lost in day?
Such tidings of the starry sphere
Can this elastic air convey.
Or haply 't was the cannonade
Of the pent and darkened lake,
Cooled by the pendent mountain's shade,
Whose deeps, till beams of noonday break,
Afflicted moan, and latest hold
Even into May the iceberg cold.
Was it a squirrel's pettish bark,
Or clarionet of jay? or hark
Where yon wedged line the Nestor leads,
Steering north with raucous cry
Through tracts and provinces of sky,
Every night alighting down
In new landscapes of romance,
Where darkling feed the clamorous clans
By lonely lakes to men unknown.
Come the tumult whence it will,
Voice of sport, or rush of wings,
It is a sound, it is a token
That the marble sleep is broken,
And a change has passed on things.

When late I walked, in earlier days,
All was stiff and stark;
Knee-deep snows choked all the ways,
In the sky no spark;
Firm-braced I sought my ancient woods,
Struggling through the drifted roads;
The whited desert knew me not,
Snow-ridges masked each darling spot;
The summer dells, by genius haunted,
One arctic moon had disenchanted.
All the sweet secrets therein hid
By Fancy, ghastly spells undid.
Eldest mason, Frost, had piled
Swift cathedrals in the wild;
The piny hosts were sheeted ghosts
In the star-lit minster aisled.
I found no joy: the icy wind
Might rule the forest to his mind.
Who would freeze on frozen lakes?
Back to books and sheltered home,
And wood-fire flickering on the walls,
To hear, when, 'mid our talk and games,
Without the baffled North-wind calls.
But soft! a sultry morning breaks;
The ground-pines wash their rusty green,
The maple-tops their crimson tint,
On the soft path each track is seen,
The girl's foot leaves its neater print.
The pebble loosened from the frost
Asks of the urchin to be tost.
In flint and marble beats a heart,
The kind Earth takes her children's part,
The green lane is the school-boy's friend,
Low leaves his quarrel apprehend,
The fresh ground loves his top and ball,
The air rings jocund to his call,
The brimming brook invites a leap,
He dives the hollow, climbs the steep.
The youth sees omens where he goes,
And speaks all languages the rose,
The wood-fly mocks with tiny voice
The far halloo of human voice;
The perfumed berry on the spray
Smacks of faint memories far away.
A subtle chain of countless rings
The next into the farthest brings,
And, striving to be man, the worm
Mounts through all the spires of form.

The cagèd linnet in the Spring
Hearkens for the choral glee,
When his fellows on the wing
Migrate from the Southern Sea;
When trellised grapes their flowers unmask,
And the new-born tendrils twine,
The old wine darkling in the cask
Feels the bloom on the living vine,
And bursts the hoops at hint of Spring:
And so, perchance, in Adam's race,
Of Eden's bower some dream-like trace
Survived the Flight and swam the Flood,
And wakes the wish in youngest blood
To tread the forfeit Paradise,

And feed once more the exile's eyes;
And ever when the happy child
In May beholds the blooming wild,
And hears in heaven the bluebird sing,
"Onward," he cries, "your baskets bring,—
In the next field is air more mild,
And o'er yon hazy crest is Eden's balmier spring."

Not for a regiment's parade,
Nor evil laws or rulers made,
Blue Walden rolls its cannonade,
But for a lofty sign
Which the Zodiac threw,
That the bondage-days are told,
And waters free as winds shall flow.
Lo! how all the tribes combine
To rout the flying foe.
See, every patriot oak-leaf throws
His elfin length upon the snows,
Not idle, since the leaf all day
Draws to the spot the solar ray,
Ere sunset quarrying inches down,
And halfway to the mosses brown;
While the grass beneath the rime
Has hints of the propitious time,
And upward pries and perforates
Through the cold slab a thousand gates,
Till green lances peering through
Bend happy in the welkin blue.

As we thaw frozen flesh with snow,
So Spring will not her time forerun,
Mix polar night with tropic glow,
Nor cloy us with unshaded sun,
Nor wanton skip with bacchic dance,
But she has the temperance
Of the gods, whereof she is one,—
Masks her treasury of heat
Under east winds crossed with sleet.
Plants and birds and humble creatures
Well accept her rule austere;
Titan-born, to hardy natures
Cold is genial and dear.
As Southern wrath to Northen right
Is but straw to anthracite;
As in the day of sacrifice,
When heroes piled the pyre,
The dismal Massachusetts ice
Burned more than others' fire,
So Spring guards with surface cold
The garnered heat of ages old.
Hers to sow the seed of bread,
That man and all the kinds be fed;
And, when the sunlight fills the hours,
Dissolves the crust, displays the flowers.

Beneath the calm, within the light,
A hid unruly appetite
Of swifter life, a surer hope,
Strains every sense to larger scope,
Impatient to anticipate
The halting steps of aged Fate.
Slow grows the palm, too slow the pearl:
When Nature falters, fain would zeal
Grasp the felloes of her wheel,
And grasping give the orbs another whirl.
Turn swiftlier round, O tardy ball!
And sun this frozen side.
Bring hither back the robin's call,
Bring back the tulip's pride.

Why chidest thou the tardy Spring?
The hardy bunting does not chide;
The blackbirds make the maples ring
With social cheer and jubilee;
The redwing flutes his *o-ka-lee*,
The robins know the melting snow;
The sparrow meek, prophetic-eyed,
Her nest beside the snow-drift weaves,
Secure the osier yet will hide
Her callow brood in mantling leaves,—
And thou, by science all undone,
Why only must thy reason fail
To see the southing of the sun?

The world rolls round,—mistrust it not,—
Befalls again what once befell;
All things return, both sphere and mote,
And I shall hear my bluebird's note,
And dream the dream of Auburn dell.

April cold with dropping rain
Willows and lilacs brings again,
The whistle of returning birds,
And trumpet-lowing of the herds.
The scarlet maple-keys betray
What potent blood hath modest May,
What fiery force the earth renews,
The wealth of forms, the flush of hues;
What joy in rosy waves outpoured
Flows from the heart of Love, the Lord.

Hither rolls the storm of heat;
I feel its finer billows beat
Like a sea which me infolds;
Heat with viewless fingers moulds,
Swells, and mellows, and matures,
Paints, and flavors, and allures,
Bird and brier inly warms,
Still enriches and transforms,
Gives the reed and lily length,
Adds to oak and oxen strength,
Transforming what it doth infold,
Life out of death, new out of old,
Painting fawn's and leopards' fells,
Seethes the gulf-encrimsoning shells,
Fires gardens with a joyful blaze
Of tulips, in the morning's rays.
The dead log touched bursts into leaf,
The wheat-blade whispers of the sheaf.
What god is this imperial Heat,
Earth's prime secret, sculpture's seat?
Doth it bear hidden in its heart
Water-line patterns of all art?
Is it Dædalus? is it Love?
Or walks in mask almighty Jove,
And drops from Power's redundant horn
All seeds of beauty to be born?

Where shall we keep the holiday,
And duly greet the entering May?
Too strait and low our cottage doors,
And all unmeet our carpet floors;
Nor spacious court, nor monarch's hall,
Suffice to hold the festival.
Up and away! where haughty woods
Front the liberated floods:
We will climb the broad-backed hills,
Hear the uproar of their joy;
We will mark the leaps and gleams
Of the new-delivered streams,
And the murmuring rivers of sap
Mount in the pipes of the trees,
Giddy with day, to the topmost spire,
Which for a spike of tender green
Bartered its powdery cap;
And the colors of joy in the bird,
And the love in its carol heard,
Frog and lizard in holiday coats,
And turtle brave in his golden spots;
While cheerful cries of crag and plain
Reply to the thunder of river and main.

As poured the flood of the ancient sea
Spilling over mountain chains,
Bending forests as bends the sedge,
Faster flowing o'er the plains,—
A world-wide wave with a foaming edge
That rims the running silver sheet,—
So pours the deluge of the heat
Broad northward o'er the land,
Painting artless paradises,
Drugging herbs with Syrian spices,
Fanning secret fires which glow
In columbine and clover-blow,
Climbing the northern zones,
Where a thousand pallid towns
Lie like cockles by the main,
Or tented armies on a plain.
The million-handed sculptor moulds
Quaintest bud and blossom folds,
The million-handed painter pours
Opal hues and purple dye;
Azaleas flush the island floors,
And the tints of heaven reply.

Wreaths for the May! for happy Spring
To-day shall all her dowry bring,
The love of kind, the joy, the grace,
Hymen of element and race,
Knowing well to celebrate
With song and hue and star and state,
With tender light and youthful cheer,
The spousals of the new-born year.

Spring is strong and virtuous,
Broad-sowing, cheerful, plenteous,
Quickening underneath the mould
Grains beyond the price of gold.
So deep and large her bounties are,
That one broad, long midsummer day
Shall to the planet overpay
The ravage of a year of war.

Drug the cup, thou butler sweet,
And send the nectar round;
The feet that slid so long on sleet
Are glad to feel the ground.
Fill and saturate each kind
With good according to its mind,
Fill each kind and saturate
With good agreeing with its fate,
And soft perfection of its plan—
Willow and violet, maiden and man.

The bitter-sweet, the haunting air
Creepeth, bloweth everywhere;

It preys on all, all prey on it,
Blooms in beauty, thinks in wit,
Stings the strong with enterprise,
Makes travellers long for Indian skies,
And where it comes this courier fleet
Fans in all hearts expectance sweet,
As if to-morrow should redeem
The vanished rose of evening's dream
By houses lies a fresher green,
On men and maids a ruddier mien,
As if Time brought a new relay
Of shining virgins every May,
And Summer came to ripen maids
To a beauty that not fades.

I saw the bud-crowned Spring go forth,
Stepping daily onward north
To greet staid ancient cavaliers
Filing single in stately train.
And who, and who are the travellers?
They were Night and Day, and Day and Night,
Pilgrims wight with step forthright.
I saw the Days deformed and low,
Short and bent by cold and snow;
The merry Spring threw wreaths on them,
Flower-wreaths gay with bud and bell;
Many a flower and many a gem,
They were refreshed by the smell,
They shook the snow from hats and shoon,
They put their April raiment on;
And those eternal forms,
Unhurt by a thousand storms,
Shot up to the height of the sky again,
And danced as merrily as young men.
I saw them mask their awful glance
Sidewise meek in gossamer lids;
And to speak my thought if none forbids
It was as if the eternal gods,
Tired of their starry periods,
Hid their majesty in cloth
Woven of tulips and painted moth.
On carpets green the maskers march
Below May's well-appointed arch,
Each star, each god, each grace amain,
Every joy and virtue speed,
Marching duly in her train,
And fainting Nature at her need
Is made whole again.

'T was the vintage-day of field and wood,
When magic wine for bards is brewed;
Every tree and stem and chink
Gushed with syrup to the brink.
The air stole into the streets of towns,
Refreshed the wise, reformed the clowns,
And betrayed the fund of joy
To the high-school and medalled boy:
On from hall to chamber ran,
From youth to maid, from boy to man,
To babes, and to old eyes as well.
"Once more," the old man cried, "ye clouds,
Airy turrets purple-piled,
Which once my infancy beguiled,
Beguile me with the wonted spell.
I know ye skilful to convoy
The total freight of hope and joy
Into rude and homely nooks,
Shed mocking lustres on shelf of books,
On farmer's byre, on pasture rude,
And stony pathway to the wood.
I care not if the pomps you show
Be what they soothfast appear,
Or if yon realms in sunset glow
Be bubbles of the atmosphere.
And if it be to you allowed
To fool me with a shining cloud,
So only new griefs are consoled
By new delights, as old by old,
Frankly I will be your guest,
Count your change and cheer the best.
The world hath overmuch of pain,—
If Nature give me joy again,
Of such deceit I'll not complain."

Ah! well I mind the calendar,
Faithful through a thousand years,
Of the painted race of flowers,
Exact to days, exact to hours,
Counted on the spacious dial
Yon broidered zodiac girds.
I know the trusty almanac
Of the punctual coming-back,
On their due days, of the birds.
I marked them yestermorn,
A flock of finches darting
Beneath the crystal arch,
Piping, as they flew, a march,—
Belike the one they used in parting
Last year from yon oak or larch;
Dusky sparrows in a crowd,
Diving, darting northward free,

Suddenly betook them all,
Every one to his hole in the wall,
Or to his niche in the apple-tree.
I greet with joy the choral trains
Fresh from palms and Cuba's canes.
Best gems of Nature's cabinet,
With dews of tropic morning wet,
Beloved of children, bards and Spring,
O birds, your perfect virtues bring,
Your song, your forms, your rhythmic flight,
Your manners for the heart's delight,
Nestle in hedge, or barn, or roof,
Here weave your chamber weather-proof,
For give our harms, and condescend
To man, as to a lubber friend,
And, generous, teach his awkward race
Courage and probity and grace!

Poets praise that hidden wine
Hid in milk we drew
At the barrier of Time,
When our life was new.
We had eaten fairy fruit,
We were quick from head to foot,
All the forms we looked on shone
As with diamond dews thereon.
What cared we for costly joys,
The Museum's far-fetched toys?
Gleam of sunshine on the wall
Poured a deeper cheer than all
The revels of the Carnival.
We a pine-grove did prefer
To a marble theatre,
Could with gods on mallows dine,
Nor cared for spices or for wine.
Wreaths of mist and rainbow spanned,
Arch on arch, the grimmest land;
Whistle of a woodland bird
Made the pulses dance,
Note of horn in valleys heard
Filled the region with romance.

None can tell how sweet,
How virtuous, the morning air;
Every accent vibrates well;
Not alone the wood-bird's call,
Or shouting boys that chase their ball,
Pass the height of minstrel skill,
But the ploughman's thoughtless cry,
Lowing oxen, sheep that bleat,
And the joiner's hammer-beat,
Softened are above their will,
Take tones from groves they wandered through
Or flutes which passing angels blew.
All grating discords melt,
No dissonant note is dealt,
And though thy voice be shrill
Like rasping file on steel,
Such is the temper of the air,
Echo waits with art and care,
And will the faults of song repair.

So by remote Superior Lake,
And by the resounding Mackinac,
When northern storms the forest shake,
And billows on the long beach break,
The artful Air will separate
Note by note all sounds that grate,
Smothering in her ample breast
All but godlike words,
Reporting to the happy ear
Only purified accords.
Strangely wrought from barking waves,
Soft music daunts the Indian braves,—
Convent-chanting which the child
Hears pealing from the panther's cave
And the impenetrable wild.

Soft on the South-wind sleeps the haze:
So on thy broad mystic van
Lie the opal-colored days,
And waft the miracle to man.
Soothsayer of the eldest gods,
Repairer of what harms betide,
Revealer of the inmost powers
Prometheus proffered, Jove denied;
Disclosing treasures more than true,
Or in what far to-morrow due;
Speaking by the tongues of flowers,
By the ten-tongued laurel speaking,
Singing by the oriole songs,
Heart of bird the man's heart seeking;
Whispering hints of treasure hid
Under Morn's unlifted lid,
Islands looming just beyond
The dim horizon's utmost bound;—
Who can, like thee, our rags upbraid,
Or taunt us with our hope decayed?
Or who like thee persuade,
Making the splendor of the air,
The morn and sparkling dew, a snare?
Or who resent
Thy genius, wiles and blandishment?

There is no orator prevails
To beckon or persuade
Like thee the youth or maid:
Thy birds, thy songs, thy brooks, thy gales,
Thy blooms, thy kinds,
Thy echoes in the wilderness,
Soothe pain, and age, and love's distress,
Fire fainting will, and build heroic minds.

For thou, O Spring! canst renovate
All that high God did first create.
Be still his arm and architect,
Rebuild the ruin, mend defect;
Chemist to vamp old worlds with new,
Coat sea and sky with heavenlier blue,
New tint the plumage of the birds,
And slough decay from grazing herds,
Sweep ruins from the scarped mountain,
Cleanse the torrent at the fountain,
Purge alpine air by towns defiled,
Bring to fair mother fairer child,
Not less renew the heart and brain,
Scatter the sloth, wash out the stain,
Make the aged eye sun-clear,
To parting soul bring grandeur near.
Under gentle types, my Spring
Masks the might of Nature's king,
An energy that searches thorough
From Chaos to the dawning morrow;
Into all our human plight,
The soul's pilgrimage and flight;
In city or in solitude,
Step by step, lifts bad to good,
Without halting, without rest,
Lifting Better up to Best;
Planting seeds of knowledge pure,
Through earth to ripen, through heaven endure.

The Adirondacs

A JOURNAL

DEDICATED TO MY FELLOW TRAVELLERS IN AUGUST, 1858

> Wise and polite,—and if I drew
> Their several portraits, you would own
> Chaucer had no such worthy crew,
> Nor Boccace in Decameron.

WE crossed Champlain to Keeseville with our friends,
Thence, in strong country carts, rode up the forks
Of the Ausable stream, intent to reach
The Adirondac lakes. At Martin's Beach
We chose our boats; each man a boat and guide,—
Ten men, ten guides, our company all told.

Next morn, we swept with oars the Saranac,
With skies of benediction, to Round Lake,
Where all the sacred mountains drew around us,
Taháwus, Seaward, MacIntyre, Baldhead,
And other Titans without muse or name.
Pleased with these grand companions, we glide on,
Instead of flowers, crowned with a wreath of hills.
We made our distance wider, boat from boat,
As each would hear the oracle alone.
By the bright morn the gay flotilla slid
Through files of flags that gleamed like bayonets,
Through gold-moth-haunted beds of pickerel-flower,
Through scented banks of lilies white and gold,
Where the deer feeds at night, the teal by day,
On through the Upper Saranac, and up
Père Raquette stream, to a small tortuous pass
Winding through grassy shallows in and out,
Two creeping miles of rushes, pads and sponge,
To Follansbee Water and the Lake of Loons.

Northward the length of Follansbee we rowed,
Under low mountains, whose unbroken ridge
Ponderous with beechen forest sloped the shore
A pause and council: then, where near the head
Due east a bay makes inward to the land

Between two rocky arms, we climb the bank,
And in the twilight of the forest noon
Wield the first axe these echoes ever heard.
We cut young trees to make our poles and thwarts,
Barked the white spruce to weatherfend the roof,
Then struck a light and kindled the camp-fire.

The wood was sovran with centennial trees,—
Oak, cedar, maple, poplar, beech and fir,
Linden and spruce. In strict society
Three conifers, white, pitch and Norway pine,
Five-leaved, three-leaved and two-leaved, grew thereby.
Our patron pine was fifteen feet in girth,
The maple eight, beneath its shapely tower.

"Welcome!" the wood-god murmured through the leaves,—
"Welcome, though late, unkowing, yet known to me."
Evening drew on; stars peeped through maple-boughs,
Which o'erhung, like a cloud, our camping fire.
Decayed millennial trunks, like moonlight flecks,
Lit with phosphoric crumbs the forest floor.

Ten scholars, wonted to lie warm and soft
In well-hung chambers daintily bestowed,
Lie here on hemlock-boughs, like Sacs and Sioux,
And greet unanimous the joyful change.
So fast will Nature acclimate her sons,
Though late returning to her pristine ways.
Off soundings, seamen do not suffer cold;
And, in the forest, delicate clerks, unbrowned,
Sleep on the fragrant brush, as on down-beds.

Up with the dawn, they fancied the light air
That circled freshly in their forest dress
Made them to boys again. Happier that they
Slipped off their pack of duties, leagues behind,
At the first mounting of the giant stairs.
No placard on these rocks warned to the polls,
No door-bell heralded a visitor,
No courier waits, no letter came or went,
Nothing was ploughed, or reaped, or bought, or sold;
The frost might glitter, it would blight no crop,
The falling rain will spoil no holiday.
We were made freemen of the forest laws,
All dressed, like Nature, fit for her own ends,
Essaying nothing she cannot perform.

In Adirondac lakes,
At morn or noon, the guide rows bareheaded:
Shoes, flannel shirt, and kersey trousers make
His brief toilette: at night, or in the rain,
He dons a surcoat which he doffs at morn:
A paddle in the right hand, or an oar,
And in the left, a gun, his needful arms.
By turns we praised the stature of our guides,
Their rival strength and suppleness, their skill
To row, to swim, to shoot, to build a camp,
To climb a lofty stem, clean without boughs
Full fifty feet, and bring the eaglet down:
Temper to face wolf, bear, or catamount,
And wit to trap or take him in his lair.
Sound, ruddy men, frolic and innocent,
In winter, lumberers; in summer, guides;
Their sinewy arms pull at the oar untired

Three times ten thousand strokes, from morn to eve.

Look to yourselves, ye polished gentlemen!
No city airs or arts pass current here.
Your rank is all reversed; let men of cloth
Bow to the stalwart churls in overalls:
They are the doctors of the wilderness,
And we the low-prized laymen.
In sooth, red flannel is a saucy test
Which few can put on with impunity.
What makes you, master, fumbling at the oar?
Will you catch crabs? Truth tries pretension here.
The sallow knows the basket-maker's thumb;
The oar, the guide's. Dare you accept the tasks
He shall impose, to find a spring, trap foxes,
Tell the sun's time, determine the true north,
Or stumbling on through vast self-similar wŏods
To thread by night the nearest way to camp?

Ask you, how went the hours?
All day we swept the lake, searched every cove,
North from Camp Maple, south to Osprey Bay,
Watching when the loud dogs should drive in deer,
Or whipping its rough surface for a trout;
Or, bathers, diving from the rock at noon;
Challenging Echo by our guns and cries;
Or listening to the laughter of the loon;
Or, in the evening twilight's latest red,
Beholding the procession of the pines;
Or, later yet, beneath a lighted jack,
In the boat's bows, a silent night-hunter
Stealing with paddle to the feeding-grounds
Of the red deer, to aim at a square mist.
Hark to that muffled roar! a tree in the woods
Is fallen: but hush! it has not scared the buck
Who stands astonished at the meteor light,
Then turns to bound away,—is it too late?

Our heroes tried their rifles at a mark,
Six rods, sixteen, twenty, or forty-five;
Sometimes their wits at sally and retort,
With laughter sudden as the crack of rifle;
Or parties scaled the near acclivities
Competing seekers of a rumored lake,
Whose unauthenticated waves we named
Lake Probability,—our carbuncle,
Long sought, not found.

Two Doctors in the camp
Dissected the slain deer, weighed the trout's brain,
Captured the lizard, salamander, shrew,
Crab, mice, snail, dragon-fly, minnow and moth;
Insatiate skill in water or in air
Waved the scoop-net, and nothing came amiss;
The while, one leaden pot of alcohol
Gave an impartial tomb to all the kinds.
Not less the ambitious botanist sought plants,
Orchis and gentian, fern and long whip-scirpus,
Rosy polygonum, lake-margin's pride,
Hypnum and hydnum, mushroom, sponge and moss,
Or harebell nodding in the gorge of falls.
Above, the eagle flew, the osprey screamed,
The raven croaked, owls hooted, the woodpecker
Loud hammered, and the heron rose in the swamp.
As water poured through hollows of the hills
To feed this wealth of lakes and rivulets,
So Nature shed all beauty lavishly
From her redundant horn.

Lords of this realm,
Bounded by dawn and sunset, and the day

Rounded by hours where each outdid the last
In miracles of pomp, we must be proud,
As if associates of the sylvan gods.
We seemed the dwellers of the zodiac,
So pure the Alpine element we breathed,
So light, so lofty pictures came and went.
We trode on air, contemned the distant town,
Its timorous ways, big trifles, and we planned
That we should build, hard-by, a spacious lodge
And how we should come hither with our sons,
Hereafter,—willing they, and more adroit.

Hard fare, hard bed and comic misery,—
The midge, the blue-fly and the mosquito
Painted our necks, hands, ankles, with red bands;
But, on the second day, we heed them not,
Nay, we saluted them Auxiliaries,
Whom earlier we had chid with spiteful names.
For who defends our leafy tabernacle
From bold intrusion of the travelling crowd,—
Who but the midge, mosquito and the fly,
Which past endurance sting the tender cit,
But which we learn to scatter with a smudge,
Or baffle by a veil, or slight by scorn?

Our foaming ale we drank from hunters' pans,
Ale, and a sup of wine. Our steward gave
Venison and trout, potatoes, beans, wheatbread;
All ate like abbots, and, if any missed
Their wonted convenance, cheerly hid the loss
With hunters' appetite and peals of mirth.
And Stillman, our guides' guide, and Commodore,
Crusoe, Crusader, Pius Æneas, said aloud,
"Chronic dyspepsia never came from eating
Food indigestible":—then murmured some,
Others applauded him who spoke the truth.

Nor doubt but visitings of graver thought
Checked in these souls the turbulent heyday
'Mid all the hints and glories of the home.
For who can tell what sudden privacies
Were sought and found, amid the hue and cry
Of scholars furloughed from their tasks and let
Into this Oread's fended Paradise,
As chapels in the city's thoroughfares,
Whither gaunt Labor slips to wipe his brow
And meditate a moment on Heaven's rest.
Judge with what sweet surprises Nature spoke
To each apart, lifting her lovely shows
To spiritual lessons pointed home,
And as through dreams in watches of the night,
So through all creatures in their form and ways
Some mystic hint accosts the vigilant,
Not clearly voiced, but waking a new sense
Inviting to new knowledge, one with old.
Hark to that petulant chirp! what ails the warbler?
Mark his capricious ways to draw the eye.
Now soar again. What wilt thou, restless bird,
Seeking in that chaste blue a bluer light,
Thirsting in that pure for a purer sky?

And presently the sky is changed; O world!
What pictures and what harmonies are thine!
The clouds are rich and dark, the air serene,

So like the soul of me, what if 't were me?
A melancholy better than all mirth.
Comes the sweet sadness at the retrospect,
Or at the foresight of obscurer years?
Like yon slow-sailing cloudy promontory
Whereon the purple iris dwells in beauty
Superior to all its gaudy skirts.
And, that no day of life may lack romance,
The spiritual stars rise nightly, shedding down
A private beam into each several heart.
Daily the bending skies solicit man,
The seasons chariot him from this exile,
The rainbow hours bedeck his glowing chair,
The storm-winds urge the heavy weeks along;
Suns haste to set, that so remoter lights
Beckon the wanderer to his vaster home.

With a vermilion pencil mark the day
When of our little fleet three cruising skiffs
Entering Big Tupper, bound for the foaming Falls
Of loud Bog River, suddenly confront
Two of our mates returning with swift oars.
One held a printed journal waving high
Caught from a late-arriving traveller,
Big with great news, and shouted the report
For which the world had waited, now firm fact,
Of the wire-cable laid beneath the sea,
And landed on our coast, and pulsating
With ductile fire. Loud, exulting cries
From boat to boat, and to the echoes round,
Greet the glad miracle. Thought's new-found path
Shall supplement henceforth all trodden ways,
Match God's equator with a zone of art,
And lift man's public action to a height
Worthy the enormous cloud of witnesses,
When linked hemispheres attest his deed.
We have few moments in the longest life
Of such delight and wonder as there grew,—
Nor yet unsuited to that solitude:
A burst of joy, as if we told the fact
To ears intelligent; as if gray rock
And cedar grove and cliff and lake should know
This feat of wit, this triumph of mankind;
As if we men were talking in a vein
Of sympathy so large, that ours was theirs,
And a prime end of the most subtle element
Were fairly reached at last. Wake, echoing caves!
Bend nearer, faint day-moon! You thundertops,
Let them hear well; 't is theirs as much as ours.

A spasm throbbing through the pedestals
Of Alp and Andes, isle and continent,
Urging astonished Chaos with a thrill
To be a brain, or serve the brain of man.
The lightning has run masterless too long;
He must to school and learn his verb and noun
And teach his nimbleness to earn his wage,
Spelling with guided tongue man's messages
Shot through the weltering pit of the salt sea.
And yet I marked, even in the manly joy
Of our great-hearted Doctor in his boat
(Perchance I erred), a shade of discontent;
Or was it for mankind a generous shame,
As of a luck not quite legitimate,
Since fortune snatched from wit the lion's part
Was it a college pique of town and gown,
As one within whose memory it burned
That not academicians, but some lout,

Found ten years since the Californian gold?
And now, again, a hungry company
Of traders, led by corporate sons of trade,
Perversely borrowing from the shop the tools
Of science, not from the philosophers,
Had won the brightest laurel of all time.
'T was always thus, and will be; hand and head
Are ever rivals: but, though this be swift,
The other slow,—this the Prometheus,
And that the Jove,—yet, howsoever hid,
It was from Jove the other stole his fire,
And, without Jove, the good had never been.
It is not Iroquois or cannibals,
But ever the free race with front sublime,
And these instructed by their wisest too,
Who do the feat, and lift humanity.
Let not him mourn who best entitled was,
Nay, mourn not one: let him exult,
Yea, plant the tree that bears best apples, plant,
And water it with wine, nor watch askance
Whether thy sons or strangers eat the fruit:
Enough that mankind eat and are refreshed.

We flee away from cities, but we bring
The best of cities with us, these learned classifiers,
Men knowing what they seek, armed eyes of experts.
We praise the guide, we praise the forest life:
But will we sacrifice our dear-bought lore
Of books and arts and trained experiment,
Or count the Sioux a match for Agassiz?
O no, not we! Witness the shout that shook
Wild Tupper Lake; witness the mute all-hail
The joyful traveller gives, when on the verge
Of craggy Indian wilderness he hears
From a log cabin stream Beethoven's notes
On the piano, played with master's hand.
"Well done!" he cries; "the bear is kept at bay,
The lynx, the rattlesnake, the flood, the fire;
All the fierce enemies, ague, hunger, cold.
This thin spruce roof, this clayed log-wall,
This wild plantation will suffice to chase.
Now speed the gay celerities of art,
What in the desert was impossible
Within four walls is possible again,—
Culture and libraries, mysteries of skill,
Traditioned fame of masters, eager strife
Of keen competing youths, joined or alone
To outdo each other and extort applause.
Mind awakes a new-born giant from her sleep.
Twirl the old wheels! Time takes fresh start again,
On for a thousand years of genius more."

The holidays were fruitful, but must end;
One August evening had a cooler breath;
Into each mind intruding duties crept;
Under the cinders burned the fires of home;
Nay, letters found us in our paradise:
So in the gladness of the new event
We struck our camp and left the happy hills.
The fortunate star that rose on us sank not;
The prodigal sunshine rested on the land,
The rivers gambolled onward to the sea,
And Nature, the inscrutable and mute,

Permitted on her infinite repose
Almost a smile to steal to cheer her sons,
As if one riddle of the Sphinx were guessed.

Brahma

IF the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.

Far or forgot to me is near;
Shadow and sunlight are the same;
The vanished gods to me appear;
And one to me are shame and fame.

They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
And I the hymn the Brahmin sings.

The strong gods pine for my abode,
And pine in vain the sacred Seven;
But thou, meek lover of the good!
Find me, and turn thy back on heaven.

Nemesis

ALREADY blushes on thy cheek
The bosom thought which thou must speak;
The bird, how far it haply roam
By cloud or isle, is flying home;
The maiden fears, and fearing runs
Into the charmed snare she shuns;
And every man, in love or pride,
Of his fate is never wide.

Will a woman's fan the ocean smooth
Or prayers the stony Parcæ soothe,
Or coax the thunder from its mark?
Or tapers light the chaos dark?
In spite of Virtue and the Muse,
Nemesis will have her dues,
And all our struggles and our toils
Tighter wind the giant coils.

Fate

DEEP in the man sits fast his fate
To mould his fortunes, mean or great:
Unknown to Cromwell as to me
Was Cromwell's measure or degree;
Unknown to him as to his horse,
If he than his groom be better or worse
He works, plots, fights, in rude affairs,
With squires, lords, kings, his craft compares,
Till late he learned, through doubt and fear,
Broad England harbored not his peer:
Obeying time, the last to own
The Genius from its cloudy throne.
For the prevision is allied
Unto the thing so signified;
Or say, the foresight that awaits
Is the same Genius that creates.

Freedom

ONCE I wished I might rehearse
Freedom's pæan in my verse,
That the slave who caught the strain
Should throb until he snapped his chain.
But the Spirit said, "Not so;
Speak it not, or speak it low;
Name not lightly to be said,
Gift too precious to be prayed,
Passion not to be expressed
But by heaving of the breast:
Yet,—wouldst thou the mountain find
Where this deity is shrined,
Who gives to seas and sunset skies
Their unspent beauty of surprise,
And, when it lists him, waken can
Brute or savage into man;
Or, if in thy heart he shine,
Blends the starry fates with thine,
Draws angels nigh to dwell with thee,
And makes thy thoughts archangels be;
Freedom's secret wilt thou know?—
Counsel not with flesh and blood;
Loiter not for cloak or food;
Right thou feelest, rush to do."

Ode

SUNG IN THE TOWN HALL, CONCORD, JULY 4, 1857

O TENDERLY the haughty day
Fills his blue urn with fire;
One morn is in the mighty heaven,
And one in our desire.

The cannon booms from town to town,
Our pulses beat not less,
The joy-bells chime their tidings down,
Which children's voices bless.

For He that flung the broad blue fold
O'er-mantling land and sea,
One third part of the sky unrolled
For the banner of the free.

The men are ripe of Saxon kind
To build an equal state,—
To take the statute from the mind
And make of duty fate.

United States! the ages plead,—
Present and Past in under-song,—
Go put your creed into your deed,
Nor speak with double tongue.

For sea and land don't understand,
Nor skies without a frown
See rights for which the one hand fights
By the other cloven down.

Be just at home; then write your scroll
Of honor o'er the sea,
And bid the broad Atlantic roll,
A ferry of the free.

And henceforth there shall be no chain,
Save underneath the sea
The wires shall murmur through the main
Sweet songs of liberty.

The conscious stars accord above,
The waters wild below,
And under, through the cable wove,
Her fiery errands go.

For He that worketh high and wise,
Nor pauses in his plan,
Will take the sun out of the skies
Ere freedom out of man.

Boston Hymn

READ IN MUSIC HALL, JANUARY 1, 1863

THE word of the Lord by night
To the watching Pilgrims came,
As they sat by the seaside,
And filled their hearts with flame.

God said, I am tired of kings,
I suffer them no more;
Up to my ear the morning brings
The outrage of the poor.

Think ye I made this ball
A field of havoc and war,
Where tyrants great and tyrants small
Might harry the weak and poor?

My angel,—his name is Freedom,—
Choose him to be your king;
He shall cut pathways east and west
And fend you with his wing.

Lo! I uncover the land
Which I hid of old time in the West,
As the sculptor uncovers the statue
When he has wrought his best;

I show Columbia, of the rocks
Which dip their foot in the seas
And soar to the air-borne flocks
Of clouds and the boreal fleece.

I will divide my goods;
Call in the wretch and slave:
None shall rule but the humble,
And none but Toil shall have.

I will have never a noble,
No lineage counted great;
Fishers and choppers and ploughmen
Shall constitute a state.

Go, cut down trees in the forest
And trim the straightest boughs;
Cut down trees in the forest
And build me a wooden house.

Call the people together,
The young men and the sires,
The digger in the harvest-field,
Hireling and him that hires;

And here in a pine statehouse
They shall choose men to rule
In every needful faculty,
In church and state and school.

Lo, now! if these poor men
Can govern the land and sea
And make just laws below the sun,
As planets faithful be.

And ye shall succor men;
'T is nobleness to serve;
Help them who cannot help again:
Beware from right to swerve.

I break your bonds and masterships,
And I unchain the slave:
Free be his heart and hand henceforth
As wind and wandering wave.

I cause from every creature
His proper good to flow:
As much as he is and doeth,
So much he shall bestow.

But, laying hands on another
To coin his labor and sweat,
He goes in pawn to his victim
For eternal years in debt.

To-day unbind the captive,
So only are ye unbound;
Lift up a people from the dust,
Trump of their rescue, sound!

Pay ransom to the owner
And fill the bag to the brim.
Who is the owner? The slave is owner
And ever was. Pay him.

O North! give him beauty for rags,
And honor, O South! for his shame;
Nevada! coin thy golden crags
With Freedom's image and name.

Up! and the dusky race
That sat in darkness long,—
Be swift their feet as antelopes,
And as behemoth strong.

Come, East and West and North
By races, as snow-flakes,
And carry my purpose forth,
Which neither halts nor shakes.

My will fulfilled shall be,
For, in daylight or in dark,
My thunderbolt has eyes to see
His way home to the mark.

Voluntaries

I

Low and mournful be the strain,
Haughty thought be far from me;
Tones of penitence and pain,
Moanings of the tropic sea;
Low and tender in the cell
Where a captive sits in chains,
Crooning ditties treasured well
From his Afric's torrid plains.
Sole estate his sire bequeathed,—
Hapless sire, to hapless son,—
Was the wailing song he breathed,
And his chain when life was done.

What his fault, or what his crime;
Or what ill planet crossed his prime?
Heart too soft and will too weak
To front the fate that crouches near,—
Dove beneath the vulture's beak;—
Will song dissuade the thirsty spear?
Dragged from his mother's arms and breast,
Displaced, disfurnished here,
His wistful toil to do his best
Chilled by a ribald jeer.
Great men in the Senate sate,
Sage and hero, side by side,
Building for their sons the State,
Which they shall rule with pride.
They forbore to break the chain
Which bound the dusky tribe,
Checked by the owners' fierce disdain,
Lured by "Union" as the bribe.
Destiny sat by, and said,
"Pang for pang your seed shall pay,
Hide in false peace your coward head,
I bring round the harvest day."

II

Freedom all winged expands,
Nor perches in a narrow place;
Her broad van seeks unplanted lands;
She loves a poor and virtuous race.
Clinging to a colder zone
Whose dark sky sheds the snowflake down;
The snowflake is her banner's star,
Her stripes the boreal streamers are.
Long she loved the Northman well;
Now the iron age is done,

She will not refuse to dwell
With the offspring of the Sun;
Foundling of the desert far,
Where palms plume, siroccos blaze,
He roves unhurt the burning ways
In climates of the summer star.
He has avenues to God
Hid from men of Northern brain,
Far beholding, without cloud,
What these with slowest steps attain.
If once the generous chief arrive
To lead him willing to be led,
For freedom he will strike and strive,
And drain his heart till he be dead.

III

IN an age of fops and toys,
Wanting wisdom, void of right,
Who shall nerve heroic boys
To hazard all in Freedom's fight,—
Break sharply off their jolly games,
Forsake their comrades gay
And quit proud homes and youthful dames
For famine, toil and fray?
Yet on the nimble air benign
Speed nimbler messages,
That waft the breath of grace divine
To hearts in sloth and ease.
So night is grandeur to our dust,
So near is God to man,
When Duty whispers low, *Thou must*,
The youth replies, *I can*.

IV

O, WELL for the fortunate soul
Which Music's wings infold,
Stealing away the memory
Of sorrows new and old!
Yet happier he whose inward sight,
Stayed on his subtile thought,
Shuts his sense on toys of time,
To vacant bosoms brought.
But best befriended of the God
He who, in evil times,
Warned by an inward voice,
Heeds not the darkness and the dread
Biding by his rule and choice,
Feeling only the fiery thread
Leading over heroic ground,
Walled with mortal terror round,
To the aim which him allures,
And the sweet heaven his deed secures
Peril around, all else appalling,
Cannon in front and leaden rain
Him duty through the clarion calling
To the van called not in vain.

Stainless soldier on the walls,
Knowing this,—and knows no more,—
Whoever fights, whoever falls,
Justice conquers evermore,
Justice after as before,—
And he who battles on her side,
God, though he were ten times slain,
Crowns him victor glorified,
Victor over death and pain.

V

BLOOMS the laurel which belongs
To the valiant chief who fights;
I see the wreath, I hear the songs
Lauding the Eternal Rights,
Victors over daily wrongs:
Awful victors, they misguide
Whom they will destroy,
And their coming triumph hide
In our downfall, or our joy:
They reach no term, they never sleep,
In equal strength through space abide;
Though, feigning dwarfs, they crouch and creep,
The strong they slay, the swift outstride:
Fate's grass grows rank in valley clods,
And rankly on the castled steep,—
Speak it firmly, these are gods,
All are ghosts beside.

Love and Thought

TWO well-assorted travellers use
The highway, Eros and the Muse.
From the twins is nothing hidden,
To the pair is nought forbidden;
Hand in hand the comrades go
Every nook of Nature through:
Each for other they were born,
Each can other best adorn;
They know one only mortal grief
Past all balsam or relief;
When, by false companions crossed,
The pilgrims have each other lost.

Una

ROVING, roving, as it seems,
Una lights my clouded dreams;
Still for journeys she is dressed;
We wander far by east and west.

In the homestead, homely thought,
At my work I ramble not;
If from home chance draw me wide,
Half-seen Una sits beside.

In my house and garden-plot,
Though beloved, I miss her not;
But one I seek in foreign places,
One face explore in foreign faces.

At home a deeper thought may light
The inward sky with chrysolite,
And I greet from far the ray,
Aurora of a dearer day.

But if upon the seas I sail,
Or trundle on the glowing rail,
I am but a thought of hers,
Loveliest of travellers.

So the gentle poet's name
To foreign parts is blown by fame;
Seek him in his native town,
He is hidden and unknown.

Boston

SICUT PATRIBUS, SIT DEUS NOBIS

THE rocky nook with hilltops three
Looked eastward from the farms,
And twice each day the flowing sea
Took Boston in its arms;
The men of yore were stout and poor,
And sailed for bread to every shore.

And where they went on trade intent
They did what freeman can,
Their dauntless ways did all men praise,
The merchant was a man.
The world was made for honest trade,—
To plant and eat be none afraid.

The waves that rocked them on the deep
To them their secret told;
Said the winds that sung the lads to sleep,
"Like us be free and bold!"
The honest waves refused to slaves
The empire of the ocean caves.

Old Europe groans with palaces,
Has lords enough and more;—
We plant and build by foaming seas
A city of the poor;—
For day by day could Boston Bay
Their honest labor overpay.

We grant no dukedoms to the few,
We hold like rights, and shall;—
Equal on Sunday in the pew,
On Monday in the mall,
For what avail the plough or sail,
Or land or life, if freedom fail?

The noble craftsman we promote,
Disown the knave and fool;
Each honest man shall have his vote,
Each child shall have his school.
A union then of honest men,
Or union never more again.

The wild rose and the barberry thorn
Hung out their summer pride,
Where now on heated pavements worn
The feet of millions stride.

Fair rose the planted hills behind
The good town on the bay,
And where the western hills declined
The prairie stretched away.

What care though rival cities soar
Along the stormy coast,
Penn's town, New York and Baltimore,
If Boston knew the most!

They laughed to know the world so wide;
The mountains said, "Good-day!
We greet you well, you Saxon men,
Up with your towns and stay!"
The world was made for honest trade,—
To plant and eat be none afraid.

"For you," they said, "no barriers be,
For you no sluggard rest;
Each street leads downward to the sea,
Or landward to the west."

O happy town beside the sea,
Whose roads lead everywhere to all;
Than thine no deeper moat can be,
No stouter fence, no steeper wall!

Bad news from George on the English throne;
"You are thriving well," said he;
"Now by these presents be it known
You shall pay us a tax on tea;
'T is very small,—no load at all,—
Honor enough that we send the call."

"Not so," said Boston, "good my lord,
We pay your governors here
Abundant for their bed and board,
Six thousands pounds a year.
(Your Highness knows our homely word)
Millions for self-government,
But for tribute never a cent."

The cargo came! and who could blame
If *Indians* seized the tea,
And, chest by chest, let down the same,
Into the laughing sea?
For what avail the plough or sail,
Or land or life, if freedom fail?

The townsmen braved the English king,
Found friendship in the French,
And honor joined the patriot ring
Low on their wooden bench.

O bounteous seas that never fail!
O day remembered yet!
O happy port that spied the sail
Which wafted Lafayette!
Pole-star of light in Europe's night,
That never faltered from the right.

Kings shook with fear, old empires crave
The secret force to find
Which fired the little State to save
The rights of all mankind.

But right is might through all the world;
Province to province faithful clung,
Through good and ill the war-bolt hurled,
Till Freedom cheered and joy-bells rung.

The sea returning day by day
Restores the world-wide mart;
So let each dweller on the Bay
Fold Boston in his heart,
Till these echoes be choked with snows,
Or over the town blue ocean flows.

Let the blood of her hundred thousands
Throb in each manly vein;
And the wits of all her wisest,
Make sunshine in her brain.
For you can teach the lightning speech,
And round the globe your voices reach.

And each shall care for other,
And each to each shall bend,
To the poor a noble brother,
To the good an equal friend.

A blessing through the ages thus
Shield all thy roofs and towers;
GOD WITH THE FATHERS, SO WITH US,
Thou darling town of ours!

Letters

EVERY day brings a ship,
Every ship brings a word;
Well for those who have no fear,
Looking seaward, well assured
That the word the vessel brings
Is the word they wish to hear.

Rubies

THEY brought me rubies from the mine,
And held them to the sun;
I said, they are drops of frozen wine
From Eden's vats that run.

I looked again,—I thought them hearts
Of friends to friends unknown;
Tides that should warm each neighboring life
Are locked in sparkling stone.

But fire to thaw that ruddy snow,
To break enchanted ice,
And give love's scarlet tides to flow,—
When shall that sun arise?

Merlin's Song

I

OF Merlin wise I learned a song,—
Sing it low or sing it loud,
It is mightier than the strong,
And punishes the proud.
I sing it to the surging crowd,—
Good men it will calm and cheer,
Bad men it will chain and cage—
In the heart of the music peals a strain
Which only angels hear;
Whether it waken joy or rage
Hushed myriads hark in vain,
Yet they who hear it shed their age,
And take their youth again.

II

Hear what British Merlin sung,
Of keenest eye and truest tongue.
Say not, the chiefs who first arrive
Usurp the seats for which all strive;
The forefathers this land who found
Failed to plant the vantage-ground;
Ever from one who comes to-morrow
Men wait their good and truth to borrow.
But wilt thou measure all thy road,
See thou lift the lightest load.
Who has little, to him who has less, can spare,
And thou, Syndyllan's son! beware
Ponderous gold and stuffs to bear,
To falter ere thou thy task fulfil,—
Only the light-armed climb the hill.
The richest of all lords is Use,
And ruddy Health and loftiest Muse.
Live in the sunshine, swim the sea,
Drink the wild air's salubrity:
When the star Canope shines in May,
Shepherds are thankful and nations gay.
The music that can deepest reach,
And cure all ill, is cordial speech:
Mask thy wisdom with delight,
Toy with the bow, yet hit the white.
Of all wit's uses, the main one
Is to live well with who has none.

The Test

(Musa loquitur.)

I HUNG my verses in the wind,
Time and tide their faults may find.
All were winnowed through and through,
Five lines lasted sound and true;
Five were smelted in a pot
Than the South more fierce and hot;
These the siroc could not melt,
Fire their fiercer flaming felt,
And the meaning was more white
Than July's meridian light.
Sunshine cannot bleach the snow,
Nor time unmake what poets know.
Have you eyes to find the five
Which five hundred did survive?

Solution

I AM the Muse who sung alway
By Jove, at dawn of the first day.
Star-crowned, sole-sitting, long I wrought
To fire the stagnant earth with thought:
On spawning slime my song prevails,
Wolves shed their fangs, and dragons scales;
Flushed in the sky the sweet May-morn,
Earth smiled with flowers, and man was born
Then Asia yeaned her shepherd race,
And Nile substructs her granite base,—
Tented Tartary, columned Nile,—
And, under vines, on rocky isle,
Or on wind-blown sea-marge bleak,
Forward stepped the perfect Greek:
That wit and joy might find a tongue,
And earth grow civil, Homer sung.

Flown to Italy from Greece,
I brooded long and held my peace,
For I am wont to sing uncalled,
And in days of evil plight
Unlock doors of new delight;
And sometimes mankind I appalled
With a bitter horoscope,
With spasms of terror for balm of hope.
Then by better thought I lead
Bards to speak what nations need;

So I folded me in fears,
And DANTE searched the triple spheres,
Moulding Nature at his will,
So shaped, so colored, swift or still,
And, sculptor-like, his large design
Etched on Alp and Apennine.

Seethed in mists of Penmanmaur,
Taught by Plinlimmon's Druid power,
England's genius filled all measure
Of heart and soul, of strength and pleasure,
Gave to the mind its emperor,
And life was larger than before:
Nor sequent centuries could hit
Orbit and sum of SHAKSPEARE'S wit.
The men who lived with him became
Poets, for the air was fame.

Far in the North, where polar night
Holds in check the frolic light,
In trance upborne past mortal goal
The Swede EMANUEL leads the soul.
Through snows above, mines underground,
The inks of Erebus he found;
Rehearsed to men the damnèd wails
On which the seraph music sails.
In spirit-worlds he trod alone,
But walked the earth unmarked, unknown.
The near bystander caught no sound,—
Yet they who listened far aloof
Heard rendings of the skyey roof,
And felt, beneath, the quaking ground;
And his air-sown, unheeded words,
In the next age, are flaming swords.

In newer days of war and trade,
Romance forgot, and faith decayed,
When Science armed and guided war,
And clerks the Janus-gates unbar,
When France, where poet never grew,
Halved and dealt the globe anew,
GOETHE, raised o'er joy and strife,
Drew the firm lines of Fate and Life
And brought Olympian wisdom down
To court and mart, to gown and town.
Stooping, his finger wrote in clay
The open secret of to-day.

So bloom the unfading petals five,
And verses that all verse outlive.

Hymn

SUNG AT THE SECOND CHURCH, AT THE ORDINATION OF REV. CHANDLER ROBBINS

WE love the venerable house
Our fathers built to God;—
In heaven are kept their grateful vows,
Their dust endears the sod.

Here holy thoughts a light have shed
From many a radiant face,
And prayers of humble virtue made
The perfume of the place.

And anxious hearts have pondered here
The mystery of life,
And prayed the eternal Light to clear
Their doubts, and aid their strife.

From humble tenements around
Came up the pensive train,
And in the church a blessing found
That filled their homes again;

For faith and peace and mighty love
That from the Godhead flow,
Showed them the life of Heaven above
Springs from the life below.

They live with God; their homes are dust;
Yet here their children pray,
And in this fleeting lifetime trust
To find the narrow way.

On him who by the altar stands,
On him thy blessing fall,
Speak through his lips thy pure commands,
Thou heart that lovest all.

Nature

I

WINTERS know
Easily to shed the snow,
And the untaught Spring is wise
In cowslips and anemonies.
Nature, hating art and pains,
Baulks and baffles plotting brains;
Casualty and Surprise

Are the apples of her eyes;
But she dearly loves the poor,
And by marvel of her own,
Strikes the loud pretender down.
For Nature listens in the rose
And hearkens in the berry's bell
To help her friends, to plague her foes,
And like wise God she judges well.
Yet doth much her love excel
To the souls that never fell,
To swains that live in happiness
And do well because they please,
Who walk in ways that are unfamed,
And feats achieve before they're named.

II

She is gamesome and good,
But of mutable mood,—
No dreary repeater now and again,
She will be all things to all men.
She who is old, but nowise feeble,
Pours her power into the people,
Merry and manifold without bar,
Makes and moulds them what they are,
And what they call their city way
Is not their way, but hers,
And what they say they made to-day,
They learned of the oaks and firs.
She spawneth men as mallows fresh,
Hero and maiden, flesh of her flesh;
She drugs her water and her wheat
With the flavors she finds meet,
And gives them what to drink and eat;
And having thus their bread and growth,
They do her bidding, nothing loath.
What's most theirs is not their own,
But borrowed in atoms from iron and stone,
And in their vaunted works of Art
The master-stroke is still her part.

The Romany Girl

THE sun goes down, and with him takes
The coarseness of my poor attire;
The fair moon mounts, and aye the flame
Of Gypsy beauty blazes higher.

Pale Northern girls! you scorn our race;
You captives of your air-tight halls,
Wear out indoors your sickly days,
But leave us the horizon walls.

And if I take you, dames, to task,
And say it frankly without guile,
Then you are Gypsies in a mask,
And I the lady all the while.

If on the heath, below the moon,
I court and play with paler blood,
Me false to mine dare whisper none,—
One sallow horseman knows me good.

Go, keep your cheek's rose from the rain,
For teeth and hair with shopmen deal;
My swarthy tint is in the grain,
The rocks and forest know it real.

The wild air bloweth in our lungs,
The keen stars twinkle in our eyes,
The birds gave us our wily tongues,
The panther in our dances flies.

You doubt we read the stars on high,
Nathless we read your fortunes true;
The stars may hide in the upper sky,
But without glass we fathom you.

Days

DAUGHTERS of Time, the hypocritic Days,
Muffled and dumb like barefoot dervishes,
And marching single in an endless file,
Bring diadems and fagots in their hands.
To each they offer gifts after his will,
Bread, kingdoms, stars, and sky that holds them all.
I, in my pleached garden, watched the pomp,
Forgot my morning wishes, hastily
Took a few herbs and apples, and the Day
Turned and departed silent. I, too late,
Under her solemn fillet saw the scorn.

My Garden

IF I could put my woods in song
And tell what's there enjoyed,
All men would to my garden throng,
And leave the cities void.

In my plot no tulips blow,—
Snow-loving pines and oaks instead;
And rank the savage maples grow
From Spring's faint flush to Autumn red.

My garden is a forest ledge
Which older forests bound;
The banks slope down to the blue lake-edge,
Then plunge to depths profound.

Here once the Deluge ploughed,
Laid the terraces, one by one;
Ebbing later whence it flowed,
They bleach and dry in the sun.

The sowers made haste to depart,—
The wind and the birds which sowed it;
Not for fame, nor by rules of art,
Planted these, and tempest flowed it.

Waters that wash my garden-side
Play not in Nature's lawful web,
They heed not moon or solar tide,—
Five years elapse from flood to ebb.

Hither hasted, in old time, Jove,
And every god,—none did refuse;
And be sure at last came Love,
And after Love, the Muse.

Keen ears can catch a syllable,
As if one spake to another,
In the hemlocks tall, untamable,
And what the whispering grasses smother.

Æolian harps in the pine
Ring with the song of the Fates;
Infant Bacchus in the vine,—
Far distant yet his chorus waits.

Canst thou copy in verse one chime
Of the wood-bell's peal and cry,
Write in a book the morning's prime,
Or match with words that tender sky?

Wonderful verse of the gods,
Of one import, of varied tone;
They chant the bliss of their abodes
To man imprisoned in his own.

Ever the words of the gods resound;
But the porches of man's ear
Seldom in this low life's round
Are unsealed, that he may hear.

Wandering voices in the air
And murmurs in the wold
Speak what I cannot declare,
Yet cannot all withhold.

When the shadow fell on the lake,
The whirlwind in ripples wrote
Air-bells of fortune that shine and break,
And omens above thought.

But the meanings cleave to the lake,
Cannot be carried in book or urn;
Go thy ways now, come later back,
On waves and hedges still they burn.

These the fates of men forecast,
Of better men than live to-day;
If who can read them comes at last
He will spell in the sculpture, "Stay."

The Chartist's Complaint

DAY! hast thou two faces,
Making one place two places?
One, by humble farmer seen,
Chill and wet, unlighted, mean,
Useful only, triste and damp,
Serving for a laborer's lamp?
Have the same mists another side,
To be the appanage of pride,
Gracing the rich man's wood and lake,
His park where amber mornings break
And treacherously bright to show
His planted isle where roses glow?
O Day! and is your mightiness
A sycophant to smug success?
Will the sweet sky and ocean broad
Be fine accomplices to fraud?
O Sun! I curse thy cruel ray:
Back, back to chaos, harlot Day!

The Titmouse

YOU shall not be overbold
When you deal with arctic cold,
As late I found my lukewarm blood
Chilled wading in the snow-choked wood.

How should I fight? my foeman fine
Has million arms to one of mine:
East, west, for aid I looked in vain,
East, west, north, south, are his domain.
Miles off, three dangerous miles, is home;
Must borrow his winds who there would come.
Up and away for life! be fleet!—
The frost-king ties my fumbling feet,
Sings in my ears, my hands are stones,
Curdles the blood to the marble bones,
Tugs at the heart-strings, numbs the sense,
And hems in life with narrowing fence.
Well, in this broad bed lie and sleep,—
The punctual stars will vigil keep,—
Embalmed by purifying cold;
The winds shall sing their dead-march old,
The snow is no ignoble shroud,
The moon thy mourner, and the cloud.

Softly,—but this way fate was pointing,
'T was coming fast to such anointing,
When piped a tiny voice hard by,
Gay and polite, a cheerful cry,
Chic-chic-a-dee-dee! saucy note
Out of sound heart and merry throat,
As if it said, "Good day, good sir!
Fine afternoon, old passenger!
Happy to meet you in these places,
Where January brings few faces."

This poet, though he live apart,
Moved by his hospitable heart,
Sped, when I passed his sylvan fort,
To do the honors of his court,
As fits a feathered lord of land;
Flew near, with soft wing grazed my hand,
Hopped on the bough, then, darting low,
Prints his small impress on the snow,
Shows feats of his gymnastic play,
Head downward, clinging to the spray.

Here was this atom in full breath,
Hurling defiance at vast death;
This scrap of valor just for play
Fronts the north-wind in waistcoat gray,
As if to shame my weak behavior;
I greeted loud my little savior,
"You pet! what doest here? and what for?
In these woods, thy small Labrador,
At this pinch, wee San Salvador!
What fire burns in that little chest
So frolic, stout and self-possest?
Henceforth I wear no stripe but thine;
Ashes and yet all hues outshine.
Why are not diamonds black and gray,
To ape thy dare-devil array?
And I affirm, the spacious North
Exists to draw thy virtue forth.
I think no virtue goes with size;
The reason of all cowardice
Is, that men are overgrown,
And, to be valiant, must come down
To the titmouse dimension."

'T is good will makes intelligence,
And I began to catch the sense
Of my bird's song: "Live out of doors
In the great woods, on prairie floors.
I dine in the sun; when he sinks in the sea,
I too have a hole in a hollow tree;
And I like less when Summer beats
With stifling beams on these retreats,
Than noontide twilights which snow makes
With tempest of the blinding flakes.
For well the soul, if stout within,
Can arm impregnably the skin;
And polar frost my frame defied,
Made of the air that blows outside."

With glad remembrance of my debt,
I homeward turn; farewell, my pet!
When here again thy pilgrim comes,
He shall bring store of seeds and crumbs.
Doubt not, so long as earth has bread,
Thou first and foremost shalt be fed;
The Providence that is most large
Takes hearts like thine in special charge,
Helps who for their own need are strong
And the sky doats on cheerful song.
Henceforth I prize thy wiry chant
O'er all that mass and minster vaunt;
For men mis-hear thy call in Spring,
As 't would accost some frivolous wing,
Crying out of the hazel copse, *Phe-be!*
And, in winter, *Chic-a-dee-dee!*

I think old Cæsar must have heard
In northern Gaul my dauntless bird
And, echoed in some frosty wold,
Borrowed thy battle-numbers bold.
And I will write our annals new,
And thank thee for a better clew,
I, who dreamed not when I came here
To find the antidote of fear,
Now hear thee say in Roman key,
Pæan! Veni, vidi, vici.

The Harp

ONE musician is sure,
His wisdom will not fail,
He has not tasted wine impure,
Nor bent to passion frail.
Age cannot cloud his memory,
Nor grief untune his voice,
Ranging down the ruled scale
From tone of joy to inward wail,
Tempering the pitch of all
In his windy cave.
He all the fables knows,
And in their causes tells,—
Knows Nature's rarest moods,
Ever on her secret broods.
The Muse of men is coy,
Oft courted will not come;
In palaces and market squares
Entreated, she is dumb;
But my minstrel knows and tells
The counsel of the gods,
Knows of Holy Book the spells,
Knows the law of Night and Day,
And the heart of girl and boy,
The tragic and the gay,
And what is writ on Table Round
Of Arthur and his peers;
What sea and land discoursing say
In sidereal years.
He renders all his lore
In numbers wild as dreams,
Modulating all extremes,—
What the spangled meadow saith
To the children who have faith;
Only to children children sing,
Only to youth will spring be spring.

Who is the Bard thus magnified?
When did he sing? and where abide?

Chief of song where poets feast
Is the wind-harp which thou seest
In the casement at my side.

Æolian harp,
How strangely wise thy strain!
Gay for youth, gay for youth,
(Sweet is art, but sweeter truth,)
In the hall at summer eve
Fate and Beauty skilled to weave
From the eager opening strings
Rung loud and bold the song.
Who but loved the wind-harp's note?
How should not the poet doat
On its mystic tongue,
With its primeval memory,
Reporting what old minstrels told
Of Merlin locked the harp within,—
Merlin paying the pain of sin,
Pent in a dungeon made of air,—
And some attain his voice to hear,
Words of pain and cries of fear,
But billowed all on melody,
As fits the griefs of bards to be.
And what if that all-echoing shell,
Which thus the buried Past can tell,
Should rive the Future, and reveal
What his dread folds would fain conceal?
It shares the secret of the earth,
And of the kinds that owe her birth.
Speaks not of self that mystic tone,
But of the Overgods alone:
It trembles to the cosmic breath,—
As it heareth, so it saith;
Obeying meek the primal Cause,
It is the tongue of mundane laws.
And this, at least, I dare affirm,
Since genius too has bound and term.
There is no bard in all the choir,
Not Homer's self, the poet sire,
Wise Milton's odes of pensive pleasure,
Or Shakspeare, whom no mind can measure,
Nor Collins' verse of tender pain,
Nor Byron's clarion of disdain,
Scott, the delight of generous boys,
Or Wordsworth, Pan's recording voice,—
Not one of all can put in verse,
Or to this presence could rehearse
The sights and voices ravishing
The boy knew on the hills in spring,
When pacing through the oaks he heard
Sharp queries of the sentry-bird,
The heavy grouse's sudden whir,
The rattle of the kingfisher;
Saw bonfires of the harlot flies

In the lowland, when day dies;
Or marked, benighted and forlorn,
The first far signal-fire of morn.
These syllables that Nature spoke,
And the thoughts that in him woke,
Can adequately utter none
Save to his ear the wind-harp lone.
Therein I hear the Parcæ reel
The threads of man at their humming wheel,
The threads of life and power and pain,
So sweet and mournful falls the strain.
And best can teach its Delphian chord
How Nature to the soul is moored,
If once again that silent string,
As erst it wont, would thrill and ring.

Not long ago at eventide,
It seemed, so listening, at my side
A window rose, and, to say sooth,
I looked forth on the fields of youth:
I saw fair boys bestriding steeds,
I knew their forms in fancy weeds,
Long, long concealed by sundering fates,
Mates of my youth,—yet not my mates,
Stronger and bolder far than I,
With grace, with genius, well attired.
And then as now from far admired,
Followed with love
They knew not of,
With passion cold and shy.
O joy, for what recoveries rare!
Renewed, I breathe Elysian air,
See youth's glad mates in earliest bloom,
Break not my dream, obtrusive tomb!
Or teach thou, Spring! the grand recoil
Of life resurgent from the soil
Wherein was dropped the mortal spoil.

Seashore

I HEARD or seemed to hear the chiding Sea
Say, Pilgrim, why so late and slow to come?
Am I not always here, thy summer home?
Is not my voice thy music, morn and eve?
My breath thy healthful climate in the heats,
My touch thy antidote, my bay thy bath?
Was ever building like my terraces?
Was ever couch magnificent as mine?
Lie on the warm rock-ledges, and there learn
A little hut suffices like a town.
I make your sculptured architecture vain,
Vain beside mine. I drive my wedges home,
And carve the coastwise mountain into caves
Lo! here is Rome and Nineveh and Thebes,
Karnak and Pyramid and Giant's Stairs
Half piled or prostrate; and my newest slab
Older than all thy race.

Behold the Sea,
The opaline, the plentiful and strong,
Yet beautiful as is the rose in June,
Fresh as the trickling rainbow of July;
Sea full of food, the nourisher of kinds,
Purger of earth, and medicine of men;
Creating a sweet climate by my breath,
Washing out harms and griefs from memory,
And, in my mathematic ebb and flow,
Giving a hint of that which changes not.
Rich are the sea-gods:—who gives gifts but they?
They grope the sea for pearls, but more than pearls:
They pluck Force thence, and give it to the wise.
For every wave is wealth to Dædalus,
Wealth to the cunning artist who can work
This matchless strength. Where shall he find, O waves!
A load your Atlas shoulders cannot lift?

I with my hammer pounding evermore
The rocky coast, smite Andes into dust,
Strewing my bed, and, in another age,
Rebuild a continent of better men.
Then I unbar the doors: my paths lead out
The exodus of nations: I disperse
Men to all shores that front the hoary main.

I too have arts and sorceries;
Illusion dwells forever with the wave.

I know what spells are laid. Leave me
to deal
With credulous and imaginative man;
For, though he scoop my water in his
palm,
A few rods off he deems it gems and
clouds.
Planting strange fruits and sunshine on
the shore,
I make some coast alluring, some lone
isle,
To distant men, who must go there, or
die.

Song of Nature

MINE are the night and morning,
The pits of air, the gulf of space,
The sportive sun, the gibbous moon,
The innumerable days.

I hide in the solar glory,
I am dumb in the pealing song,
I rest on the pitch of the torrent,
In slumber I am strong.

No numbers have counted my tallies,
No tribes my house can fill,
I sit by the shining Fount of Life
And pour the deluge still;

And ever by delicate powers
Gathering along the centuries
From race on race the rarest flowers,
My wreath shall nothing miss.

And many a thousand summers
My gardens ripened well,
And light from meliorating stars
With firmer glory fell.

I wrote the past in characters
Of rock and fire the scroll,
The building in the coral sea,
The planting of the coal.

And thefts from satellites and rings
And broken stars I drew,
And out of spent and aged things
I formed the world anew;

What time the gods kept carnival,
Tricked out in star and flower,
And in cramp elf and saurian forms
They swathed their too much power.

Time and Thought were my surveyors,
They laid their courses well,
They boiled the sea, and piled the layers
Of granite, marl and shell.

But he, the man-child glorious,—
Where tarries he the while?
The rainbow shines his harbinger,
The sunset gleams his smile.

My boreal lights leap upward,
Forthright my planets roll,
And still the man-child is not born,
The summit of the whole.

Must time and tide forever run?
Will never my winds go sleep in the
west?
Will never my wheels which whirl the
sun
And satellites have rest?

Too much of donning and doffing,
Too slow the rainbow fades,
I weary of my robe of snow,
My leaves and my cascades;

I tire of globes and races,
Too long the game is played;
What without him is summer's pomp,
Or winter's frozen shade?

I travail in pain for him,
My creatures travail and wait;
His couriers come by squadrons,
He comes not to the gate.

Twice I have moulded an image,
And thrice outstretched my hand,
Made one of day and one of night
And one of the salt sea-sand.

One in a Judæan manger,
And one by Avon stream,
One over against the mouths of Nile,
And one in the Academe.

I moulded kings and saviors,
And bards o'er kings to rule;—
But fell the starry influence short,
The cup was never full.

Yet whirl the glowing wheels once more,
And mix the bowl again;
Seethe, Fate! the ancient elements,
Heat, cold, wet, dry, and peace, and pain.

Let war and trade and creeds and song
Blend, ripen race on race,
The sunburnt world a man shall breed
Of all the zones and countless days.

No ray is dimmed, no atom worn,
My oldest force is good as new,
And the fresh rose on yonder thorn
Gives back the bending heavens in dew.

Two Rivers

THY summer voice, Musketaquit,
Repeats the music of the rain;
But sweeter rivers pulsing flit
Through thee, as thou through Concord Plain.

Thou in thy narrow banks art pent:
The stream I love unbounded goes
Through flood and sea and firmament;
Through light, through life, it forward flows.

I see the inundation sweet,
I hear the spending of the stream
Through years, through men, through Nature fleet,
Through love and thought, through power and dream.

Musketaquit, a goblin strong,
Of shard and flint makes jewels gay;
They lose their grief who hear his song,
And where he winds is the day of day.

So forth and brighter fares my stream,—
Who drink it shall not thirst again;
No darkness stains its equal gleam,
And ages drop in it like rain.

Waldeinsamkeit

I DO not count the hours I spend
In wandering by the sea;
The forest is my loyal friend,
Like God it useth me.

In plains that room for shadows make
Of skirting hills to lie,
Bound in by streams which give and take
Their colors from the sky;

Or on the mountain-crest sublime,
Or down the oaken glade,
O what have I to do with time?
For this the day was made.

Cities of mortals woe-begone
Fantastic care derides,
But in the serious landscape lone
Stern benefit abides.

Sheen will tarnish, honey cloy,
And merry is only a mask of sad,
But, sober on a fund of joy,
The woods at heart are glad.

There the great Planter plants
Of fruitful worlds the grain,
And with a million spells enchants
The souls that walk in pain.

Still on the seeds of all he made
The rose of beauty burns;
Through times that wear and forms that fade,
Immortal youth returns.

The black ducks mounting from the lake,
The pigeon in the pines,
The bittern's boom, a desert make
Which no false art refines.

Down in yon watery nook,
Where bearded mists divide,
The gray old gods whom Chaos knew,
The sires of Nature, hide.

Aloft, in secret veins of air,
Blows the sweet breath of song,
O, few to scale those uplands dare,
Though they to all belong!

See thou bring not to field or stone
The fancies found in books;
Leave authors' eyes, and fetch your own,
To brave the landscape's looks.

Oblivion here thy wisdom is,
Thy thrift, the sleep of cares;
For a proud idleness like this
Crowns all thy mean affairs.

Terminus

IT is time to be old,
To take in sail:—
The god of bounds,
Who sets to seas a shore,
Came to me in his fatal rounds,
And said: "No more!
No farther shoot
Thy broad ambitious branches, and thy root
Fancy departs: no more invent;
Contract thy firmament
To compass of a tent.
There 's not enough for this and that,
Make thy option which of two;
Economize the failing river,
Not the less revere the Giver,
Leave the many and hold the few.
Timely wise accept the terms,
Soften the fall with wary foot;
A little while
Still plan and smile,
And,—fault of novel germs,—
Mature the unfallen fruit.
Curse, if thou wilt, thy sires,
Bad husbands of their fires,
Who, when they gave thee breath,
Failed to bequeath
The needful sinew start as once,
The Baresark marrow to thy bones,
But left a legacy of ebbing veins,
Inconstant heat and nerveless reins,—
Amid the Muses, left thee deaf and dumb,
Amid the gladiators, halt and numb."

As the bird trims her to the gale,
I trim myself to the storm of time,
I man the rudder, reef the sail,
Obey the voice at eve obeyed at prime:
"Lowly faithful, banish fear,
Right onward drive unharmed;
The port, well worth the cruise, is near,
And every wave is charmed."

The Nun's Aspiration

THE yesterday doth never smile,
The day goes drudging through the while,
Yet, in the name of Godhead, I
The morrow front, and can defy;
Though I am weak, yet God, when prayed,
Cannot withhold his conquering aid.
Ah me! it was my childhood's thought,
If He should make my web a blot
On life's fair picture of delight,
My heart's content would find it right.
But O, these waves and leaves,—
When happy stoic Nature grieves,
No human speech so beautiful
As their murmurs mine to lull.
On this altar God hath built
I lay my vanity and guilt;
Nor me can Hope or Passion urge
Hearing as now the lofty dirge
Which blasts of Northern mountains hymn.
Nature's funeral high and dim,—
Sable pageantry of clouds,
Mourning summer laid in shrouds.
Many a day shall dawn and die,
Many an angel wander by,
And passing, light my sunken turf
Moist perhaps by ocean surf,
Forgotten amid splendid tombs,
Yet wreathed and hid by summer blooms.
On earth I dream;—I die to be:
Time, shake not thy bald head at me.
I challenge thee to hurry past
Or for my turn to fly too fast.
Think me not numbed or halt with age,
Or cares that earth to earth engage,
Caught with love's cord of twisted beams,
Or mired by climate's gross extremes.
I tire of shams, I rush to be:
I pass with yonder comet free,—
Pass with the comet into space
Which mocks thy æons to embrace;
Æons which tardily unfold
Realm beyond realm,—extent untold;
No early morn, no evening late,—
Realms self-upheld, disdaining Fate,
Whose shining sons, too great for fame,
Never heard thy weary name;
Nor lives the tragic bard to say
How drear the part I held in one,
How lame the other limped away.

April

THE April winds are magical
And thrill our tuneful frames;
The garden walks are passional
To bachelors and dames.
The hedge is gemmed with diamonds,
The air with Cupids full,
The cobweb clues of Rosamond
Guide lovers to the pool.
Each dimple in the water,
Each leaf that shades the rock
Can cozen, pique and flatter,
Can parley and provoke.
Goodfellow, Puck and goblins,
Know more than any book.
Down with your doleful problems,
And court the sunny brook.
The south-winds are quick-witted,
The schools are sad and slow,
The masters quite omitted
The lore we care to know.

Maiden Speech of the Æolian Harp

SOFT and softlier hold me, friends!
Thanks if your genial care
Unbind and give me to the air.
Keep your lips or finger-tips
For flute or spinet's dancing chips;
I await a tenderer touch,
I ask more or not so much:
Give me to the atmosphere,—
Where is the wind, my brother,—
where?
Lift the sash, lay me within,
Lend me your ears, and I begin.
For gentle harp to gentle hearts
The secret of the world imparts;
And not to-day and not to-morrow
Can drain its wealth of hope and sorrow;
But day by day, to loving ear
Unlocks new sense and loftier cheer.
I've come to live with you, sweet friends,
This home my minstrel-journeyings ends.
Many and subtle are my lays,
The latest better than the first,
For I can mend the happiest days
And charm the anguish of the worst.

Cupido

THE solid, solid universe
Is pervious to Love;
With bandaged eyes he never errs,
Around, below, above.
His blinding light
He flingeth white
On God's and Satan's brood,
And reconciles
By mystic wiles
The evil and the good.

The Past

THE debt is paid,
The verdict said,
The Furies laid,
The plague is stayed.
All fortunes made;
Turn the key and bolt the door,
Sweet is death forevermore.
Nor haughty hope, nor swart chagrin,
Nor murdering hate, can enter in.
All is now secure and fast;
Not the gods can shake the Past;
Flies-to the adamantine door
Bolted down forevermore.
None can reënter there,—
No thief so politic,
No Satan with a royal trick
Steal in by window, chink, or hole,
To bind or unbind, add what lacked,
Insert a leaf, or forge a name,
New-face or finish what is packed,
Alter or mend eternal Fact.

The Last Farewell

LINES WRITTEN BY THE AUTHOR'S BROTHER, EDWARD BLISS EMERSON, WHILST SAILING OUT OF BOSTON HARBOR, BOUND FOR THE ISLAND OF PORTO RICO, IN 1832

FAREWELL, ye lofty spires
That cheered the holy light!
Farewell, domestic fires
That broke the gloom of night!
Too soon those spires are lost,
Too fast we leave the bay,
Too soon by ocean tost
From hearth and home away,
Far away, far away.

Farewell the busy town,
The wealthy and the wise,
Kind smile and honest frown
From bright, familiar eyes.
All these are fading now;
Our brig hastes on her way,
Her unremembering prow
Is leaping o'er the sea,
Far away, far away.

Farewell, my mother fond,
Too kind, too good to me;
Nor pearl nor diamond
Would pay my debt to thee.
But even thy kiss denies
Upon my cheek to stay;
The winged vessel flies,
And billows round her play,
Far away, far away.

Farewell, my brothers true,
My betters, yet my peers;
How desert without you
My few and evil years!
But though aye one in heart,
Together sad or gay,
Rude ocean doth us part;
We separate to-day,
Far away, far away.

Farewell, thou fairest one,
Unplighted yet to me,
Uncertain of thine own
I gave my heart to thee.
That untold early love
I leave untold to-day,
My lips in whisper move
Farewell to . . . . . !
Far away, far away.

Farewell I breathe again
To dim New England's shore;
My heart shall beat not when
I pant for thee no more.
In yon green palmy isle,
Beneath the tropic ray,
I murmur never while
For thee and thine I pray;
Far away, far away.

In Memoriam

E. B. E.

I MOURN upon this battle-field,
But not for those who perished here.
Behold the river-bank
Whither the angry farmers came,
In sloven dress and broken rank,
Nor thought of fame.
Their deed of blood
All mankind praise;
Even the serene Reason says,
It was well done.
The wise and simple have one glance
To greet yon stern head-stone,
Which more of pride than pity gave
To mark the Briton's friendless grave.
Yet it is a stately tomb;
The grand return
Of eve and morn,
The year's fresh bloom,
The silver cloud,
Might grace the dust that is most proud.

Yet not of these I muse
In this ancestral place,
But of a kindred face
That never joy or hope shall here diffuse.

Ah, brother of the brief but blazing star!
What hast thou to do with these
Haunting this bank's historic trees?
Thou born for noblest life,
For action's field, for victor's car,
Thou living champion of the right?
To these their penalty belonged:
I grudge not these their bed of death,
But thine to thee, who never wronged
The poorest that drew breath.

All inborn power that could
Consist with homage to the good
Flamed from his martial eye;
He who seemed a soldier born,
He should have the helmet worn,
All friends to fend, all foes defy,
Fronting foes of God and man,
Frowning down the evil-doer,
Battling for the weak and poor.
His from youth the leader's look
Gave the law which others took,

And never poor beseeching glance
Shamed that sculptured countenance.

There is no record left on earth,
Save in tablets of the heart,
Of the rich inherent worth,
Of the grace that on him shone,
Of eloquent lips, of joyful wit:
He could not frame a word unfit,
An act unworthy to be done;
Honor prompted every glance,
Honor came and sat beside him,
In lowly cot or painful road,
And evermore the cruel god
Cried "Onward!" and the palm-crown showed,
Born for success he seemed,
With grace to win, with heart to hold,
With shining gifts that took all eyes,
With budding power in college-halls,
As pledged in coming days to forge
Weapons to guard the State, or scourge
Tyrants despite their guards or walls.
On his young promise Beauty smiled,
Drew his free homage unbeguiled,
And prosperous Age held out his hand,
And richly his large future planned,
And troops of friends enjoyed the tide,—
All, all was given, and only health denied.

I see him with superior smile
Hunted by Sorrow's grisly train
In lands remote, in toil and pain,
With angel patience labor on,
With the high port he wore erewhile,
When, foremost of the youthful band,
The prizes in all lists he won;
Nor bate one jot of heart or hope,
And, least of all, the loyal tie
Which holds to home 'neath every sky,
The joy and pride the pilgrim feels
In hearts which round the hearth at home
Keep pulse for pulse with those who roam.

What generous beliefs console
The brave whom Fate denies the goal!
If others reach it, is content;
To Heaven's high will his will is bent.
Firm on his heart relied,
What lot soe'er betide,
Work of his hand
He nor repents nor grieves,
Pleads for itself the fact,
As unrepenting Nature leaves
Her every act.

Fell the bolt on the branching oak;
The rainbow of his hope was broke;
No craven cry, no secret tear,—
He told no pang, he knew no fear;
Its peace sublime his aspect kept,
His purpose woke, his features slept;
And yet between the spasms of pain
His genius beamed with joy again.

O'er thy rich dust the endless smile
Of Nature in thy Spanish isle
Hints never loss or cruel break
And sacrifice for love's dear sake,
Nor mourn the unalterable Days
That Genius goes and Folly stays.
What matters how, or from what ground,
The freed soul its Creator found?
Alike thy memory embalms
That orange-grove, that isle of palms,
And these loved banks, whose oak-boughs bold
Root in the blood of heroes old.

Experience

THE lords of life, the lords of life,—
I saw them pass
In their own guise,
Like and unlike,
Portly and grim,—
Use and Surprise,
Surface and Dream,
Succession swift and spectral Wrong,
Temperament without a tongue,
And the inventor of the game
Omnipresent without name;—
Some to see, some to be guessed,
They marched from east to west:
Little man, least of all,
Among the legs of his guardians tall,
Walked about with puzzled look.
Him by the hand dear Nature took,
Dearest Nature, strong and kind,
Whispered, "Darling, never mind!
To-morrow they will wear another face,
The founder thou; these are thy race!"

Compensation

THE wings of Time are black and white,
Pied with morning and with night.
Mountain tall and ocean deep
Trembling balance duly keep.
In changing moon and tidal wave
Glows the feud of Want and Have.
Gauge of more and less through space,
Electric star or pencil plays,
The lonely Earth amid the balls
That hurry through the eternal halls,
A makeweight flying to the void,
Supplemental asteroid,
Or compensatory spark,
Shoots across the neutral Dark.

Man 's the elm, and Wealth the vine;
Stanch and strong the tendrils twine:
Though the frail ringlets thee deceive,
None from its stock that vine can reave.
Fear not, then, thou child infirm,
There 's no god dare wrong a worm;
Laurel crowns cleave to deserts,
And power to him who power exerts.
Hast not thy share? On winged feet,
Lo! it rushes thee to meet;
And all that Nature made thy own,
Floating in air or pent in stone,
Will rive the hills and swim the sea,
And, like thy shadow, follow thee.

Politics

GOLD and iron are good
To buy iron and gold;
All earth's fleece and food
For their like are sold.
Boded Merlin wise,
Proved Napoleon great,
Nor kind nor coinage buys
Aught above its rate.
Fear, Craft and Avarice
Cannot rear a State.
Out of dust to build
What is more than dust,—
Walls Amphion piled
Phœbus stablish must.
When the Muses nine
With the Virtues meet,
Find to their design
An Atlantic seat,
By green orchard boughs
Fended from the heat,
Where the statesman ploughs
Furrow for the wheat,—
When the Church is social worth,
When the state-house is the hearth,
Then the perfect State is come,
The republican at home.

Heroism

RUBY wine is drunk by knaves,
Sugar spends to fatten slaves,
Rose and vine-leaf deck buffoons;
Thunder-clouds are Jove's festoons,
Drooping oft in wreaths of dread,
Lightning-knotted round his head;
The hero is not fed on sweets,
Daily his own heart he eats;
Chambers of the great are jails,
And head-winds right for royal sails.

Character

THE sun set, but set not his hope:
Stars rose; his faith was earlier up:
Fixed on the enormous galaxy,
Deeper and older seemed his eye;
And matched his sufferance sublime
The taciturnity of time.
He spoke, and words more soft than rain
Brought the Age of Gold again:
His action won such reverence sweet
As hid all measure of the feat.

Culture

CAN rules or tutors educate
The semigod whom we await?
He must be musical,
Tremulous, impressional,
Alive to gentle influence
Of landscape and of sky,
And tender to the spirit-touch
Of man's or maiden's eye:
But, to his native centre fast,
Shall into Future fuse the Past,
And the world's flowing fates in his own mould recast.

Friendship

A RUDDY drop of manly blood
The surging sea outweighs,
The world uncertain comes and goes;
The lover rooted stays.
I fancied he was fled,—
And, after many a year,
Glowed unexhausted kindliness,
Like daily sunrise there.
My careful heart was free again,
O friend, my bosom said,
Through thee alone the sky is arched,
Through thee the rose is red;
All things through thee take nobler form,
And look beyond the earth,
The mill-round of our fate appears
A sun-path in thy worth.
Me too thy nobleness has taught
To master my despair;
The fountains of my hidden life
Are through thy friendship fair.

Spiritual Laws

THE living Heaven thy prayers respect,
House at once and architect,
Quarrying man's rejected hours,
Builds therewith eternal towers;
Sole and self-commanded works,
Fears not undermining days,
Grows by decays,
And, by the famous might that lurks
In reaction and recoil,
Makes flame to freeze and ice to boil;
Forging, through swart arms of Offence,
The silver seat of Innocence.

Beauty

WAS never form and never face
So sweet to SEYD as only grace
Which did not slumber like a stone,
But hovered gleaming and was gone.
Beauty chased he everywhere,
In flame, in storm, in clouds of air.
He smote the lake to feed his eye
With the beryl beam of the broken wave;
He flung in pebbles well to hear
The moment's music which they gave.
Oft pealed for him a lofty tone
From nodding pole and belting zone.
He heard a voice none else could hear
From centred and from errant sphere.
The quaking earth did quake in rhyme,
Seas ebbed and flowed in epic chime.
In dens of passion, and pits of woe,
He saw strong Eros struggling through,
To sun the dark and solve the curse,
And beam to the bounds of the universe.
While thus to love he gave his days
In loyal worship, scorning praise,
How spread their lures for him in vain
Thieving Ambition and paltering Gain!
He thought it happier to be dead,
To die for Beauty, than live for bread.

Manners

GRACE, Beauty and Caprice
Build this golden portal;
Graceful women, chosen men,
Dazzle every mortal.
Their sweet and lofty countenance
His enchanted food;
He need not go to them, their forms
Beset his solitude.
He looketh seldom in their face,
His eyes explore the ground,—
The green grass is a looking-glass
Whereon their traits are found.
Little and less he says to them,
So dances his heart in his breast;
Their tranquil mien bereaveth him
Of wit, of words, of rest.
Too weak to win, too fond to shun
The tyrants of his doom,
The much deceived Endymion
Slips behind a tomb.

Art

GIVE to barrows, trays and pans
Grace and glimmer of romance;
Bring the moonlight into noon
Hid in gleaming piles of stone;
On the city's paved street
Plant gardens lined with lilacs sweet;
Let spouting fountains cool the air,
Singing in the sun-baked square;
Let statue, picture, park and hall,
Ballad, flag and festival,
The past restore, the day adorn,

And make to-morrow a new morn.
So shall the drudge in dusty frock
Spy behind the city clock
Retinues of airy kings,
Skirts of angels, starry wings,
His fathers shining in bright fables,
His children fed at heavenly tables.
'T is the privilege of Art
Thus to play its cheerful part,
Man on earth to acclimate
And bend the exile to his fate,
And, moulded of one element
With the days and firmament,
Teach him on these as stairs to climb,
And live on even terms with Time;
Whilst upper life the slender rill
Of human sense doth overfill.

Unity

SPACE is ample, east and west,
But two cannot go abreast,
Cannot travel in it two:
Yonder masterful cuckoo
Crowds every egg out of the nest,
Quick or dead, except its own;
A spell is laid on sod and stone,
Night and Day were tampered with,
Every quality and pith
Surcharged and sultry with a power
That works its will on age and hour.

Worship

THIS is he, who, felled by foes,
Sprung harmless up, refreshed by blows:
He to captivity was sold,
But him no prison-bars would hold:
Though they sealed him in a rock,
Mountain chains he can unlock:
Thrown to lions for their meat,
The crouching lion kissed his feet;
Bound to the stake, no flames appalled,
But arched o'er him an honoring vault.
This is he men miscall Fate,
Threading dark ways, arriving late,
But ever coming in time to crown
The truth, and hurl wrong-doers down.
He is the oldest, and best known,
More near than aught thou call'st thy own,
Yet, greeted in another's eyes,
Disconcerts with glad surprise.
This is Jove, who, deaf to prayers,
Floods with blessings unawares.
Draw, if thou canst, the mystic line
Severing rightly his from thine,
Which is human, which divine.

Prudence

THEME no poet gladly sung,
Fair to old and foul to young;
Scorn not thou the love of parts,
And the articles of arts.
Grandeur of the perfect sphere
Thanks the atoms that cohere.

Nature

I

A SUBTLE chain of countless rings
The next unto the farthest brings;
The eye reads omens where it goes,
And speaks all languages the rose;
And, striving to be man, the worm
Mounts through all the spires of form.

II

The rounded world is fair to see,
Nine times folded in mystery:
Though baffled seers cannot impart
The secret of its laboring heart,
Throb thine with Nature's throbbing breast,
And all is clear from east to west.
Spirit that lurks each form within
Beckons to spirit of its kin;
Self-kindled every atom glows
And hints the future which it owes.

The Informing Spirit

I

THERE is no great and no small
To the Soul that maketh all:
And where it cometh, all things are;
And it cometh everywhere.

II

I am owner of the sphere,
Of the seven stars and the solar year,
Of Cæsar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakspeare's strain.

Circles

NATURE centres into balls,
And her proud ephemerals,
Fast to surface and outside,
Scan the profile of the sphere;
Knew they what that signified,
A new genesis were here.

Intellect

GO, speed the stars of Thought
On to their shining goals;—
The sower scatters broad his seed;
The wheat thou strew'st be souls.

Gifts

GIFTS of one who loved me,—
'T was high time they came;
When he ceased to love me,
Time they stopped for shame.

Promise

IN countless upward-striving waves
The moon-drawn tide-wave strives;
In thousand far-transplanted grafts
The parent fruit survives;
So, in the new-born millions,
The perfect Adam lives.
Not less are summer mornings dear
To every child they wake,
And each with novel life his sphere
Fills for his proper sake.

Caritas

IN the suburb, in the town,
On the railway, in the square,
Came a beam of goodness down
Doubling daylight everywhere:
Peace now each for malice takes,
Beauty for his sinful weeds,
For the angel Hope aye makes
Him an angel whom she leads.

Power

HIS tongue was framed to music,
And his hand was armed with skill;
His face was the mould of beauty,
And his heart the throne of will.

Wealth

WHO shall tell what did befall,
Far away in time, when once,
Over the lifeless ball,
Hung idle stars and suns?
What god the element obeyed?
Wings of what wind the lichen bore,
Wafting the puny seeds of power,
Which, lodged in rock, the rock abrade?
And well the primal pioneer
Knew the strong task to it assigned,
Patient through Heaven's enormous year
To build in matter home for mind.
From air the creeping centuries drew
The matted thicket low and wide,
This must the leaves of ages strew
The granite slab to clothe and hide,
Ere wheat can wave its golden pride.
What smiths, and in what furnace, rolled
(In dizzy æons dim and mute
The reeling brain can ill compute)
Copper and iron, lead and gold?
What oldest star the fame can save
Of races perishing to pave
The planet with a floor of lime?
Dust is their pyramid and mole:
Who saw what ferns and palms were pressed
Under the tumbling mountain's breast,
In the safe herbal of the coal?
But when the quarried means were piled,
All is waste and worthless, till
Arrives the wise selecting will,
And, out of slime and chaos, Wit
Draws the threads of fair and fit.
Then temples rose, and towns, and marts,
The shop of toil, the hall of arts;
Then flew the sail across the seas
To feed the North from tropic trees;
The storm-wind wove, the torrent span,
Where they were bid, the rivers ran;
New slaves fulfilled the poet's dream,
Galvanic wire, strong-shouldered steam.
Then docks were built, and crops were stored,
And ingots added to the hoard.
But though light-headed man forget,
Remembering Matter pays her debt:

Still, through her motes and masses, draw
Electric thrills and ties of law,
Which bind the strengths of Nature wild
To the conscience of a child.

Illusions

FLOW, flow the waves hated,
Accursed, adored,
The waves of mutation;
No anchorage is.
Sleep is not, death is not;
Who seem to die live.
House you were born in,
Friends of your spring-time,
Old man and young maid,
Day's toil and its guerdon,
They are all vanishing,
Fleeing to fables,
Cannot be moored.
See the stars through them,
Through treacherous marbles.
Know the stars yonder,
The stars everlasting,
Are fugitive also,
And emulate, vaulted,
The lambent heat lightning
And fire-fly's flight.

When thou dost return
On the wave's circulation,
Behold the shimmer,
The wild dissipation,
And, out of endeavor
To change and to flow,
The gas become solid,
And phantoms and nothings
Return to be things,
And endless imbroglio
Is law and the world,—
Then first shalt thou know,
That in the wild turmoil,
Horsed on the Proteus,
Thou ridest to power,
And to endurance.

Quatrains

A. H.

HIGH was her heart, and yet was well inclined,
Her manners made of bounty well refined;
Far capitals and marble courts, her eye still seemed to see,
Minstrels and kings and high-born dames, and of the best that be.

Hush!

EVERY thought is public,
Every nook is wide;
Thy gossips spread each whisper,
And the gods from side to side.

Orator

HE who has no hands
Perforce must use his tongue;
Foxes are so cunning
Because they are not strong.

Artist

QUIT the hut, frequent the palace,
Reck not what the people say;
For still, where'er the trees grow biggest,
Huntsmen find the easiest way.

Poet

EVER the Poet *from* the land
Steers his bark and trims his sail;
Right out to sea his courses stand,
New worlds to find in pinnace frail.

Poet

TO clothe the fiery thought
In simple words succeeds,
For still the craft of genius is
To mask a king in weeds.

Botanist

GO thou to thy learned task,
I stay with the flowers of Spring:
Do thou of the Ages ask
What me the Hours will bring.

Gardener

TRUE Brahmin, in the morning meadows wet,
Expound the Vedas of the violet,
Or, hid in vines, peeping through many a loop,
See the plum redden, and the beurré stoop.

Forester

HE took the color of his vest
From rabbit's coat or grouse's breast;
For, as the wood-kinds lurk and hide,
So walks the woodman, unespied.

Northman

THE gale that wrecked you on the sand,
It helped my rowers to row;
The storm is my best galley hand
And drives me where I go.

From Alcuin

THE sea is the road of the bold,
Frontier of the wheat-sown plains,
The pit wherein the streams are rolled
And fountain of the rains.

Excelsior

OVER his head were the maple buds,
And over the tree was the moon,
And over the moon were the starry studs
That drop from the angels' shoon.

S. H.

WITH beams December planets dart
His cold eye truth and conduct scanned,
July was in his sunny heart,
October in his liberal hand.

Borrowing

FROM THE FRENCH

SOME of your hurts you have cured,
And the sharpest you still have survived,
But what torments of grief you endured
From evils which never arrived!

Nature

BOON Nature yields each day a brag
which we now first behold,
And trains us on to slight the new, as if it were the old:
But blest is he, who, playing deep, yet haply asks not why,
Too busied with the crowded hour to fear to live or die.

Fate

HER planted eye to-day controls,
Is in the morrow most at home,
And sternly calls to being souls
That curse her when they come.

Horoscope

ERE he was born, the stars of fate
Plotted to make him rich and great:
When from the womb the babe was loosed,
The gate of gifts behind him closed.

Power

CAST the bantling on the rocks,
Suckle him with the she-wolf's teat,
Wintered with the hawk and fox,
Power and speed be hands and feet.

Climacteric

I AM not wiser for my age,
Nor skilful by my grief;
Life loiters at the book's first page,—
Ah! could we turn the leaf.

Heri, Cras, Hodie

SHINES the last age, the next with hope is seen,
To-day slinks poorly off unmarked between:
Future or Past no richer secret folds,
O friendless Present! than thy bosom holds.

Memory

NIGHT-DREAMS trace on Memory's wall
Shadows of the thoughts of day,
And thy fortunes, as they fall,
The bias of the will betray.

Love

LOVE on his errand bound to go
Can swim the flood and wade through snow,
Where way is none, 't will creep and wind
And eat through Alps its home to find.

Sacrifice

THOUGH love repine, and reason chafe,
There came a voice without reply,—
"'T is man's perdition to be safe,
When for the truth he ought to die."

Pericles

WELL and wisely said the Greek,
Be thou faithful, but not fond;
To the altar's foot thy fellow seek,—
The Furies wait beyond.

Casella

TEST of the poet is knowledge of love,
For Eros is older than Saturn or Jove;
Never was poet, of late or of yore,
Who was not tremulous with love-lore.

Shakspeare

I SEE all human wits
Are measured but a few;
Unmeasured still my Shakspeare sits,
Lone as the blessed Jew.

Hafiz

HER passions the shy violet
From Hafiz never hides;
Love-longings of the raptured bird
The bird to him confides.

Nature in Leasts

AS sings the pine-tree in the wind,
So sings in the wind a sprig of the pine;
Her strength and soul has laughing France
Shed in each drop of wine.

ΑΔΑΚΡΥΝ ΝΕΜΟΝΤΑΙ ΑΙΩΝΑ

A NEW commandment," said the smiling Muse,
"I give my darling son, Thou shalt not preach";—
Luther, Fox, Behmen, Swedenborg, grew pale,
And, on the instant, rosier clouds upbore
Hafiz and Shakspeare with their shining choirs.

Translations

Sonnet of Michel Angelo Buonarotti

NEVER did sculptor's dream unfold
A form which marble doth not hold
In its white block; yet it therein shall find
Only the hand secure and bold
Which still obeys the mind.
So hide in thee, thou heavenly dame,
The ill I shun, the good I claim;
I alas! not well alive,
Miss the aim whereto I strive.
Not love, nor beauty's pride,
Nor Fortune, nor thy coldness, can I chide,

If, whilst within thy heart abide
Both death and pity, my unequal skill
Fails of the life, but draws the death and ill.

The Exile

FROM THE PERSIAN OF KERMANI

IN Farsistan the violet spreads
Its leaves to the rival sky;
I ask how far is the Tigris flood,
And the vine that grows thereby?

Except the amber morning wind,
Not one salutes me here;
There is no lover in all Bagdat
To offer the exile cheer.

I know that thou, O morning wind!
O'er Kernan's meadow blowest,
And thou, heart-warming nightingale!
My father's orchard knowest.

The merchant hath stuffs of price,
And gems from the sea-washed strand
And princes offer me grace
To stay in the Syrian land;

But what is gold *for*, but for gifts?
And dark, without love, is the day;
And all that I see in Bagdat
Is the Tigris to float me away.

From Hafiz

I SAID to heaven that glowed above,
O hide yon sun-filled zone,
Hide all the stars you boast;
For, in the world of love
And estimation true,
The heaped-up harvest of the moon
Is worth one barley-corn at most,
The Pleiads' sheaf but two.

IF my darling should depart,
And search the skies for prouder friends,
God forbid my angry heart
In other love should seek amends.

When the blue horizon's hoop
Me a little pinches here,
Instant to my grave I stoop,
And go find thee in the sphere.

Epitaph

BETHINK, poor heart, what bitter kind of jest
Mad Destiny this tender stripling played;
For a warm breast of maiden to his breast,
She laid a slab of marble on his head.

THEY say, through patience, chalk
Becomes a ruby stone;
Ah, yes! but by the true heart's blood
The chalk is crimson grown.

Friendship

THOU foolish Hafiz! Say, do churls
Know the worth of Oman's pearls?
Give the gem which dims the moon
To the noblest, or to none.

DEAREST, where thy shadow falls,
Beauty sits and Music calls;
Where thy form and favor come,
All good creatures have their home.

ON prince or bride no diamond stone
Half so gracious ever shone,
As the light of enterprise
Beaming from a young man's eyes.

From Omar Khayyam

EACH spot where tulips prank their state
Has drunk the life-blood of the great;
The violets yon field which stain
Are moles of beauties Time hath slain.

UNBAR the door, since thou the Opener art,
Show me the forward way, since thou art guide,
I put no faith in pilot or in chart,
Since they are transient, and thou dost abide.

From Ali Ben Abu Taleb

HE who has a thousand friends has
not a friend to spare,
And he who has one enemy will meet
him everywhere.

ON two days it steads not to run
from thy grave,
The appointed, and the unappointed
day;
On the first, neither balm nor physi-
cian can save,
Nor thee, on the second, the Universe
slay.

From Ibn Jemin

TWO things thou shalt not long for,
if thou love a mind serene;—
A woman to thy wife, though she were
a crowned queen;
And the second, borrowed money,—
though the smiling lender say
That he will not demand the debt until
the Judgment Day.

The Flute

FROM HILALI

HARK what, now loud, now low,
the pining flute complains,
Without tongue, yellow-cheeked, full
of winds that wail and sigh;
Saying, Sweetheart! the old mystery re-
mains,—
If I am I; thou, thou; or thou art I?

To The Shah

FROM HAFIZ

THY foes to hunt, thy enviers to strike
down,
Poises Arcturus aloft morning and eve-
ning his spear.

To The Shah

FROM ENWERI

NOT in their houses stand the stars,
But o'er the pinnacles of thine!

To The Shah

FROM ENWERI

FROM thy worth and weight the stars
gravitate,
And the equipoise of heaven is thy
house's equipose.

Song of Seyd Nimetollah of Kuhistan

[Among the religious customs of the dervishes is an astronomical dance, in which the dervish imitates the movements of the heavenly bodies, by spinning on his own axis, whilst at the same time he revolves round the Sheikh in the centre, representing the sun; and, as he spins, he sings the Song of Seyd Nimetollah of Kuhistan.]

SPIN the ball! I reel, I burn,
Nor head from foot can I discern,
Nor my heart from love of mine,
Nor the wine-cup from the wine.
All my doing, all my leaving,
Reaches not to my perceiving;
Lost in whirling spheres I rove,
And know only that I love.

I am seeker of the stone,
Living gem of Solomon;
From the shore of souls arrived,
In the sea of sense I dived;
But what is land, or what is wave,
To me who only jewels crave?
Love is the air-fed fire intense,
And my heart the frankincense;
As the rich aloes flames, I glow,
Yet the censer cannot know.
I'm all-knowing, yet unknowing;
Stand not, pause not, in my going.

Ask not me, as Muftis can,
To recite the Alcoran;
Well I love the meaning sweet,—
I tread the book beneath my feet.

Lo! the God's love blazes higher,
Till all difference expire.
What are Moslems? what are Giaours?
All are Love's, and all are ours.
I embrace the true believers,
But I reck not of deceivers.
Firm to Heaven my bosom clings,
Heedless of inferior things;
Down on earth there, underfoot,
What men chatter know I not.

The Poet

I

RIGHT upward on the road of fame
With sounding steps the poet came;
Born and nourished in miracles,
His feet were shod with golden bells,
Or where he stepped the soil did peal
As if the dust were glass and steel.
The gallant child where'er he came
Threw to each fact a tuneful name.
The things whereon he cast his eyes
Could not the nations rebaptize,
Nor Time's snows hide the names he set,
Nor last posterity forget.
Yet every scroll whereon he wrote
In latent fire his secret thought,
Fell unregarded to the ground,
Unseen by such as stood around.
The pious wind took it away,
The reverent darkness hid the lay.
Methought like water-haunting birds
Divers or dippers were his words,
And idle clowns beside the mere
At the new vision gape and jeer.
But when the noisy scorn was past,
Emerge the wingèd words in haste.
New-bathed, new-trimmed, on healthy wing,
Right to the heaven they steer and sing.

A Brother of the world, his song
Sounded like a tempest strong
Which tore from oaks their branches broad,
And stars from the ecliptic road.
Times wore he as his clothing-weeds,
He sowed the sun and moon for seeds.
As melts the iceberg in the seas,
As clouds give rain to the eastern breeze,
As snow-banks thaw in April's beam,
The solid kingdoms like a dream
Resist in vain his motive strain,
They totter now and float amain.
For the Muse gave special charge
His learning should be deep and large,
And his training should not scant
The deepest lore of wealth or want:
His flesh should feel, his eyes should read
Every maxim of dreadful Need;
In its fulness he should taste
Life's honeycomb, but not too fast;
Full fed, but not intoxicated;
He should be loved; he should be hated;
A blooming child to children dear,
His heart should palpitate with fear.
And well he loved to quit his home
And, Calmuck, in his wagon roam
To read new landscapes and old skies;
But oh, to see his solar eyes
Like meteors which chose their way
And rived the dark like a new day!
Not lazy grazing on all they saw,
Each chimney-pot and cottage door,
Farm-gear and village picket-fence,
But, feeding on magnificence,
They bounded to the horizon's edge
And searched with the sun's privilege.
Landward they reached the mountains old
Where pastoral tribes their flocks infold,
Saw rivers run seaward by cities high
And the seas wash the low-hung sky;
Saw the endless rack of the firmament
And the sailing moon where the cloud was rent,
And through man and woman and sea and star
Saw the dance of Nature forward and far,
Through worlds and races and terms and times
Saw musical order and pairing rhymes.

II

The gods talk in the breath of the woods,
They talk in the shaken pine,
And fill the long reach of the old seashore
With dialogue divine;
And the poet who overhears
Some random word they say
Is the fated man of men
Whom the ages must obey:
One who having nectar drank
Into blissful orgies sank;
He takes no mark of night or day,
He cannot go, he cannot stay,
He would, yet would not, counsel keep,
But, like a walker in his sleep
With staring eye that seeth none,

Ridiculously up and down
Seeks how he may fitly tell
The heart-o'erlading miracle.

Not yet, not yet,
Impatient friend,—
A little while attend;
Not yet I sing: but I must wait,
My hand upon the silent string,
Fully until the end.
I see the coming light,
I see the scattered gleams,
Aloft, beneath, on left and right
The stars' own ether beams;
These are but seeds of days,
Not yet a steadfast morn,
An intermittent blaze,
An embryo god unborn.
How all things sparkle,
The dust is alive,
To the birth they arrive:
I snuff the breath of my morning afar,
I see the pale lustres condense to a star:
The fading colors fix,
The vanishing are seen,
And the world that shall be
Twins the world that has been.
I know the appointed hour,
I greet my office well,
Never faster, never slower
Revolves the fatal wheel!
The Fairest enchants me,
The Mighty commands me,
Saying, "Stand in thy place;
Up and eastward turn thy face;
As mountains for the morning wait,
Coming early, coming late,
So thou attend the enriching Fate
Which none can stay, and none accelerate."
I am neither faint nor weary,
Fill thy will, O faultless heart!
Here from youth to age I tarry,—
Count it flight of bird or dart.
My heart at the heart of things
Heeds no longer lapse of time,
Rushing ages moult their wings,
Bathing in thy day sublime.
The sun set, but set not his hope:—
Stars rose, his faith was earlier up:
Fixed on the enormous galaxy,
Deeper and older seemed his eye,
And matched his sufferance sublime
The taciturnity of Time.

Beside his hut and shading oak,
Thus to himself the poet spoke,
"I have supped to-night with gods,
I will not go under a wooden roof:
As I walked among the hills
In the love which Nature fills,
The great stars did not shine aloof,
They hurried down from their deep abodes
And hemmed me in their glittering troop.

"Divine Inviters! I accept
The courtesy ye have shown and kept
From ancient ages for the bard,
To modulate
With finer fate
A fortune harsh and hard.
With aim like yours
I watch your course,
Who never break your lawful dance
By error or intemperance.
O birds of ether without wings!
O heavenly ships without a sail!
O fire of fire! O best of things!
O mariners who never fail!
Sail swiftly through your amber vault,
An animated law, a presence to exalt."

Ah, happy if a sun or star
Could chain the wheel of Fortune's car,
And give to hold an even state,
Neither dejected nor elate,
That haply man upraised might keep
The height of Fancy's far-eyed steep.
In vain: the stars are glowing wheels,
Giddy with motion Nature reels,
Sun, moon, man, undulate and stream,
The mountains flow, the solids seem,
Change acts, reacts; back, forward hurled,
And pause were palsy to the world.—
The morn is come: the starry crowds
Are hid behind the thrice-piled clouds;
The new day lowers, and equal odds
Have changed not less the guest of gods;
Discrowned and timid, thoughtless, worn,
The child of genius sits forlorn:
Between two sleeps a short day's stealth,
'Mid many ails a brittle health,
A cripple of God, half true, half formed,

And by great sparks Promethean warmed,
Constrained by impotence to adjourn
To infinite time his eager turn,
His lot of action at the urn.
He by false usage pinned about
No breath therein, no passage out,
Cast wishful glances at the stars
And wishful saw the Ocean stream:—
"Merge me in the brute universe,
Or lift to a diviner dream!"

Beside him sat enduring love,
Upon him noble eyes did rest,
Which, for the Genius that there strove,
The follies bore that it invest.
They spoke not, for their earnest sense
Outran the craft of eloquence.

He whom God had thus preferred,—
To whom sweet angels ministered,
Saluted him each morn as brother,
And bragged his virtues to each other,—
Alas! how were they so beguiled,
And they so pure? He, foolish child,
A facile, reckless, wandering will,
Eager for good, not hating ill,
Thanked Nature for each stroke she dealt;
On his tense chords all strokes were felt,
The good, the bad with equal zeal,
He asked, he only asked, to feel.
Timid, self-pleasing, sensitive,
With Gods, with fools, content to live;
Bended to fops who bent to him;
Surface with surfaces did swim.

"Sorrow, sorrow!" the angels cried,
"Is this dear Nature's manly pride?
Call hither thy mortal enemy,
Make him glad thy fall to see!
Yon waterflag, yon sighing osier,
A drop can shake, a breath can fan;
Maidens laugh and weep; Composure
Is the pudency of man."

Again by night the poet went
From the lighted halls
Beneath the darkling firmament
To the seashore, to the old seawalls,
Out shone a star beneath the cloud,
The constellation glittered soon,—

"You have no lapse; so have ye glowed
But once in your dominion.
And yet, dear stars, I know ye shine
Only by needs and loves of mine;
Light-loving, light-asking life in me
Feeds those eternal lamps I see.
And I to whom your light has spoken,
I, pining to be one of you,
I fall, my faith is broken,
Ye scorn me from your deeps of blue.
Or if perchance, ye orbs of Fate,
Your ne'er averted glance
Beams with a will compassionate
On sons of time and chance,
Then clothe these hands with power
In just proportion,
Nor plant immense designs
Where equal means are none."

Chorus of Spirits

Means, dear brother, ask them not;
Soul's desire is means enow,
Pure content is angel's lot,
Thine own theatre art thou.

Gentler far than falls the snow
In the woodwalks still and low
Fell the lesson on his heart
And woke the fear lest angels part.

POET

I see your forms with deep content,
I know that ye are excellent,
But will ye stay?
I hear the rustle of wings,
Ye meditate what to say
Ere ye go to quit me for ever and aye.

SPIRITS

Brother, we are no phantom band;
Brother, accept this fatal hand.
Aches thine unbelieving heart
With the fear that we must part?
See, all we are rooted here
By one thought to one same sphere;
From thyself thou canst not flee,—
From thyself no more can we.

POET

Suns and stars their courses keep,
But not angels of the deep:
Day and night their turn observe,
But the day of day may swerve.
Is there warrant that the waves
Of thought in their mysterious caves
Will heap in me their highest tide,
In me therewith beatified?
Unsure the ebb and flood of thought,
The moon comes back,—the Spirit not.

SPIRITS

Brother, sweeter is the Law
Than all the grace Love ever saw;
We are its suppliants. By it, we
Draw the breath of Eternity;
Serve thou it not for daily bread,—
Serve it for pain and fear and need.
Love it, though it hide its light;
By love behold the sun at night.
If the Law should thee forget,
More enamoured serve it yet;
Though it hate thee, suffer long;
Put the Spirit in the wrong;
Brother, no decrepitude
  Chills the limbs of Time;
As fleet his feet, his hands as good,
  His vision as sublime:
On Nature's wheels there is no rust;
Nor less on man's enchanted dust
  Beauty and Force alight.

Fragments on the Poet and the Poetic Gift

I

THERE are beggars in Iran and Araby,
  SAID was hungrier than all;
Hafiz said he was a fly
That came to every festival.
He came a pilgrim to the Mosque
On trail of camel and caravan,
Knew every temple and kiosk
Out from Mecca to Ispahan;
Northward he went to the snowy hills,
At court he sat in the grave Divan.
His music was the south-wind's sigh,
His lamp, the maiden's downcast eye,
And ever the spell of beauty came
And turned the drowsy world to flame.
By lake and stream and gleaming hall
And modest copse and the forest tall,
Where'er he went, the magic guide
Kept its place by the poet's side.
Said melted the days like cups of pearl,
Served high and low, the lord and the
  churl,
Loved harebells nodding on a rock,
A cabin hung with curling smoke,
Ring of axe or hum of wheel
Or gleam which use can paint on steel,
And huts and tents; nor loved he less
Stately lords in palaces,
Princely women hard to please,
Fenced by form and ceremony,
Decked by courtly rites and dress
And etiquette of gentilesse.
But when the mate of the snow and
  wind,
He left each civil scale behind:
Him wood-gods fed with honey wild
And of his memory beguiled.
He loved to watch and wake
When the wing of the south-wind
  whipt the lake
And the glassy surface in ripples brake
And fled in pretty frowns away
Like the flitting boreal lights,
Rippling roses in northern nights,
Or like the thrill of Æolian strings
In which the sudden wind-god rings.
In caves and hollow trees he crept
And near the wolf and panther slept.
He came to the green ocean's brim
And saw the wheeling sea-birds skim,
Summer and winter, o'er the wave,
Like creatures of a skiey mould,
Impassible to heat or cold.
He stood before the tumbling main
With joy too tense for sober brain;
He shared the life of the element,
The tie of blood and home was rent:
As if in him the welkin walked,
The winds took flesh, the mountains
  talked,
And he the bard, a crystal soul
Sphered and concentric with the whole.

II

The Dervish whined to Said,
"Thou didst not tarry while I prayed.
Beware the fire that Eblis burned."
But Saadi coldly thus returned,

"Once with manlike love and fear
I gave thee for an hour my ear,
I kept the sun and stars at bay,
And love, for words thy tongue could say.
I cannot sell my heaven again
For all that rattles in thy brain."

III

Said Saadi, "When I stood before
Hassan the camel-driver's door,
I scorned the fame of Timour brave;
Timour, to Hassan, was a slave.
In every glance of Hassan's eye
I read great years of victory,
And I, who cower mean and small
In the frequent interval
When wisdom not with me resides,
Worship Toil's wisdom that abides.
I shunned his eyes, that faithful man's,
I shunned the toiling Hassan's glance."

IV

The civil world will much forgive
To bards who from its maxims live,
But if, grown bold, the poet dare
Bend his practice to his prayer
And following his mighty heart
Shame the times and live apart,—
Væ solis! I found this,
That of goods I could not miss
If I fell within the line,
Once a member, all was mine,
Houses, banquets, gardens, fountains,
Fortune's delectable mountains;
But if I would walk alone,
Was neither cloak nor crumb my own.
And thus the high Muse treated me,
Directly never greeted me,
But when she spread her dearest spells,
Feigned to speak to some one else.
I was free to overhear,
Or I might at will forbear;
Yet mark me well, that idle word
Thus at random overheard
Was the symphony of spheres,
And proverb of a thousand years,
The light wherewith all planets shone,
The livery all events put on,
It fell in rain, it grew in grain,
It put on flesh in friendly form,
Frowned in my foe and growled in storm,
It spoke in Tullius Cicero,
In Milton and in Angelo:
I travelled and found it at Rome;
Eastward it filled all Heathendom
And it lay on my hearth when I came home.

V

Mask thy wisdom with delight,
Toy with the bow, yet hit the white,
As Jelaleddin old and gray;
He seemed to bask, to dream and play
Without remoter hope or fear
Than still to entertain his ear
And pass the burning summer-time
In the palm-grove with a rhyme;
Heedless that each cunning word
Tribes and ages overheard:
Those idle catches told the laws
Holding Nature to her cause.

God only knew how Saadi dined;
Roses he ate, and drank the wind;
He freelier breathed beside the pine,
In cities he was low and mean;
The mountain waters washed him clean
And by the sea-waves he was strong;
He heard their medicinal song,
Asked no physician but the wave,
No palace but his sea-beat cave.

Saadi held the Muse in awe,
She was his mistress and his law;
A twelvemonth he could silence hold,
Nor ran to speak till she him told;
He felt the flame, the fanning wings,
Nor offered words till they were things,
Glad when the solid mountain swims
In music and uplifting hymns.
Charmed from fagot and from steel,
Harvests grew upon his tongue,
Past and future must reveal
All their heart when Saadi sung;
Sun and moon must fall amain
Like sower's seeds into his brain,
There quickened to be born again.

The free winds told him what they knew,
Discoursed of fortune as they blew;
Omens and signs that filled the air

To him authentic witness bare;
The birds brought auguries on their wings,
And carolled undeceiving things
Him to beckon, him to warn;
Well might then the poet scorn
To learn of scribe or courier
Things writ in vaster character;
And on his mind at dawn of day
Soft shadows of the evening lay.

PALE genius roves alone,
No scout can track his way,
None credits him till he have shown
His diamonds to the day.

Not his the feaster's wine,
Nor land, nor gold, nor power,
By want and pain God screeneth him
Till his elected hour.

Go, speed the stars of Thought
On to their shining goals:—
The sower scatters broad his seed,
The wheat thou strew'st be souls.

I GRIEVE that better souls than mine
Docile read my measured line:
High destined youths and holy maids
Hallow these my orchard shades;
Environ me and me baptize
With light that streams from gracious eyes.
I dare not be beloved and known,
I ungrateful, I alone.

Ever find me dim regards,
Love of ladies, love of bards,
Marked forbearance, compliments,
Tokens of benevolence.
What then, can I love myself?
Fame is profitless as pelf,
A good in Nature not allowed
They love me, as I love a cloud
Sailing falsely in the sphere,
Hated mist if it come near.

FOR thought, and not praise;
Thought is the wages
For which I sell days,
Will gladly sell ages
And willing grow old
Deaf, and dumb, and blind, and cold,
Melting matter into dreams,
Panoramas which I saw
And whatever glows or seems
Into substance, into Law.

FOR Fancy's gift
Can mountains lift;
The Muse can knit
What is past, what is done,
With the web that 's just begun;
Making free with time and size,
Dwindles here, there magnifies,
Swells a rain-drop to a tun;
So to repeat
No word or feat
Crowds in a day the sum of ages,
And blushing Love outwits the sages.

TRY the might the Muse affords
And the balm of thoughtful words;
Bring music to the desolate;
Hang roses on the stony fate.

BUT over all his crowning grace,
Wherefore thanks God his daily praise,
Is the purging of his eye
To see the people of the sky:
From blue mount and headland dim
Friendly hands stretch forth to him,
Him they beckon, him advise
Of heavenlier prosperities
And a more excelling grace
And a truer bosom-glow
Than the wine-fed feasters know.
They turn his heart from lovely maids,
And make the darlings of the earth
Swainish, coarse and nothing worth:
Teach him gladly to postpone
Pleasures to another stage
Beyond the scope of human age,
Freely as task at eve undone
Waits unblamed to-morrow's sun.

BY thoughts I lead
Bards to say what nations need;
What imports, what irks and what behooves,
Framed afar as Fates and Loves.

AND as the light divides the dark
Through with living swords,
So shall thou pierce the distant age
With adamantine words.

I FRAMED his tongue to music,
I armed his hand with skill,
I moulded his face to beauty
And his heart the throne of Will.

FOR every God
Obeys the hymn, obeys the ode.

FOR art, for music over-thrilled,
The wine-cup shakes, the wine is spilled.

HOLD of the Maker, not the Made;
Sit with the Cause, or grim or glad.

THAT book is good
Which puts me in a working mood.
Unless to Thought is added Will,
Apollo is an imbecile.
What parts, what gems, what colors shine,—
Ah, but I miss the grand design.

LIKE vaulters in a circus round
Who leap from horse to horse, but never touch the ground.

FOR Genius made his cabin wide,
And Love led Gods therein to bide.

THE atom displaces all atoms beside,
And Genius unspheres all souls that abide.

TO transmute crime to wisdom, so to stem
The vice of Japhet by the thought of Shem.

HE could condense cerulean ether
Into the very best sole-leather.

FORBORE the ant-hill, shunned to tread,
In mercy, on one little head.

I HAVE no brothers and no peers,
And the dearest interferes:
When I would spend a lonely day,
Sun and moon are in my way.

THE brook sings on, but sings in vain
Wanting the echo in my brain.

HE planted where the deluge ploughed,
His hired hands were wind and cloud;
His eyes detect the Gods concealed
In the hummock of the field.

FOR what need I of book or priest,
Or sibyl from the mummied East,
When every star is Bethlehem star?
I count as many as there are
Cinquefoils or violets in the grass,
So many saints and saviors,
So many high behaviors
Salute the bard who is alive
And only sees what he doth give.

COIN the day-dawn into lines
In which its proper splendor shines;
Coin the moonlight into verse
Which all its marvel shall rehearse,

. . . . . .

Chasing with words fast-flowing things; nor try
To plant thy shrivelled pedantry
On the shoulders of the sky.

AH, not to me those dreams belong!
A better voice peals through my song.

THE Muse's hill by Fear is guarded,
A bolder foot is still rewarded.

HIS instant thought a poet spoke,
And filled the age his fame;
An inch of ground the lightning strook
But lit the sky with flame.

IF bright the sun, he tarries,
All day his song is heard;
And when he goes he carries
No more baggage than a bird.

THE Asmodean feat is mine,
To spin my sand-heap into twine.

SLIGHTED Minerva's learnèd tongue,
But leaped with joy when on the wind
The shell of Clio rung.

Nature

THE patient Pan,
Drunken with nectar,
Sleeps or feigns slumber,
Drowsily humming
Music to the march of time.
This poor tooting, creaking cricket,
Pan, half asleep, rolling over
His great body in the grass,
Tooting, creaking,
Feigns to sleep, sleeping never;
'T is his manner,
Well he knows his own affair,
Piling mountain chains of phlegm
On the nervous brain of man,
As he holds down central fires
Under Alps and Andes cold;
Haply else we could not live,
Life would be too wild an ode.

COME search the wood for flowers,—
Wild tea and wild pea,
Grapevine and succory,
Coreopsis
And liatris,
Flaunting in their bowers;
Grass with green flag half-mast high,
Succory to match the sky,
Columbine with horn of honey,
Scented fern and agrimony;
Forest full of essences
Fit for fairy presences,
Peppermint and sassafras,
Sweet fern, mint and vernal grass,
Panax, black birch, sugar maple,
Sweet and scent for Dian's table,
Elder-blow, sarsaparilla,
Wild rose, lily, dry vanilla,—
Spices in the plants that run
To bring their first fruits to the sun.
Earliest heats that follow frore
Nervèd leaf of hellebore,
Sweet willow, checkerberry red,
With its savory leaf for bread.
Silver birch and black
With the selfsame spice
Found in polygala root and rind,
Sassafras, fern, benzöine,
Mouse-ear, cowslip, wintergreen,
Which by aroma may compel
The frost to spare, what scents so well.

WHERE the fungus broad and red
Lifts its head,
Like poisoned loaf of elfin bread,
Where the aster grew
With the social goldenrod,
In a chapel, which the dew
Made beautiful for God:—
O what would Nature say?
She spared no speech to-day:
The fungus and the bulrush spoke,
Answered the pine-tree and the oak,
The wizard South blew down the glen,
Filled the straits and filled the wide,
Each maple leaf turned up its silver side.
All things shine in his smoky ray,
And all we see are pictures high;
Many a high hillside,
While oaks of pride
Climb to their tops,
And boys run out upon their leafy ropes.
The maple street
In the houseless wood,
Voices followed after,
Every shrub and grape leaf
Rang with fairy laughter.
I have heard them fall
Like the strain of all
King Oberon's minstrelsy.
Would hear the everlasting
And know the only strong?
You must worship fasting,
You must listen long.
Words of the air
Which birds of the air
Carry aloft, below, around,
To the isles of the deep,
To the snow-capped steep,
To the thundercloud.

FOR Nature, true and like in every place,
Will hint her secret in a garden patch,
Or in lone corners of a doleful heath,
As in the Andes watched by fleets at sea,
Or the sky-piercing horns of Himmaleh;
And, when I would recall the scenes I dreamed
On Adirondac steeps, I know

Small need have I of Turner or Daguerre,
Assured to find the token once again
In silver lakes that unexhausted gleam
And peaceful woods beside my cottage door.

WHAT all the books of ages paint,
I have.
What prayers and dreams of youthful genius feign,
I daily dwell in, and am not so blind
But I can see the elastic tent of day
Belike has wider hospitality
Than my few needs exhaust, and bids me read
The quaint devices on its mornings gay.
Yet Nature will not be in full possessed,
And they who truliest love her, heralds are
And harbingers of a majestic race,
Who, having more absorbed, more largely yield,
And walk on earth as the sun walks in the sphere.

BUT never yet the man was found
Who could the mystery expound,
Though Adam, born when oaks were young,
Endured, the Bible says, as long;
But when at last the patriarch died
The Gordian noose was still untied.
He left, though goodly centuries old,
Meek Nature's secret still untold.

ATOM from atom yawns as far
As moon from earth, or star from star.

WHEN all their blooms the meadows flaunt
To deck the morning of the year,
Why tinge thy lustres jubilant
With forecast or with fear?

Teach me your mood, O patient stars!
Who climb each night the ancient sky,
Leaving on space no shade, no scars,
No trace of age, no fear to die.

THE sun athwart the cloud thought it no sin
To use my land to put his rainbows in.

FOR joy and beauty planted it,
With faerie gardens cheered,
And boding Fancy haunted it
With men and women weird.

WHAT central flowing forces, say,
Make up thy splendor, matchless day?

DAY by day for her darlings to her much she added more;
In her hundred-gated Thebes every chamber was a door,
A door to something grander,—loftier walls, and vaster floor.

SHE paints with white and red the moors
To draw the nations out of doors.

A SCORE of airy miles will smooth
Rough Monadnoc to a gem.

The Earth

OUR eyeless bark sails free
Though with boom and spar
Andes, Alp or Himmalee,
Strikes never moon or star.

The Heavens

WISP and meteor nightly falling,
But the Stars of God remain.

Transition

SEE yonder leafless trees against the sky,
How they diffuse themselves into the air,
And, ever subdividing, separate
Limbs into branches, branches into twigs,
As if they loved the element, and hasted
To dissipate their being into it.

PARKS and ponds are good by day;
I do not delight
In black acres of the night,
Nor my unseasoned step disturbs
The sleeps of trees or dreams of herbs.

IN Walden wood the chickadee
Runs round the pine and maple tree
Intent on insect slaughter:
O tufted entomologist!
Devour as many as you list,
Then drink in Walden water.

THE low December vault in June be lifted high,
And largest clouds be flakes of down in that enormous sky.

The Garden

MANY things the garden shows,
And pleased I stray
From tree to tree
Watching the white pear-bloom,
Bee-infested quince or plum.
I could walk days, years, away
Till the slow ripening, secular tree
Had reached its fruiting-time,
Nor think it long.

SOLAR insects on the wing
In the garden murmuring,
Soothing with thy summer horn
Swains by winter pinched and worn.

Birds

DARLINGS of children and of bard,
Perfect kinds by vice unmarred,
All of worth and beauty set
Gems in Nature's cabinet;
These the fables she esteems
Reality most like to dreams.
Welcome back, you little nations,
Far-travelled in the south plantations;
Bring your music and rhythmic flight,
Your colors for our eyes' delight:
Freely nestle in our roof,
Weave your chamber weatherproof;
And your enchanting manners bring
And your autumnal gathering.
Exchange in conclave general
Greetings kind to each and all,
Conscious each of duty done
And unstainèd as the sun.

Water

THE water understands
Civilization well;
It wets my foot, but prettily
It chills my life, but wittily,
It is not disconcerted,
It is not broken-hearted:
Well used, it decketh joy,
Adorneth, doubleth joy:
Ill used, it will destroy,
In perfect time and measure
With a face of golden pleasure
Elegantly destroy.

Nahant

ALL day the waves assailed the rock,
I heard no church-bell chime,
The sea-beat scorns the minster clock
And breaks the glass of Time.

Sunrise

WOULD you know what joy is hid
In our green Musketaquid,
And for travelled eyes what charms
Draw us to these meadow farms,
Come and I will show you all
Makes each day a festival.
Stand upon this pasture hill,
Face the eastern star until
The slow eye of heaven shall show
The world above, the world below.

Behold the miracle!
Thou saw'st but now the twilight sad
And stood beneath the firmament,
A watchman in a dark gray tent,
Waiting till God create the earth,—
Behold the new majestic birth!
The mottled clouds, like scraps of wool,
Steeped in the light are beautiful.
What majestic stillness broods
Over these colored solitudes.
Sleeps the vast East in pleasèd peace,
Up the far mountain walls the streams increase
Inundating the heaven
With spouting streams and waves of light
Which round the floating isles unite:—
See the world below
Baptized with the pure element,

A clear and glorious firmament
Touched with life by every beam.
I share the good with every flower,
I drink the nectar of the hour:—
This is not the ancient earth
Whereof old chronicles relate
The tragic tales of crime and fate;
But rather, like its beads of dew
And dew-bent violets, fresh and new,
An exhalation of the time.

. . . . . .

Night in June

I LEFT my dreary page and sallied forth,
Received the fair inscriptions of the night;
The moon was making amber of the world,
Glittered with silver every cottage pane,
The trees were rich, yet ominous with gloom.
The meadows broad
From ferns and grapes and from the folded flowers
Sent a nocturnal fragrance; harlot flies
Flashed their small fires in air, or held their court
In fairy groves of herds-grass.

HE lives not who can refuse me;
All my force saith, Come and use me:
A gleam of sun, a summer rain,
And all the zone is green again.

SEEMS, though the soft sheen all enchants,
Cheers the rough crag and mournful dell,
As if on such stern forms and haunts
A wintry storm more fitly fell.

PUT in, drive home the sightless wedges
And split to flakes the crystal ledges.

Maia

ILLUSION works impenetrable,
Weaving webs innumerable,
Her gay pictures never fail,
Crowds each on other, veil on veil,
Charmer who will be believed
By man who thirsts to be deceived.

ILLUSIONS like the tints of pearl,
Or changing colors of the sky,
Or ribbons of a dancing girl
That mend her beauty to the eye.

THE cold gray down upon the quinces lieth
And the poor spinners weave their webs thereon
To share the sunshine that so spicy is.

SAMSON stark, at Dagon's knee,
Gropes for columns strong as he;
When his ringlets grew and curled,
Groped for axle of the world.

BUT Nature whistled with all her winds,
Did as she pleased and went her way.

Life

A TRAIN of gay and clouded days
Dappled with joy and grief and praise,
Beauty to fire us, saints to save,
Escort us to a little grave.

NO fate, save by the victim's fault, is low,
For God hath writ all dooms magnificent,
So guilt not traverses his tender will.

AROUND the man who seeks a noble end,
Not angels but divinities attend.

FROM high to higher forces
The scale of power uprears,
The heroes on their horses,
The gods upon their spheres.

THIS shining moment is an edifice
Which the Omnipotent cannot rebuild.

ROOMY Eternity
Casts her schemes rarely,
And an æon allows
For each quality and part
Of the multitudinous
And many-chambered heart.

THE beggar begs by God's command,
And gifts awake when givers sleep,
Swords cannot cut the giving hand
Nor stab the love that orphans keep.

IN the chamber, on the stairs,
Lurking dumb,
Go and come
Lemurs and Lars.

SUCH another peerless queen
Only could her mirror show.

EASY to match what others do,
Perform the feat as well as they;
Hard to out-do the brave, the true,
And find a loftier way:
The school decays, the learning spoils
Because of the sons of wine;
How snatch the stripling from their toils?—
Yet can one ray of truth divine
The blaze of revellers' feasts outshine.

OF all wit's uses the main one
Is to live well with who has none.

THE tongue is prone to lose the way,
Not so the pen, for in a letter
We have not better things to say,
But surely say them better.

SHE walked in flowers around my field
As June herself around the sphere.

FRIENDS to me are frozen wine;
I wait the sun on them should shine.

YOU shall not love me for what daily spends;
You shall not know me in the noisy street,
Where I, as others, follow petty ends;
Nor when in fair saloons we chance to meet;
Nor when I'm jaded, sick, anxious or mean.
But love me then and only, when you know
Me for the channel of the rivers of God
From deep ideal fontal heavens that flow.

TO and fro the Genius flies,
A light which plays and hovers
Over the maiden's head
And dips sometimes as low as to her eyes.
Of her faults I take no note,
Fault and folly are not mine;
Comes the Genius,—all's forgot,
Replunged again into that upper sphere
He scatters wide and wild its lustres here.

LOVE
Asks nought his brother cannot give;
Asks nothing, but does all receive.
Love calls not to his aid events;
He to his wants can well suffice:
Asks not of others soft consents,
Nor kind occasion without eyes;
Nor plots to ope or bolt a gate,
Nor heeds Condition's iron walls,—
Where he goes, goes before him Fate;
Whom he uniteth, God installs;
Instant and perfect his access
To the dear object of his thought,
Though foes and land and seas between
Himself and his love intervene.

THE brave Empedocles, defying fools,
Pronounced the word that mortals hate to hear—
"I am divine, I am not mortal made;
I am superior to my human weeds."
Not Sense but Reason is the Judge of truth;
Reason's twofold, part human, part divine;
That human part may be described and taught,
The other portion language cannot speak.

TELL men what they knew before;
Paint the prospect from their door.

HIM strong Genius urged to roam,
Stronger Custom brought him home.

THAT each should in his house abide,
Therefore was the world so wide.

THOU shalt make thy house
The temple of a nation's vows.
Spirits of a higher strain
Who sought thee once shall seek again.
I detected many a god
Forth already on the road,
Ancestors of beauty come
In thy breast to make a home.

THE archangel Hope
Looks to the azure cope,
Waits through dark ages for the morn,
Defeated day by day, but unto victory born.
As the drop feeds its fated flower,
As finds its Alp the snowy shower,
Child of the omnific Need,
Hurled into life to do a deed,
Man drinks the water, drinks the light.

EVER the Rock of Ages melts
Into the mineral air,
To be the quarry whence to build
Thought and its mansions fair.

GO if thou wilt, ambrosial flower,
Go match thee with thy seeming peers;
I will wait Heaven's perfect hour
Through the innumerable years.

YES, sometimes to the sorrow-stricken
Shall his own sorrow seem impertinent,
A thing that takes no more root in the world
Than doth the traveller's shadow on the rock.

BUT if thou do thy best,
Without remission, without rest,
And invite the sunbeam,
And abhor to feign or seem
Even to those who thee should love
And thy behavior approve;
If thou go in thine own likeness,
Be it health, or be it sickness;
If thou go as thy father's son,
If thou wear no mask or lie,
Dealing purely and nakedly,—
. . . . . .

ASCENDING through just degrees
To a consummate holiness,
As angels blind to trespass done,
And bleaching all souls like the sun.

FROM the stores of eldest matter,
The deep-eyed flame, obedient water,
Transparent air, all-feeding earth,
He took the flower of all their worth,
And, best with best in sweet consent,
Combined a new temperament.

REX

THE bard and mystic held me for their own,
I filled the dream of sad, poetic maids,
I took the friendly noble by the hand,
I was the trustee of the hand-cart man,
The brother of the fisher, porter, swain,
And these from the crowd's edge well pleased beheld,
The service done to me as done to them.

WITH the key of the secret he marches faster,
From strength to strength, and for night brings day;
While classes or tribes, too weak to master
The flowing conditions of life, give way.

SUUM CUIQUE

WILT thou seal up the avenues of ill?
Pay every debt as if God wrote the bill.

IF curses be the wage of love,
Hide in thy skies, thou fruitless Jove,
Not to be named:
It is clear
Why the gods will not appear;
They are ashamed.

WHEN wrath and terror changed Jove's regal port,
And the rash-leaping thunderbolt fell short.

SHUN passion, fold the hands of thrift,
Sit still and Truth is near:
Suddenly it will uplift
Your eyelids to the sphere:

Wait a little, you shall see
The portraiture of things to be.

THE rules to men made evident
By Him who built the day,
The columns of the firmament
Not firmer based than they.

ON bravely through the sunshine and the showers!
Time hath his work to do and we have ours.

The Bohemian Hymn

IN many forms we try
To utter God's infinity,
But the boundless hath no form,
And the Universal Friend
Doth as far transcend
An angel as a worm.

The great Idea baffles wit,
Language falters under it,
It leaves the learned in the lurch;
Nor art, nor power, nor toil can find
The measure of the eternal Mind,
Nor hymn, nor prayer, nor church.

Grace

HOW much, preventing God, how much I owe
To the defences thou hast round me set;
Example, custom, fear, occasion slow,—
These scorned bondmen were my parapet.
I dare not peep over this parapet
To gauge with glance the roaring gulf below,
The depths of sin to which I had descended,
Had not these me against myself defended.

Insight

POWER that by obedience grows,
Knowledge which its source not knows,
Wave which severs whom it bears
From the things which he compares,
Adding wings through things to range,
To his own blood harsh and strange.

Pan

O WHAT are heroes, prophets, men,
But pipes through which the breath of Pan doth blow
A momentary music. Being's tide
Swells hitherward, and myriads of forms
Live, robed with beauty, painted by the sun;
Their dust, pervaded by the nerves of God,
Throbs with an overmastering energy
Knowing and doing. Ebbs the tide, they lie
White hollow shells upon the desert shore,
But not the less the eternal wave rolls on
To animate new millions, and exhale
Races and planets, its enchanted foam.

Monadnoc from Afar

DARK flower of Cheshire garden,
Red evening duly dyes
Thy sombre head with rosy hues
To fix far-gazing eyes.
Well the Planter knew how strongly
Works thy form on human thought;
I muse what secret purpose had he
To draw all fancies to this spot.

September

IN the turbulent beauty
Of a gusty Autumn day,
Poet on a sunny headland
Sighed his soul away.

Farms the sunny landscape dappled,
Swandown clouds dappled the farms,
Cattle lowed in mellow distance
Where far oaks outstretched their arms.

Sudden gusts came full of meaning,
All too much to him they said,
Oh, south winds have long memories,
Of that be none afraid.

I cannot tell rude listeners
Half the tell-tale South-wind said,—
'T would bring the blushes of yon maples
To a man and to a maid.

Eros

THEY put their finger on their lip,
The Powers above:
The seas their islands clip,
The moons in ocean dip,
They love, but name not love.

October

OCTOBER woods wherein
The boy's dream comes to pass,
And Nature squanders on the boy her pomp,
And crowns him with a more than royal crown,
And unimagined splendor waits his steps.
The gazing urchin walks through tents of gold,
Through crimson chambers, porphyry and pearl,
Pavilion on pavilion, garlanded,
Incensed and starred with lights and airs and shapes,
Color and sound, music to eye and ear,
Beyond the best conceit of pomp or power.

Peter's Field

KNOWS he who tills this lonely field
To reap its scanty corn,
What mystic fruit his acres yield
At midnight and at morn?]

That field by spirits bad and good,
By Hell and Heaven is haunted,
And every rood in the hemlock wood
I know is ground enchanted.

[In the long sunny afternoon
The plain was full of ghosts:
I wandered up, I wandered down,
Beset by pensive hosts.]

For in those lonely grounds the sun
Shines not as on the town,
In nearer arcs his journeys run,
And nearer stoops the moon.

There in a moment I have seen
The buried Past arise;
The fields of Thessaly grew green,
Old gods forsook the skies.

I cannot publish in my rhyme
What pranks the greenwood played;
It was the Carnival of time,
And Ages went or stayed.

To me that spectral nook appeared
The mustering Day of Doom,
And round me swarmed in shadowy troop
Things past and things to come.

The darkness haunteth me elsewhere;
There I am full of light;
In every whispering leaf I hear
More sense than sages write.

Underwoods were full of pleasance,
All to each in kindness bend,
And every flower made obeisance
As a man unto his friend.

Far seen, the river glides below,
Tossing one sparkle to the eyes:
I catch thy meaning, wizard wave;
The River of my Life replies.

Music

LET me go where'er I will,
I hear a sky-born music still:
It sounds from all things old,
It sounds from all things young,
From all that's fair, from all that's foul,
Peals out a cheerful song.

It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard,
But in the darkest, meanest things
There alway, alway something sings.

'T is not in the high stars alone,
Nor in the cup of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There alway, alway something sings.

The Walk

A QUEEN rejoices in her peers,
And wary Nature knows her own
By court and city, dale and down,

And like a lover volunteers,
And to her son will treasures more
And more to purpose freely pour
In one wood walk, than learned men
Can find with glass in ten times ten.

Cosmos

WHO saw the hid beginnings
When Chaos and Order strove,
Or who can date the morning,
The purple flaming of love?

I saw the hid beginnings
When Chaos and Order strove,
And I can date the morning prime
And purple flame of love.

Song breathed from all the forest,
The total air was fame;
It seemed the world was all torches
That suddenly caught the flame.

. . . . . .

Is there never a retroscope mirror
In the realms and corners of space
That can give us a glimpse of the battle
And the soldiers face to face?

Sit here on the basalt courses
Where twisted hills betray
The seat of the world-old Forces
Who wrestled here on a day.

. . . . . .

When the purple flame shoots up,
And Love ascends his throne,
I cannot hear your songs, O birds,
For the witchery of my own.

And every human heart
Still keeps that golden day
And rings the bells of jubilee
On its own First of May.

The Miracle

I HAVE trod this path a hundred times
With idle footsteps, crooning rhymes.
I know each nest and web-worm's tent,
The fox-hole which the woodchucks rent,
Maple and oak, the old Divan
Self-planted twice, like the banian.
I know not why I came again
Unless to learn it ten times ten.
To read the sense the woods impart
You must bring the throbbing heart.
Love is aye the counterforce,—
Terror and Hope and wild Remorse,
Newest knowledge, fiery thought,
Or Duty to grand purpose wrought.
Wandering yester morn the brake,
I reached this heath beside the lake,
And oh, the wonder of the power,
The deeper secret of the hour!
Nature, the supplement of man,
His hidden sense interpret can;—
What friend to friend cannot convey
Shall the dumb bird instructed say.
Passing yonder oak, I heard
Sharp accents of my woodland bird;
I watched the singer with delight,—
But mark what changed my joy to fright,—
When that bird sang, I gave the theme;
That wood-bird sang my last night's dream,
A brown wren was the Daniel
That pierced my trance its drift to tell,
Knew my quarrel, how and why,
Published it to lake and sky,
Told every word and syllable
In his flippant chirping babble,
All my wrath and all my shames,
Nay, God is witness, gave the names.

The Waterfall

A PATCH of meadow upland
Reached by a mile of road,
Soothed by the voice of waters,
With birds and flowers bestowed.

Hither I come for strength
Which well it can supply,
For Love draws might from terrene force
And potencies of sky.

The tremulous battery Earth
Responds to the touch of man;
It thrills to the antipodes,
From Boston to Japan.

The planets' child the planet knows
And to his joy replies;
To the lark's trill unfolds the rose,
Clouds flush their gayest dyes.

When Ali prayed and loved
Where Syrian waters roll,
Upward the ninth heaven thrilled and moved
At the thread of the jubilant soul.

Walden

IN my garden three ways meet,
Thrice the spot is blest;
Hermit-thrush comes there to build,
Carrier-doves to nest.

There broad-armed oaks, the copses' maze,
The cold sea-wind detain;
Here sultry Summer overstays
When Autumn chills the plain.

Self-sown my stately garden grows;
The winds and wind-blown seed,
Cold April rain and colder snows
My hedges plant and feed.

From mountains far and valleys near
The harvests sown to-day
Thrive in all weathers without fear,—
Wild planters, plant away!

In cities high the careful crowds
Of woe-worn mortals darkling go,
But in these sunny solitudes
My quiet roses blow.

Methought the sky looked scornful down
On all was base in man,
And airy tongues did taunt the town,
"Achieve our peace who can!"

What need I holier dew
Than Walden's haunted wave,
Distilled from heaven's alembic blue,
Steeped in each forest cave?

[If Thought unlock her mysteries,
If Friendship on me smile,
I walk in marble galleries,
I talk with kings the while.]

How drearily in College hall
The Doctor stretched the hours,
But in each pause we heard the call
Of robins out of doors.

The air is wise, the wind thinks well,
And all through which it blows,
If plants or brain, if egg or shell,
Or bird or biped knows;

And oft at home 'mid tasks I heed,
I heed how wears the day;
We must not halt while fiercely speed
The spans of life away.

What boots it here of Thebes or Rome
Or lands of Eastern day?
In forests I am still at home
And there I cannot stray.

The Enchanter

IN the deep heart of man a poet dwells
Who all the day of life his summer story tells;
Scatters on every eye dust of his spells,
Scent, form and color; to the flowers and shells
Wins the believing child with wondrous tales;
Touches a cheek with colors of romance,
And crowds a history into a glance;
Gives beauty to the lake and fountain,
Spies oversea the fires of the mountain;
When thrushes ope their throat, 't is he that sings,
And he that paints the oriole's fiery wings.
The little Shakspeare in the maiden's heart
Makes Romeo of a plough-boy on his cart;
Opens the eye to Virtue's starlike meed
And gives persuasion to a gentle deed.

Written in a Volume of Goethe

SIX thankful weeks,—and let it be
A meter of prosperity,—
In my coat I bore this book,
And seldom therein could I look,
For I had too much to think,
Heaven and earth to eat and drink.
Is he hapless who can spare
In his plenty things so rare?

Riches

HAVE ye seen the caterpillar
Foully warking in his nest?
'T is the poor man getting siller,'
Without cleanness, without rest.

Have ye seen the butterfly
In braw claithing drest?
'T is the poor man gotten rich,
In rings and painted vest.

The poor man crawls in web of rags
And sore bested with woes.
But when he flees on riches' wings,
He laugheth at his foes.

Philosopher

PHILOSOPHERS are lined with eyes within,
And, being so, the sage unmakes the man.
In love, he cannot therefore cease his trade;
Scarce the first blush has overspread his cheek,
He feels it, introverts his learned eye
To catch the unconscious heart in the very act.
His mother died,—the only friend he had,—
Some tears escaped, but his philosophy
Couched like a cat sat watching close behind
And throttled all his passion. Is 't not like
That devil-spider that devours her mate
Scarce freed from her embraces?

Intellect

GRAVELY it broods apart on joy,
And, truth to tell, amused by pain.

Limits

WHO knows this or that?
Hark in the wall to the rat:
Since the world was, he has gnawed;
Of his wisdom, of his fraud
What dost thou know?
In the wretched little beast
Is life and heart,
Child and parent,
Not without relation
To fruitful field and sun and moon.
What art thou? His wicked eye
Is cruel to thy cruelty.

Inscription for a Well in Memory of the Martyrs of the War

FALL, stream, from Heaven to bless;
return as well;
So did our sons; Heaven met them as they fell.

The Exile

(*After Taliessin*)

THE heavy blue chain
Of the boundless main
Didst thou, just man, endure.

I HAVE an arrow that will find its mark,
A mastiff that will bite without a bark.

The Bell

I LOVE thy music, mellow bell,
I love thine iron chime,
To life or death, to heaven or hell,
Which calls the sons of Time.

Thy voice upon the deep
The home-bound sea-boy hails,
It charms his cares to sleep,
It cheers him as he sails.

To house of God and heavenly joys
Thy summons called our sires,
And good men thought thy sacred voice
Disarmed the thunder's fires.
And soon thy music, sad death-bell,
Shall lift its notes once more,
And mix my requiem with the wind
That sweeps my native shore.

Thought

I AM not poor, but I am proud,
Of one inalienable right,
Above the envy of the crowd,—
Thought's holy light.

Better it is than gems or gold,
And oh! it cannot die,
But thought will glow when the sun grows cold,
And mix with Deity.

Prayer

WHEN success exalts thy lot,
God for thy virtue lays a plot:
And all thy life is for thy own,
Then for mankind's instruction shown;
And though thy knees were never bent,
To Heaven thy hourly prayers are sent,
And whether formed for good or ill,
Are registered and answered still.

I BEAR in youth the sad infirmities
That use to undo the limb and sense of age;
It hath pleased Heaven to break the dream of bliss
Which lit my onward way with bright presage,
And my unserviceable limbs forego.
The sweet delight I found in fields and farms,
On windy hills, whose tops with morning glow,
And lakes, smooth mirrors of Aurora's charms.
Yet I think on them in the silent night,
Still breaks that morn, though dim, to Memory's eye,
And the firm soul does the pale train defy
Of grim Disease, that would her peace affright.
Please God, I 'll wrap me in mine innocence,
And bid each awful Muse drive the damned harpies hence.

BE of good cheer, brave spirit; steadfastly
Serve that low whisper thou hast served; for know,
God hath a select family of sons
Now scattered wide thro' earth, and each alone,
Who are thy spiritual kindred, and each one
By constant service to that inward law,
Is weaving the sublime proportions
Of a true monarch's soul. Beauty and strength,
The riches of a spotless memory,
The eloquence of truth, the wisdom got
By searching of a clear and loving eye
That seeth as God seeth. These are their gifts,
And Time, who keeps God's word, brings on the day
To seal the marriage of these minds with thine,
Thine everlasting lovers. Ye shall be
The salt of all the elements, world of the world.

To-Day

I RAKE no coffined clay, nor publish wide
The resurrection of departed pride.
Safe in their ancient crannies, dark and deep,
Let kings and conquerors, saints and soldiers sleep—
Late in the world,—too late perchance for fame,
Just late enough to reap abundant blame,—
I choose a novel theme, a bold abuse
Of critic charters, an unlaurelled Muse.

Old mouldy men and books and names and lands
Disgust my reason and defile my hands.
I had as lief respect an ancient shoe,
As love old things *for age*, and hate the new.
I spurn the Past, my mind disdains its nod,
Nor kneels in homage to so mean a God.
I laugh at those who, while they gape and gaze,
The bald antiquity of China praise.
Youth is (whatever cynic tubs pretend)
The fault that boys and nations soonest mend.

Fame

AH Fate, cannot a man
Be wise without a beard?

East, West, from Beer to Dan,
  Say, was it never heard
That wisdom might in youth be gotten,
Or wit be ripe before 't was rotten?

He pays too high a price
  For knowledge and for fame
Who sells his sinews to be wise,
  His teeth and bones to buy a name,
And crawls through life a paralytic
To earn the praise of bard and critic.

Were it not better done,
  To dine and sleep through forty years;
Be loved by few; be feared by none;
  Laugh life away; have wine for tears;
And take the mortal leap undaunted,
Content that all we asked was granted?

But Fate will not permit
  The seed of gods to die,
Nor suffer sense to win from wit
  Its guerdon in the sky,
Nor let us hide, whate'er our pleasure,
The world's light underneath a measure.

Go then, sad youth, and shine;
  Go, sacrifice to Fame;
Put youth, joy, health upon the shrine,
  And life to fan the flame;
Being for Seeming bravely barter
And die to Fame a happy martyr.

The Summons

A STERNER errand to the silken troop
  Has quenched the uneasy blush that warmed my cheek;
I am commissioned in my day of joy
To leave my woods and streams and the sweet sloth
Of prayer and song that were my dear delight,
To leave the rudeness of my woodland life,
Sweet twilight walks and midnight solitude
And kind acquaintance with the morning stars
And the glad hey-day of my household hours,
The innocent mirth which sweetens daily bread,
Railing in love to those who rail again,
By mind's industry sharpening the love of life—
Books, Muses, Study, fireside, friends and love,
I loved ye with true love, so fare ye well!

I was a boy; boyhood slid gayly by
And the impatient years that trod on it
Taught me new lessons in the lore of life.
I've learned the sum of that sad history
All woman-born do know, that hoped-for days,
Days that come dancing on fraught with delights,
Dash our blown hopes as they limp heavily by.
But I, the bantling of a country Muse,
Abandon all those toys with speed to obey
The King whose meek ambassador I go.

The River

AND I behold once more
  My old familiar haunts; here the blue river,
The same blue wonder that my infant eye
Admired, sage doubting whence the traveller came,—
Whence brought his sunny bubbles ere he washed
The fragrant flag-roots in my father's fields,
And where thereafter in the world he went.
Look, here he is, unaltered, save that now
He hath broke his banks and flooded all the vales
With his redundant waves.
Here is the rock where, yet a simple child,
I caught with bended pin my earliest fish,
Much triumphing,—and these the fields
Over whose flowers I chased the butterfly,
A blooming hunter of a fairy fine.
And hark! where overhead the ancient crows

Hold their sour conversation in the sky:—
These are the same, but I am not the same,
But wiser than I was, and wise enough
Not to regret the changes, tho' they cost
Me many a sigh. Oh, call not Nature dumb;
These trees and stones are audible to me,
These idle flowers, that tremble in the wind,
I understand their faery syllables,
And all their sad significance. The wind,
That rustles down the well-known forest road—
It hath a sound more eloquent than speech.
The stream, the trees, the grass, the sighing wind,
All of them utter sounds of 'monishment
And grave parental love.
They are not of our race, they seem to say,
And yet have knowledge of our moral race,
And somewhat of majestic sympathy,
Something of pity for the puny clay,
That holds and boasts the immeasurable mind.
I feel as I were welcome to these trees
After long months of weary wandering,
Acknowledged by their hospitable boughs;
They know me as their son, for side by side,
They were coeval with my ancestors,
Adorned with them my country's primitive times,
And soon may give my dust their funeral shade.

Good Hope

THE cup of life is not so shallow
That we have drained the best,
That all the wine at once we swallow
And lees make all the rest.

Maids of as soft a bloom shall marry
As Hymen yet hath blessed,
And fairer forms are in the quarry
Than Phidias released.

Lines to Ellen

TELL me, maiden, dost thou use
Thyself thro' Nature to diffuse?
All the angles of the coast
Were tenanted by thy sweet ghost,
Bore thy colors every flower,
Thine each leaf and berry bore;
All wore thy badges and thy favors
In their scent or in their savors,
Every moth with painted wing,
Every bird in carolling,
The wood-boughs with thy manners waved,
The rocks uphold thy name engraved,
The sod throbbed friendly to my feet,
And the sweet air with thee was sweet.
The saffron cloud that floated warm
Studied thy motion, took thy form,
And in his airy road benign
Recalled thy skill in bold design,
Or seemed to use his privilege
To gaze o'er the horizon's edge,
To search where now thy beauty glowed,
Or made what other purlieus proud.

Security

THOUGH her eye seek other forms
And a glad delight below,
Yet the love the world that warms
Bids for me her bosom glow.

She must love me till she find
Another heart as large and true.
Her soul is frank as the ocean wind,
And the world has only two.

If Nature hold another heart
That knows a purer flame than me,
I too therein could challenge part
And learn of love a new degree.

A DULL uncertain brain,
But gifted yet to know
That God has cherubim who go
Singing an immortal strain,
Immortal here below.
I know the mighty bards,
I listen when they sing,
And now I know
The secret store
Which these explore

When they with torch of genius pierce
The tenfold clouds that cover
The riches of the universe
From God's adoring lover.
And if to me it is not given
To fetch one ingot thence
Of the unfading gold of Heaven
His merchants may dispense,
Yet well I know the royal mine,
And know the sparkle of its ore,
Know Heaven's truth from lies that shine—
Explored they teach us to explore.

A Mountain Grave

WHY fear to die
And let thy body lie
Under the flowers of June,
Thy body food
For the ground-worms' brood
And thy grave smiled on by the visiting moon.

Amid great Nature's halls
Girt in by mountain walls
And washed with waterfalls
It would please me to die,
Where every wind that swept my tomb
Goes loaded with a free perfume
Dealt out with a God's charity.

I should like to die in sweets,
A hill's leaves for winding-sheets,
And the searching sun to see
That I am laid with decency.
And the commissioned wind to sing
His mighty psalm from fall to spring
And annual tunes commemorate
Of Nature's child the common fate.

A Letter

DEAR brother, would you know the life,
Please God, that I would lead?
On the first wheels that quit this weary town
Over yon western bridges I would ride
And with a cheerful benison forsake
Each street and spire and roof, incontinent.
Then would I seek where God might guide my steps,
Deep in a woodland tract, a sunny farm,
Amid the mountain counties, Hants, Franklin, Berks,
Where down the rock ravine a river roars,
Even from a brook, and where old woods
Not tamed and cleared cumber the ground
With their centennial wrecks.
Find me a slope where I can feel the sun
And mark the rising of the early stars.
There will I bring my books,—my household gods,
The reliquaries of my dead saint, and dwell
In the sweet odor of her memory.
Then in the uncouth solitude unlock
My stock of art, plant dials in the grass,
Hang in the air a bright thermometer
And aim a telescope at the inviolate sun.

DAY by day returns
The everlasting sun
Replenishing material urns
With God's unspared donation;
But the day of day,
The orb within the mind,
Creating fair and good alway,
Shines not as once it shined.

. . . . . .

Vast the realm of Being is,
In the waste one nook is his;
Whatsoever hap befalls
In his vision's narrow walls
He is here to testify.

Hymn

THERE is in all the sons of men
A love that in the spirit dwells,
That panteth after things unseen,
And tidings of the future tells.

And God hath built his altar here
To keep this fire of faith alive,
And sent his priests in holy fear
To speak the truth—for truth to

And hither come the pensive train
Of rich and poor, of young and old,
Of ardent youth untouched by pain,
Of thoughtful maids and manhood bold.

They seek a friend to speak the word
Already trembling on their tongue,
To touch with prophet's hand the chord
Which God in human hearts hath strung.

To speak the plain reproof of sin
That sounded in the soul before,
And bid you let the angels in
That knock at meek contrition's door.

A friend to lift the curtain up
That hides from man the mortal goal,
And with glad thoughts of faith and hope
Surprise the exulting soul.

Sole source of light and hope assured,
O touch thy servant's lips with power,
So shall he speak to us the word
Thyself dost give forever more.

Self-Reliance

HENCEFORTH, please God, forever I forego
The yoke of men's opinions. I will be
Light-hearted as a bird, and live with God.
I find him in the bottom of my heart,
I hear continually his voice therein.

. . . . . .

The little needle always knows the North,
The little bird remembereth his note,
And this wise Seer within me never errs.
I never taught it what it teaches me;
I only follow, when I act aright.

AND when I am entombèd in my place,
Be it remembered of a single man,
He never, though he dearly loved his race,
For fear of human eyes swerved from his plan.

OH what is Heaven but the fellowship
Of minds that each can stand against the world
By its own meek and incorruptible will?

THE days pass over me
And I am still the same;
The aroma of my life is gone
With the flower with which it came.

Written in Naples

WE are what we are made; each following day
Is the Creator of our human mould
Not less than was the first; the all-wise God
Gilds a few points in every several life,
And as each flower upon the fresh hillside,
And every colored petal of each flower,
Is sketched and dyed, each with a new design,
Its spot of purple, and its streak of brown,
So each man's life shall have its proper lights,
And a few joys, a few peculiar charms,
For him round-in the melancholy hours
And reconcile him to the common days.
Not many men see beauty in the fogs
Of close low pine-woods in a river town;
Yet unto me not morn's magnificence,
Nor the red rainbow of a summer eve,
Nor Rome, nor joyful Paris, nor the halls
Of rich men blazing hospitable light,
Nor wit, nor eloquence,—no, nor even the song
Of any woman that is now alive,—
Hath such a soul, such divine influence,
Such resurrection of the happy past,
As is to me when I behold the morn
Ope in such low moist roadside, and beneath
Peep the blue violets out of the black loam,
Pathetic silent poets that sing to me
Thine elegy, sweet singer, sainted wife.

Written at Rome

ALONE in Rome. Why, Rome is lonely too;—
Besides, you need not be alone; the soul
Shall have society of its own rank.
Be great, be true, and all the Scipios,
The Catos, the wise patriots of Rome,
Shall flock to you and tarry by your side,
And comfort you with their high company.
Virtue alone is sweet society,
It keeps the key to all heroic hearts,
And opens you a welcome in them all.
You must be like them if you desire them,
Scorn trifles and embrace a better aim
Than wine or sleep or praise;
Hunt knowledge as the lover woos a maid,
And ever in the strife of your own thoughts
Obey the nobler impulse; that is Rome:
That shall command a senate to your side:
For there is no might in the universe
That can contend with love. It reigns forever.
Wait then, sad friend, wait in majestic peace
The hour of heaven. Generously trust
Thy fortune's web to the beneficent hand
That until now has put his world in fee
To thee. He watches for thee still. His love
Broods over thee, and as God lives in heaven,
However long thou walkest solitary,
The hour of heaven shall come, the man appear.

Webster

1831

LET Webster's lofty face
Ever on thousands shine,
A beacon set that Freedom's race
Might gather omens from that radiant sign.

From the Phi Beta Kappa Poem

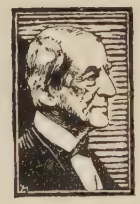
1834

ILL fits the abstemious Muse a crown to weave
For living brows; ill fits them to receive:
And yet, if virtue abrogate the law,
One portrait—fact or fancy—we may draw;
A form which Nature cast in the heroic mould
Of them who rescued liberty of old;
He, when the rising storm of party roared,
Brought his great forehead to the council board,
There, while hot heads perplexed with fears the state,
Calm as the morn the manly patriot sate;
Seemed, when at last his clarion accents broke,
As if the conscience of the country spoke.
Not on its base Monadnoc surer stood,
Than he to common sense and common good:
No mimic; from his breast his counsel drew,
Believed the eloquent was aye the true;
He bridged the gulf from th' alway good and wise
To that within the vision of small eyes.
Self-centred; when he launched the genuine word
It shook or captivated all who heard,
Ran from his mouth to mountains and the sea,
And burned in noble hearts proverb and prophecy.

1854

WHY did all manly gifts in Webster fail?
He wrote on Nature's grandest brow, *For Sale.*

Lectures and Biographical Sketches



DEMONOLOGY

THE name Demonology covers dreams, omens, coincidences, luck, sortilege, magic and other experiences which shun rather than court inquiry, and deserve notice chiefly because every man has usually in a lifetime two or three hints in this kind which are specially impressive to him. They also shed light on our structure.

¶ The witchcraft of sleep divides with truth the empire of our lives. This soft enchantress visits two children lying locked in each other's arms, and carries them asunder by wide spaces of land and sea, and wide intervals of time:—

"There lies a sleeping city, God of dreams!
What an unreal and fantastic world
Is going on below!
Within the sweep of yon encircling wall
How many a large creation of the night,
Wide wilderness and mountain, rock and sea,
Peopled with busy, transitory groups,
Finds room to rise, and never feels the crowd."

¶ 'T is superfluous to think of the dreams of multitudes, the astonishment remains that one should dream; that we should resign so quietly this deifying Reason, and become the theatre of delirious shows, wherein time, space, persons, cities, animals, should dance before us in merry and mad confusion; a delicate creation outdoing the prime and flower of actual Nature, antic comedy alternating with horrid pictures. Sometimes the forgotten companions of childhood reappear:—

"They come, in dim procession led,
The cold, the faithless, and the dead,
As warm each hand, each brow as gay,
As if they parted yesterday:"

or we seem busied for hours and days in peregrinations over seas and lands, in earnest dialogues, strenuous actions for nothings and absurdities, cheated by spectral jokes and waking suddenly with ghastly laughter, to be rebuked by the cold, lonely, silent midnight, and to rake with confusion in memory among the gibbering nonsense to find the motive of this contemptible cachinnation. Dreams are jealous of being remembered; they dissipate instantly and angrily if you try to hold them. When newly awaked from lively dreams, we are so near them, still agitated by them, still in their sphere,—give us one syllable, one feature, one hint, and we should repossess the whole; hours of this strange entertainment would come trooping back to us; but we cannot get our hand on the first link or fibre, and the whole is lost. There is a strange wilfulness in the speed with which it disperses and baffles our grasp.

¶ A dislocation seems to be the foremost trait of dreams. A painful imperfection almost always attends them. The fairest forms, the most noble and excellent persons, are deformed by some pitiful and insane circumstance. The very landscape and scenery in a dream seem not to fit us, but like a coat or cloak of some other person to overlap and encumber the wearer; so is the ground, the road, the house, in dreams, too long or too short, and if it served no other purpose would show us how accurately Nature fits man awake.

¶ There is one memory of waking and another of sleep. In our dreams the same scenes and fancies are many times associated, and that too, it would seem, for years. In sleep one shall travel certain roads in stage-coaches or gigs, which he recognizes as familiar, and has dreamed that ride a dozen times; or shall walk alone in familiar fields and meadows, which road or which meadow in waking hours he never looked upon. This feature of dreams deserves the more attention from its singular resemblance to that obscure yet startling experience which almost every person confesses in daylight, that particular passages of conversation and action have occurred to him in the same order before, whether dreaming or waking; a suspicion that they have been with precisely these persons in precisely this room, and heard precisely this dialogue, at some former

hour, they know not when.

¶ Animals have been called "the dreams of Nature." Perhaps for a conception of their consciousness we may go to our own dreams. In a dream we have the instinctive obedience, the same torpidity of the highest power, the same unsurprised assent to the monstrous as these metamorphosed men exhibit. Our thoughts in a stable or in a menagerie, on the other hand, may well remind us of our dreams. What compassion do these imprisoning forms awaken! You may catch the glance of a dog sometimes which lays a kind of claim to sympathy and brotherhood. What! somewhat of me down there? Does he know it? Can he too, as I, go out of himself, see himself, perceive relations? We fear lest the poor brute should gain one dreadful glimpse of his condition, should learn in some moment the tough limitations of this fettering organization. It was in this glance that Ovid got the hint of his metamorphosis; Calidasa of his transmigration of souls. For these fables are our own thoughts carried out. What keeps those wild tales in circulation for thousands of years? What but the wild fact to which they suggest some approximation of theory? Nor is the fact quite solitary, for in varieties of our own species where organization seems to predominate over the genius of man, in Kalmuk or Malay or Flathead Indian, we are sometimes pained by the same feeling; and sometimes too the sharpwitted prosperous white man awakens it. In a mixed assembly we have chanced to see not only a glance of Abdiel, so grand and keen, but also in other faces the features of the mink, of the bull, of the rat and the barn-door fowl. You think, could the man overlook his own condition, he could not be restrained from suicide.

¶ Dreams have a poetic integrity and truth. This limbo and dust-hole of thought is presided over by a certain reason, too. Their extravagance from nature is yet within a higher nature. They seem to us to suggest an abundance and fluency of thought not familiar to the waking experience. They pique us by independence of us, yet we know ourselves in this mad crowd, and owe to dreams a kind of divination and wisdom. My dreams are not me; they are not Nature, or the Not-me: they are both. They have a double consciousness, at once sub- and ob-jective. We call the phantoms that rise, the creation of our fancy, but they act like mutineers, and fire on their commander; showing that every act, every thought, every cause, is bipolar, and in the act is contained the counteraction. If I strike, I am struck; if I chase, I am pursued.

¶ Wise and sometimes terrible hints shall in them be thrown to the man out of a quite unknown intelligence. He shall be startled two or three times in his life by the justice as well as the significance of this phantasmagoria. Once or twice the conscious fetters shall seem to be unlocked, and a freer utterance attained. A prophetic character in all ages has haunted them. They are the maturation often of opinions not consciously carried out to statements, but whereof we already possessed the elements. Thus, when awake, I know the character of Rupert, but do not think what he may do. In dreams I see him engaged in certain actions which seem preposterous,—out of all fitness. He is hostile, he is cruel, he is frightful, he is a poltroon. It turns out prophecy a year later. But it was already in my mind as character, and the sibyl dreams merely embodied it in fact. Why then should not symptoms, auguries, forebodings be, and, as one said, the moanings of the spirit?

¶ We are let by this experience into the high region of Cause, and acquainted with the identity of very unlike-seeming effects. We learn that actions whose turpitude is very differently reputed proceed from one and the same affection. Sleep takes off the costume of circumstance, arms us with terrible freedom, so that every will rushes to a deed. A skilful man reads his dreams for his self-knowledge; yet not the details, but the quality. What part does he play in them,—a cheerful, manly part, or a poor drivelling part? However monstrous and grotesque their apparitions,

they have a substantial truth. The same remark may be extended to the omens and coincidences which may have astonished us. Of all it is true that the reason of them is always latent in the individual. Goethe said: "These whimsical pictures, inasmuch as they originate from us, may well have an analogy with our whole life and fate."

¶ The soul contains in itself the event that shall presently befall it, for the event is only the actualizing of its thoughts. It is no wonder that particular dreams and presentiments should fall out and be prophetic. The fallacy consists in selecting a few insignificant hints when all are inspired with the same sense. As if one should exhaust his astonishment at the economy of his thumb-nail, and overlook the central causal miracle of his being a man. Every man goes through the world attended with innumerable facts prefiguring (yes, distinctly announcing) his fate, if only eyes of sufficient heed and illumination were fastened on the sign. The sign is always there, if only the eye were also; just as under every tree in the speckled sunshine and shade no man notices that every spot of light is a perfect image of the sun, until in some hour the moon eclipses the luminary; and then first we notice that the spots of light have become crescents, or annular, and correspond to the changed figure of the sun. Things are significant enough, Heaven knows; but the seer of the sign, —where is he? We doubt not a man's fortune may be read in the lines of his hand, by palmistry; in the lines of his face, by physiognomy; in the outlines of the skull, by craniology: the lines are all there, but the reader waits. The long waves indicate to the instructed mariner that there is no near land in the direction from which they come. Belzoni describes the three marks which led him to dig for a door to the pyramid of Ghizeh. What thousands had beheld the same spot for so many ages, and seen no three marks.

THE whole world is an omen and a sign. Why look so wistfully in a corner? Man is the Image of God. Why run after a ghost or a dream? The voice of divination resounds everywhere and runs to waste unheard, unregarded, as the mountains echo with the bleatings of cattle.

¶ Secret analogies tie together the remotest parts of Nature, as the atmosphere of a summer morning is filled with innumerable gossamer threads running in every direction, revealed by the beams of the rising sun! All life, all creation, is tell-tale and betraying. A man reveals himself in every glance and step and movement and rest:—

"Head with foot hath private amity,
And both with moons and tides."

¶ Not a mathematical axiom but is a moral rule. The jest and byword to an intelligent ear extends its meaning to the soul and to all time. Indeed, all productions of man are so anthropomorphous that not possibly can he invent any fable that shall not have a deep moral and be true in senses and to an extent never intended by the inventor. Thus all the bravest tales of Homer and the poets, modern philosophers can explain with profound judgment of law and state and ethics. Lucian has an idle tale that Pancrates, journeying from Memphis to Coppus, and wanting a servant, took a door-bar and pronounced over it magical words, and it stood up and brought him water, and turned a spit, and carried bundles, doing all the work of a slave. What is this but a prophecy of the progress of art? For Pancrates write Watt or Fulton, and for "magical words" write "steam;" and do they not make an iron bar and half a dozen wheels do the work, not of one, but of a thousand skilful mechanics?

¶ "Nature," said Swedenborg, "makes almost as much demand on our faith as miracles do." And I find nothing in fables more astonishing than my experience in every hour. One moment of a man's life is a fact so stupendous as to take the lustre out of all fiction. The lovers of marvels, of what we call the occult and unproved sciences, of mesmerism, of astrology, of coincidences, of intercourse, by writing or by rapping or by painting, with departed spirits, need not reproach us with incredulity because we are slow to accept their statement. It is not the incredibility of the fact, but a certain want of harmony between the action and the agents. We are used to vaster wonders than these that are alleged. In the hands of poets, of devout and simple minds, nothing in the line of their character and genius would surprise us. But we should look for the style of the great artist in it, look for completeness and harmony. Nature never works like a conjuror, to surprise, rarely by shocks, but by infinite graduation; so that we live embosomed in sounds we do not hear, scents we do not smell, spectacles we see not, and by innumerable impressions so softly laid on that though important we do not discover them until our attention is called to them.

¶ For Spiritism, it shows that no man, almost, is fit to give evidence. Then I say to the amiable and sincere among them, these matters are quite too important than that I can rest them on any legends. If I have no facts, as you allege, I can very well wait for them. I am content and occupied with such miracles as I know, such as my eyes and ears daily show me, such as humanity and astronomy. If any others are important to me they will certainly be shown to me.

DREAMS have a poetic integrity and truth. Their extravagance from nature is yet within a higher nature. They seem to suggest an abundance and fluency of thought not familiar to the waking experience.

¶ In times most credulous of these fancies the sense was always met and the superstition rebuked by the grave spirit of reason and humanity. When Hector is told that the omens are unpropitious, he replies,—

"One omen is the best, to fight for one's country."

Euripides said, "He is not the best prophet who guesses well, and he is not the wisest man whose guess turns out well in the event, but he who, whatever the event be, takes reason and probability for his guide." "Swans, horses, dogs and dragons," says Plutarch, "we distinguish as sacred, and vehicles of the divine foresight, and yet we cannot believe that men are sacred and favorites of Heaven." The poor shipmaster discovered a sound theology, when in the storm at sea he made his prayer to Neptune, "O God, thou mayest save me if thou wilt, and if thou wilt thou mayest destroy me; but, however, I will hold my rudder true." Let me add one more example of the same good sense, in a story quoted out of Hecateus of Abdera:—

¶ "As I was once travelling by the Red Sea, there was one among the horsemen that attended us named Masollam, a brave and strong man, and according to the testimony of all the Greeks and barbarians, a very skilful archer. Now while the whole multitude was on the way, an augur called out to them to stand still, and this man inquired the reason of their halting. The augur showed him a bird, and told him, 'If that bird remained where he was, it would be better for them all to remain; if he flew on, they might proceed; but it he flew back, they must return.' The

Jew said nothing, but bent his bow and shot the bird to the ground. This act offended the augur and some others, and they began to utter imprecations against the Jew. But he replied, 'Wherefore? Why are you so foolish as to take care of this unfortunate bird? How could this fowl give us any wise directions respecting our journey, when he could not save his own life? Had he known anything of futurity, he would not have come here to be killed by the arrow of Masollam the Jew.'"

THE soul contains in itself the event that shall presently befall it, for the event is only the actualizing of its thoughts. It is no wonder that particular dreams and presentiments should be prophetic. The sign is always there, if only the eye were also.

¶ It is not the tendency of our times to ascribe importance to whimsical pictures of sleep, or to omens. But the faith in peculiar and alien power takes another form in the modern mind, much more resembling the ancient doctrine of the guardian genius. The belief that particular individuals are attended by a good fortune which makes them desirable associates in any enterprise of uncertain success, exists not only among those who take part in political and military projects, but influences all joint action of commerce and affairs, and a corresponding assurance in the individuals so distinguished meets and justifies the expectation of others by a boundless self-trust. "I have a lucky hand, sir," said Napoleon to his hesitating Chancellor; "those on whom I lay it are fit for anything." This faith is familiar in one form,—that often a certain abdication of prudence and foresight is an element of success; that children and young persons come off safe from casualties that would have proved dangerous to wiser people. We do not think the young will be forsaken; but he is fast approaching the age when the sub-miraculous external protection and leading are withdrawn and he is committed to his own care. The young man takes a leap in the dark and alights safe. As he comes into manhood he remembers passages and persons that seem, as he looks at them now, to have been supernaturally deprived of injurious influence on him. His eyes were holden that he could not see. But he learns that such risks he may no longer run. He observes, with pain, not that he incurs mishaps here and there, but that his genius, whose invisible benevolence was tower and shield to him, is no longer present and active.

¶ In the popular belief, ghosts are a selecting tribe, avoiding millions, speaking to one. In our traditions, fairies, angels and saints show the like favoritism; so do the agents and the means of magic, as sorcerers and amulets. This faith in a doting power, so easily sliding into the current belief everywhere, and, in the particular lucky days and fortunate persons, as frequent in America today as the faith in incantations and philters was in old Rome, or the wholesome potency of the sign of the cross in modern Rome,—this supposed power runs athwart the recognized agencies, natural and moral, which science and religion explore. Heeded though it be in many actions and partnerships, it is not the power to which we build churches, or make liturgies and prayers, or which we regard in passing laws, or found college professorships to expound. Goethe has said in his Autobiography what is much to the purpose:—

¶ "I believe that I discovered in nature, animate and inanimate, intelligent and brute, somewhat which manifested itself only in contradiction, and therefore could not be grasped by a conception, much less by a word. It was not god-

like, since it seemed unreasonable; not human, since it had no understanding; not devilish, since it was beneficent; not angelic, since it is often a marplot. It resembled chance, since it showed no sequel. It resembled Providence, since it pointed at connection. All which limits us seemed permeable to that. It seemed to deal at pleasure with the necessary elements of our constitution; it shortened time and extended space. Only in the impossible it seemed to delight, and the possible to repel with contempt. This, which seemed to insert itself between all other things, to sever them, to bind them, I named the Demoniacal, after the example of the ancients, and of those who had observed the like.

¶ "Although every demoniacal property can manifest itself in the corporeal and incorporeal, yes, in beasts too in a remarkable manner, yet it stands specially in wonderful relations with men, and forms in the moral world, though not an antagonist, yet a transverse element, so that the former may be called the warp, the latter the woof. For the phenomena which hence originate there are countless names, since all philosophies and religions have attenpted in prose or in poetry to solve this riddle, and to settle the thing once for all, as indeed they may be allowed to do.

¶ "But this demonic element appears most fruitful when it shows itself as the determining characteristic in an individual. In the course of my life I have been able to observe several such, some near, some farther off. They are not always superior persons, either in mind or in talent. They seldom recommend themselves through goodness of heart. But a monstrous force goes out from them, and they exert an incredible power over all creatures, and even over the elements; who shall say how far such an influence may extend? All united moral powers avail nothing against them. In vain do the clear-headed part of mankind discredit them as deceivers or deceived,—the mass is attracted. Seldom or never do they meet their match among their contemporaries; they are not to be conquered save by the universe itself, against which they have taken up arms. Out of such experiences doubtless arose the strange, monstrous proverb, 'Nobody against God but God.' "

¶ It would be easy in the political history of every time to furnish examples of this irregular success, men having a force which without virtue, without shining talent, yet makes them prevailing. No equal appears in the field against them. A power goes out from them which draws all men and events to favor them. The crimes they commit, the exposures which follow, and which would ruin any other man, are strangely overlooked, or do more strangely turn to their account.

¶ I set down these things as I find them, but however poetic these twilights of thought, I like daylight, and I find somewhat wilful, some play at blindman's-buff, when men as wise as Goethe talk mysteriously of the demonological. The insinuation is that the known eternal laws of morals and matter are sometimes corrupted or evaded by this gypsy principle, which chooses favorites and works in the dark for their behoof; as if the laws of the Father of the universe were sometimes balked and eluded by a meddlesome Aunt of the universe for her pets. You will observe that this extends the popular idea of success to the very gods; that they foster a success to you which is not a success to all; that fortunate men, fortunate youths exist, whose good is not virtue or the public good, but a private good, robbed from the rest. It is a midsummer madness, corrupting all who hold the tenet. The demonologic is only a fine name for egotism; an exaggeration namely of the individual, whom it is Nature's settled purpose to postpone. "There is one world common to all who are awake, but each sleeper betakes himself to one of his own." Dreams retain the infirmities of our character. The good genius may be there or not, our evil genius is sure to stay. The Ego partial makes the dream; the Ego total the interpretation. Life is also a dream on the same terms.

¶ The history of man is a series of conspiracies to win from Nature some ad-

vantage without paying for it. It is curious to see what grand powers we have a hint of and are mad to grasp, yet how slow Heaven is to trust us with such edge-tools. "All that frees talent without increasing self-command is noxious." Thus the fabled ring of Gyges, making the wearer invisible, which is represented in modern fable by the telescope as used by Schlemil, is simply mischievous. A new or private language, used to serve only low or political purposes; the transfusion of the blood; the steam battery, so fatal as to put an end to war by the threat of universal murder; the desired discovery of the guided balloon, are of this kind. Tramps are troublesome enough in the city and in the highways, but tramps flying through the air and descending on the lonely traveller or the lonely farmer's house or the bank-messenger in the country, can well be spared. Men are not fit to be trusted with these talismans.

THE occult and unproved sciences, of mesmerism, of astrology, of coincidences, of intercourse, by writing or by rapping or by painting, with departed spirits, need not reproach us with incredulity because we are slow to accept their statement. We are used to vaster wonders than these that are alleged.

¶ Before we acquire great power we must acquire wisdom to use it well. Animal magnetism inspires the prudent and moral with a certain terror; so the divination of contingent events, and the alleged second-sight of the pseudo-spiritualists. There are many things of which a wise man might wish to be ignorant, and these are such. Shun them as you would the secrets of the undertaker and the butcher. The best are never demoniacal or magnetic; leave this limbo to the Prince of the power of the air. The lowest angel is better. It is the height of the animal; below the region of the divine. Power as such is not known to the angels.

¶ Great men feel that they are so by sacrificing their selfishness and falling back on what is humane; in renouncing family, clan, country and each exclusive and local connection, to beat with the pulse and breathe with the lungs of nations. A Highland chief, an Indian sachem or a feudal baron may fancy that the mountains and lakes were made specially for him Donald, or him Tecumseh; that the one question for history is the pedigree of his house, and future ages will be busy with his renown; that he has a guardian angel; that he is not in the roll of common men, but obeys a high family destiny; when he acts, unheard-of success evinces the presence of rare agents; what is to befall him, omens and coincidences foreshow; when he dies, banshees will announce his fate to kinsmen in foreign parts. What more facile than to project this exuberant selfhood into the region where individuality is forever bounded by generic and cosmical laws? The deepest flattery, and that to which we can never be insensible, is the flattery of omens.

¶ We may make great eyes if we like, and say of one on whom the sun shines, "What luck presides over him!" But we know that the law of the Universe is one for each and for all. There is as precise and as describable a reason for every fact occurring to him, as for any occurring to any man. Every fact in which the moral elements intermingle is not the less under the dominion of fatal law. Lord Bacon uncovers the magic when he says, "Manifest virtues procure reputation; occult ones, fortune." Thus the so-called fortunate man is one who, though not gifted to speak when the people listen, or to act with grace or with understanding to great ends, yet is one who, in actions of a low or common pitch, relies on his instincts, and simply does not act where he should not,

but waits his time, and without effort acts when the need is. If to this you add a fitness to the society around him, you have the elements of fortune; so that in a particular circle and knot of affairs he is not so much his own man as the hand of Nature and time. Just as his eye and hand work exactly together,—and to hit the mark with a stone he has only to fasten his eye firmly on the mark and his arm will swing true,—so the main ambition and genius being bestowed in one direction, the lesser spirit and involuntary aids within his sphere will follow. The fault of most men is that they are busybodies; do not wait the simple movement of the soul, but interfere and thwart the instructions of their own minds.

A SKILFUL man reads his dreams for his self-knowledge; yet not the details, but the quality. What part does he play in them,—a cheerful, manly part, or a poor drivelling part?

¶ Coincidences, dreams, animal magnetism, omens, sacred lots, have great interest for some minds. They run into this twilight and say, "There's more than is dreamed of in your philosophy." Certainly these facts are interesting, and deserve to be considered. But they are entitled only to a share of attention, and not a large share. *Nil magnificum, nil generosum sapit.* Let their value as exclusive subjects of attention be judged of by the infallible test of the state of mind in which much notice of them leaves us. Read a page of Cudworth or of Bacon, and we are exhilarated and armed to manly duties. Read demonology or Colquhoun's Report, and we are bewildered and perhaps a little besmirched. We grope. They who love them say they are to reveal to us a world of unknown unsuspected truths. But suppose a diligent collection and study of these occult facts were made, they are merely physiological, semi-medical, related to the machinery of man, opening to our curiosity how we live, and no aid on the superior problems why we live, and what we do. While the dilettanti have been prying into the humors and muscles of the eye, simple men will have helped themselves and the world by using their eyes.

¶ And this is not the least remarkable fact which the adepts have developed. Men who had never wondered at anything, who had thought it the most natural thing in the world that they should exist in this orderly and replenished world, have been unable to suppress their amazement at the disclosures of the somnambulist. The peculiarity of the history of Animal Magnetism is that it drew in as inquirers and students a class of persons never on any other occasion known as students and inquirers. Of course the inquiry is pursued on low principles. Animal Magnetism peeps. It becomes in such hands a black art. The uses of the thing, the commodity, the power, at once come to mind and direct the course of inquiry. It seems to open again that door which was open to the imagination of childhood—of magicians and fairies and lamps of Aladdin, the travelling cloak, the shoes of swiftness and the sword of sharpness that were to satisfy the uttermost wish of the senses without danger or a drop of sweat. But as Nature can never be outwitted, as in the Universe no man was ever known to get a cent's worth without paying in some form or other the cent, so this prodigious promiser ends always and always will, as sorcery and alchemy have done before, in very small and smoky performance.

¶ Mesmerism is high life below stairs; Momus playing Jove in the kitchens of Olympus. 'T is a low curiosity or lust of structure, and is separated by celestial

diameters from the love of spiritual truths. It is wholly a false view to couple these things in any manner with the religious nature and sentiment, and a most dangerous superstition to raise them to the lofty place of motives and sanctions. This is to prefer halos and rainbows to the sun and moon. These adepts have mistaken flatulency for inspiration. Were this drivel which they report as the voice of spirits really such, we must find out a more decisive suicide. I say to the table-rappers:—

"I well believe
Thou wilt not utter what thou dost not know,
And so far will I trust thee, gentle Kate."

They are ignorant of all that is healthy and useful to know, and by laws of kind, —dunces seeking dunces in the dark of what they call the spiritual world,—preferring snores and gastric noises to the voice of any muse. I think the rappings a new test, like blue litmus or other chemical absorbent, to try catechisms with. It detects organic skepticism in the very heads of the Church. 'T is a lawless world. We have left the geometry, the compensation, and the conscience of the daily world, and come into the realm or chaos of chance and pretty or ugly confusion; no guilt and no virtue, but a droll bedlam, where everybody believes only after his humor, and the actors and spectators have no conscience or reflection, no police, no foot-rule, no sanity,—nothing but whim and whim creative.

¶ Meantime far be from me the impatience which cannot brook the supernatural, the vast; far be from me the lust of explaining away all which appeals to the imagination, and the great presentiments which haunt us. Willingly I too say, Hail! to the unknown awful powers which transcend the ken of the understanding. And the attraction which this topic has had for me and which induces me to unfold its parts before you is precisely because I think the numberless forms in which this superstition has reappeared in every time and every people indicates the inextinguishableness of wonder in man; betrays his conviction that behind all your explanations is a vast and potent and living Nature, inexhaustible and sublime, which you cannot explain. He is sure no book, no man has told him all. He is sure the great Instinct, the circumambient soul which flows into him as into all, and is his life, has not been searched. He is sure the intimate relations subsist between his character and his fortunes, between him and his world; and until he can adequately tell them he will tell them wildly and fabulously. Demonology is the shadow of Theology.

I FIND nothing in fables more astonishing than my experience in every hour. One moment of a man's life is a fact so stupendous as to take the lustre out of all fiction.

¶ The whole world is an omen and a sign. Why look so wistfully in a corner? Man is the Image of God. Why run after a ghost or a dream? The voice of divination resounds everywhere and runs to waste unheard, unregarded, as the mountains echo with the bleatings of cattle.

ARISTOCRACY

THERE is an attractive topic, which never goes out of vogue and is impertinent in no community,—the permanent traits of the Aristocracy. It is an interest of the human race, and, as I look at it, inevitable, sacred and to be found in every country and in every company of men. My concern with it is that concern which all well-disposed persons will feel, that there should be model men,—true instead of spurious pictures of excellence, and, if possible, living standards.

¶ I observe that the word *gentleman* is gladly heard in all companies; that the cogent motive with the best young men who are revolving plans and forming resolutions for the future, is the spirit of honor, the wish to be gentlemen. They do not yet covet political power, nor any exuberance of wealth, wealth that costs too much; nor do they wish to be saints; for fear of partialism; but the middle term, the reconciling element, the success of the manly character, they find in the idea of gentleman. It is not to be a man of rank, but a man of honor, accomplished in all arts and generosities, which seems to them the right mark and the true chief of our modern society. A reference to society is part of the idea of culture; science of a gentleman; art of a gentleman; poetry in a gentleman: intellectually held, that is, for their own sake, for what they are; for their universal beauty and worth;—not for economy, which degrades them, but not over-intellectually, that is, not to ecstasy, entrancing the man, but redounding to his beauty and glory.

¶ In the sketches which I have to offer I shall not be surprised if my readers should fancy that I am giving them, under a gayer title, a chapter on Education. It will not pain me if I am found now and then to rove from the accepted and historic, to a theoretic peerage; or if it should turn out, what is true, that I am describing a real aristocracy, a chapter of Templars who sit indifferent in all climates and under the shadow of all institutions, but so few, so heedless of badges, so rarely convened, so little in sympathy with the predominant politics of nations, that their names and doings are not recorded in any Book of Peerage, or any Court Journal, or even Daily Newspaper of the world.

¶ I find the caste in the man. The Golden Book of Venice, the scale of European chivalry, the Barons of England, the hierarchy of India with its impassable degrees, is each a transcript of the decigrade or centigraded Man. A many-chambered Aristocracy lies already organized in his moods and faculties. Room is found for all the departments of the state in the moods and faculties of each human spirit, with separate function and difference of dignity.

¶ The terrible aristocracy that is in Nature. Real people dwelling with the real, face to face, undaunted: then, far down, people of taste, people dwelling in a relation, or rumor, or influence of good and fair, entertained by it, superficially touched, yet charmed by these shadows: —and, far below these, gross and thoughtless, the animal man, billows of chaos, down to the dancing and menial organizations.

¶ I observe the inextinguishable prejudice men have in favor of a hereditary transmission of qualities. It is in vain to remind them that Nature appears capricious. Some qualities she carefully fixes and transmits, but some, and those the finer, she exhales with the breath of the individual, as too costly to perpetuate. But I notice also that they may become fixed and permanent in any stock, by painting and repainting them on every individual, until at last Nature adopts them and bakes them into her porcelain.

¶ At all events I take this inextinguishable persuasion in men's minds as a hint from the outward universe to man to inlay as many virtures and superiorities as he can into this swift fresco of the day, which is

hardening to an immortal picture.

¶ If one thinks of the interest which all men have in beauty of character and manners; that it is of the last importance to the imagination and affection, inspiring as it does that loyalty and worship so essential to the finish of character,—certainly, if culture, if laws, if primogeniture, if heraldry, if money could secure such a result as superior and finished men, it would be the interest of all mankind to see that the steps were taken, the pains incurred. No taxation, no concession, no conferring of privileges never so exalted would be a price too large.

¶ The old French Revolution attracted to its first movement all the liberality, virtue, hope and poetry in Europe. By the abolition of kingship and aristocracy, tyranny, inequality and poverty would end. Alas! no; tyranny, inequality, poverty, stood as fast and fierce as ever. We likewise put faith in Democracy; in the Republican principle carried out to the extremes of practice in universal suffrage, in the will of majorities. The young adventurer finds that the relations of society, the position of classes, irk and sting him, and he lends himself to each malignant party that assails what is eminent. He will one day know that this is not removable, but a distinction in the nature of things; that neither the caucus, nor the newspaper, nor the Congress, nor the mob, nor the guillotine, nor fire, nor all together, can avail to outlaw, cut out, burn or destroy the offence of superiority in persons. The manners, the pretension, which annoy me so much, are not superficial, but built on a real distinction in the nature of my companion. The superiority in him is inferiority in me, and if this particular companion were wiped by a sponge out of Nature, my inferiority would still be made evident to me by other persons everywhere and every day.

¶ No, not the hardest utilitarian will question the value of an aristocracy if he love himself. For every man confesses that the highest good which the universe proposes to him is the highest society. If a few grand natures should come to us and weave duties and offices between us and them, it would make our bread ambrosial. I affirm that inequalities exist, not in costume, but in the powers of expression and action; a primitive aristocracy; and that we, certainly, have not come here to describe well-dressed vulgarity. I cannot tell how English titles are bestowed, whether on pure blood, or on the largest holder in the three-per-cents. The English government and people, or the French government may easily make mistakes; but Nature makes none. Every mark and scutcheon of hers indicates constitutional qualities. In science, in trade, in social discourse, as in the state, it is the same thing. Forever and ever it takes a pound to lift a pound.

¶ It is plain that all the deference of modern society to this idea of the Gentleman, and all the whimsical tyranny of Fashion which has continued to engraft itself on this reverence, is a secret homage to reality and love which ought to reside in every man. This is the steel that is hid under gauze and lace, under flowers and spangles. And it is plain that instead of this idolatry, a worship; instead of this impure, a pure reverence for character, a new respect for the sacredness of the individual man, is that antidote which must correct in our country the disgraceful deference to public opinion, and the insane subordination of the end to the means. From the folly of too much association we must come back to the repose of self-reverence and trust.

¶ The game of the world is a perpetual trial of strength between man and events. The common man is the victim of events. Whatever happens is too much for him, he is drawn this way and that way, and his whole life is a hurry. The superior man is at home in his own mind. We like cool people, who neither hope nor fear too much, but seem to have many strings to their bow, and can survive the blow well enough if stock should rise or fall, if parties should be broken up, if their money or their family should be dispersed; who can stand a slander very well; indeed on whom

events make little or no impression, and who can face death with firmness. In short, we dislike every mark of a superficial life and action, and prize whatever mark of a central life.

¶ What is the meaning of this invincible respect for war, here in the triumphs of our commercial civilization, that we can never quite smother the trumpet and the drum? How is it that the sword runs away with all the fame from the spade and the wheel? How sturdy seem to us in the history, those Merovingians, Guelphs, Dorias, Sforzas, Burgundies and Guesclins of the old warlike ages! We can hardly believe they were all such speedy shadows as we; that an ague or fever, a drop of water or a crystal of ice ended them. We give soldiers the same advantage to-day. From the most accumulated culture we are always running back to the sound of any drum and fife. And in any trade, or in law-courts, in orchard and farm, and even in saloons, they only prosper or they prosper best who have a military mind, who engineer in sword and cannon style, with energy and sharpness. Why, but because courage never loses its high price? Why, but because we wish to see those to whom existence is most adorned and attractive, foremost to peril it for their object, and ready to answer for their actions with their life.

¶ The existence of an upper class is not injurious, as long as it is dependent on merit. For so long it is provocation to the bold and generous. These distinctions exist, and they are deep, not to be talked or voted away. If the differences are organic, so are the merits, that is to say the power and excellence we describe are real. Aristocracy is the class eminent by personal qualities, and to them belongs without assertion a proper influence. Men of aim must lead the aimless; men of invention the uninventive. I wish catholic men, who by their science and skill are at home in every latitude and longitude, who carry the world in their thoughts; men of universal politics, who are interested in things in proportion to their truth and magnitude; who know the beauty of animals and the laws of their nature, whom the mystery of botany allures, and the mineral laws; who see general effects and are not too learned to love the Imagination, the power and the spirits of Solitude;—men who see the dance in men's lives as well as in a ballroom, and can feel and convey the sense which is only collectively or totally expressed by a population; men who are charmed by the beautiful Nemesis as well as by the dire Nemesis, and dare trust their inspiration for their welcome; who would find their fellows in persons of real elevation of whatever kind of speculative or practical ability. We are fallen on times so acquiescent and traditionary that we are in danger of forgetting so simple a fact as that the basis of all aristocracy must be truth,—the doing what elsewhere is pretended to be done. One would gladly see all our institutions rightly aristocratic in this wise.

¶ I enumerate the claims by which men enter the superior class.

¶ 1. A commanding talent. In every company one finds the best man; and if there be any question, it is decided the instant they enter into any practical enterprise. If the finders of glass, gunpowder, printing, electricity,—if the healer of small-pox, the contriver of the safety-lamp, of the aqueduct, of the bridge, of the tunnel; if the finders of parallax, of new planets, of steam power for boat and carriage, the finder of sulphuric ether and the electric telegraph, —if these men should keep their secrets, or only communicate them to each other, must not the whole race of mankind serve them as gods? It only needs to look at the social aspect of England and America and France, to see the rank which original practical talent commands.

¶ Every survey of the dignified classes, in ancient or modern history, imprints universal lessons, and establishes a nobility of a prouder creation. And the conclusion which Roman Senators, Indian Brahmins, Persian Magians, European Nobles and great Americans inculcate,—that which they preach out of their material wealth and glitter, out of

their old war and modern land-owning, even out of sensuality and sneers, is, that the radical and essential distinctions of every aristocracy are moral. Do not hearken to the men, but to the Destiny in the institutions. An aristocracy is composed of simple and sincere men for whom Nature and ethics are strong enough, who say what they mean and go straight to their objects. It is essentially real.

¶ The multiplication of monarchs known by telegraph and daily news from all countries to the daily papers, and the effect of freer institutions in England and America, has robbed the title of king of all its romance, as that of our commercial consuls as compared with the ancient Roman. We shall come to add "Kings" in the "Contents" of the Directory, as we do "Physicians," "Brokers," etc. In simple communities, in the heroic ages, a man was chosen for his knack; got his name, rank and living for that; and the best of the best was the aristocrat or king. In the Norse Edda it appears as the curious but excellent policy of contending tribes, when tired of war, to exchange hostages, and in reality each to adopt from the other a first-rate man, who thus acquired a new country; was at once made a chief. And no wrong was so keenly resented as any fraud in this transaction. In the heroic ages, as we call them, the hero uniformly has some real talent. Ulysses in Homer is represented as a very skilful carpenter. He builds the boat with which he leaves Calypso's isle, and in his own palace carves a bedstead out of the trunk of a tree and inlays it with gold and ivory. Epeus builds the wooden horse. The English nation down to a late age inherited the reality of the Northern stock. In 1373, in writs of summons of members of Parliament, the sheriff of every county is to cause "two dubbed knights, or the most worthy esquires, the most expert in feats of arms, and no others; and of every city, two citizens, and of every borough, two burgesses, such as have greatest skill in shipping and merchandising, to be returned."

¶ The ancients were fond of ascribing to their nobles gigantic proportions and strength. The hero must have the force of ten men. The chief is taller by a head than any of his tribe. Douglas can throw the bar a greater cast. Richard can sever the iron bolt with his sword. The horn of Roland, in the romance, is heard sixty miles. The Cid has a prevailing health that will let him nurse the leper, and share his bed without harm. And since the body is the pipe through which we tap all the succors and virtues of the material world, it is certain that a sound body must be at the root of any excellence in manners and actions; a strong and supple frame which yields a stock of strength and spirits for all the needs of the day, and generates the habit of relying on a supply of power for all extraordinary exertions. When Nature goes to create a national man, she puts a symmetry between the physical and intellectual powers. She moulds a large brain, and joins to it a great trunk to supply it; as if a fine alembic were fed with liquor for its distillations from broad full vats in the vaults of the laboratory.

THE cogent motive with the best young men is the wish to be gentlemen. The success of the manly character, they find in the idea of gentleman. It is not to be a man of rank, but a man of honor, accomplished in all arts and generosities.

¶ Certainly, the origin of most of the perversities and absurdities that disgust us is, primarily, the want of health. Genius is health and Beauty is health and Virtue is health. The petty arts which we blame in the half-great seem as odious to them also;—the resources

of weakness and despair. And the manners betray the like puny constitution. Temperament is fortune, and we must say it so often. In a thousand cups of life, only one is the right mixture,—a fine adjustment to the existing elements. When that befalls, when the well-mixed man is born, with eyes not too dull nor too good, with fire enough and earth enough, capable of impressions from all things, and not too susceptible,—then no gift need be bestowed on him, he brings with him fortune, followers, love, power.

"I think he'll be to Rome
As is the osprey to the fish, who takes it
By sovereignty of nature."

¶ Not the phrenologist but the philosopher may well say, Let me see his brain, and I will tell you if he shall be poet, king, founder of cities, rich, magnetic, of a secure hand, of a scientific memory, a right classifier; or whether he shall be a bungler, driveler, unlucky, heavy and tedious.

¶ It were to dispute against the sun, to deny this difference of brain. I see well enough that when I bring one man into an estate, he sees vague capabilities, what others might, could, would or should do with it. If I bring another, he sees what *he* should do with it. He appreciates the water-privilege, land fit for orchard, tillage, pasturage, wood-lot, cranberry-meadow; but just as easily he foresees all the means, all the steps of the process, and could lay his hand as readily on one as on another point in that series which opens the capability to the last point. The poet sees wishfully enough the result; the well-built head supplies all the steps, one as perfect as the other, in the series. Seeing this working head in him, it becomes to me as certain that he will have the direction of estates, as that there are estates. If we see tools in a magazine, as a file, an anchor, a plough, a pump, a paint-brush, a cider-press, a diving-bell, we can predict well enough their destination; and the man's associations, fortunes, love, hatred, residence, rank, the books he will buy, the roads he will traverse are predetermined in his organism. Men will need him, and he is rich and eminent by nature. That man cannot be too late or too early. Let him not hurry or hesitate. Though millions are already arrived, his seat is reserved. Though millions attend, they only multiply his friends and agents. It never troubles the Senator what multitudes crack the benches and bend the galleries to hear. He who understands the art of war, reckons the hostile battalions and cities, opportunities and spoils.

¶ An aristocracy could not exist unless it were organic. Men are born to command, and—it is even so—"come into the world booted and spurred to ride." The blood royal never pays, we say. It obtains service, gifts, supplies, furtherance of all kinds from the love and joy of those who feel themselves honored by the service they render.

¶ Dull people think it Fortune that makes one rich and another poor. Is it? Yes, but the fortune was earlier than they think, namely, in the balance or adjustment between devotion to what is agreeable to-day and the forecast of what will be valuable to-morrow.

¶ Certainly I am not going to argue the merits of gradation in the universe; the existing order of more or less. Neither do I wish to go into a vindication of the justice that disposes the variety of lot. I know how steep the contrast of condition looks; such excess here and such destitution there; like entire chance, like the freaks of the wind, heaping the snow-drift in gorges, stripping the plain; such despotism of wealth and comfort in banquet-halls, whilst death is in the pots of the wretched,—that it behooves a good man to walk with tenderness and heed amidst so much suffering. I only point in passing to the order of the universe, which makes a rotation, —not like the coarse policy of the Greeks, ten generals, each commanding one day and then giving place to the next, or like our democratic politics, my turn now, your turn next,—but the constitution of things has distributed a new quality or talent to each mind, and the revolution of things is always bringing the need, now of this, now of that,

and is sure to bring home the opportunity to every one.

¶ The only relief that I know against the invidiousness of superior position is, that you exert your faculty; for whilst each does that, he excludes hard thoughts from the spectator. All right activity is amiable. I never feel that any man occupies my place, but that the reason why I do not have what I wish, is, that I want the faculty which entitles. All spiritual or real power makes its own place.

¶ We pass for what we are, and we prosper or fail by what we are. There are men who may dare much and will be justified in their daring. But it is because they know they are in their place. As long as I am in my place, I am safe. "The best lightning-rod for your protection is your own spine." Let a man's social aims be proportioned to his means and power. I do not pity the misery of a man underplaced: that will right itself presently: but I pity the man overplaced. A certain quantity of power belongs to a certain quantity of faculty. Whoever wants more power than is the legitimate attraction of his faculty, is a politician, and must pay for that excess; must truckle for it. This is the whole game of society and the politics of the world. Being will always seem well;—but whether possibly I cannot contrive to seem, without the trouble of being? Every Frenchman would have a career. We English are not any better with our love of making a figure. "I told the Duke of Newcastle," says Bubb Dodington in his Memoirs, "that it must end one way or another, it must not remain as it was; for I was determined to make some sort of a figure in life; I earnestly wished it might be under his protection, but if that could not be, I must make some figure; what it would be I could not determine yet; I must look round me a little and consult my friends, but some figure I was resolved to make."

¶ It will be agreed everywhere that society must have the benefit of the best leaders. How to obtain them? Birth has been tried and failed. Caste in India has no good result. Ennobling of one family is good for one generation; not sure beyond. Slavery had mischief enough to answer for, but it had this good in it,—the pricing of men. In the South a slave was bluntly but accurately valued at five hundred to a thousand dollars, if a good field-hand; if a mechanic, as carpenter or smith, twelve hundred or two thousand. In Rome or Greece what sums would not be paid for a superior slave, a confidential secretary and manager, an educated slave; a man of genius, a Moses educated in Egypt? I don't know how much Epictetus was sold for, or Æsop, or Toussaint l'Overture, and perhaps it was not a good market-day. Time was, in England, when the state stipulated beforehand what price should be paid for each citizen's life, if he was killed. Now, if it were possible, I should like to see that appraisal applied to every man, and every man made acquainted with the true number and weight of every adult citizen, and that he be placed where he belongs, with so much power confided to him as he could carry and use.

¶ In the absence of such anthropometer I have a perfect confidence in the natural laws. I think that the community—every community, if obstructing laws and usages are removed—will be the best measure and the justest judge of the citizen, or will in the long run give the fairest verdict and reward; better than any royal patronage; better than any premium on race; better than any statute elevating families to hereditary distinction, or any class to sacerdotal education and power. The verdict of battles will best prove the general; the town-meeting, the Congress, will not fail to find out legislative talent. The prerogatives of a right physician are determined, not by his diplomas, but by the health he restores to body and mind; the powers of a geometer by solving his problem; of a priest by the act of inspiring us with a sentiment which disperses the grief from which we suffered. When the lawyer tries his case in court he himself is also on trial and his own merits appear as well as his client's.

When old writers are consulted by young writers who have written their first book, they say, Publish it by all means; so only can you certainly know its quality.

¶ But we venture to put any man in any place. It is curious how negligent the public is of the essential qualifications of its representatives. They ask if a man is a Republican, a Democrat? Yes. Is he a man of talent? Yes. Is he honest and not looking for an office or any manner of bribe? He is honest. Well then choose him by acclamation. And they go home and tell their wives with great satisfaction what a good thing they have done. But they forgot to ask the fourth question, not less important than either of the others, and without which the others do not avail. Has he a will? Can he carry his points against opposition? Probably not. It is not sufficient that your work follows your genius, or is organic, to give you the magnetic power over men. More than taste and talent must go to the Will. That must also be a gift of Nature. It is in some; it is not in others. But I should say, if it is not in you, you had better not put yourself in places where not to have it is to be a public enemy.

¶ The expectation and claims of mankind indicate the duties of this class. Some service they must pay. We do not expect them to be saints, and it is very pleasing to see the instinct of mankind on this matter,—how much they will forgive to such as pay substantial service and work energetically after their kind; but they do not extend the same indulgence to those who claim and enjoy the same prerogative but render no returns. The day is darkened when the golden river runs down into mud; when genius grows idle and wanton and reckless of its fine duties of being Saint, Prophet. Inspirer to its humble fellows, balks their respect and confounds their understanding by silly extravagances. To a right aristocracy, to Hercules, to Theseus, Odin, the Cid, Napoleon; to Sir Robert Walpole, to Fox, Chatham, Mirabeau, Jefferson, O'Connell;—to the men, that is, who are incomparably superior to the populace in ways agreeable to the populace, showing them the way they should go, doing for them what they wish done and cannot do;—of course everything will be permitted and pardoned,—gaming, drinking, fighting, luxury. These are the heads of party, who can do no wrong,—everything short of infamous crime will pass. But if those who merely sit in their places and are not, like them, able; if the dressed and perfumed gentleman, who serves the people in no wise and adorns them not, is not even *not afraid of them,* if such an one go about to set ill examples and corrupt them, who shall blame them if they burn his barns, insult his children, assault his person, and express their unequivocal indignation and contempt? He eats their bread, he does not scorn to live by their labor, and after breakfast he cannot remember that there are human beings. To live without duties is obscene.

¶ 2. Genius, what is so called in strictness,—the power to affect the Imagination, as possessed by the orator, the poet, the novelist or the artist,—has a royal right in all possessions and privileges, being itself representative and accepted by all men as their delegate. It has indeed the best right, because it raises men above themselves, intoxicates them with beauty. They are honored by rendering it honor, and the reason of this allowance is that Genius unlocks for all men the chains of use, temperament and drudgery, and gives them a sense of delicious liberty and power.

¶ The first example that occurs is an extraordinary gift of eloquence. A man who has that possession of his means and that magnetism that he can at all times carry the convictions of a public assembly, we must respect, and he is thereby ennobled. He has the freedom of the city. He is entitled to neglect trifles. Like a great general, or a great poet, or a millionaire, he may wear his coat out at elbows, and his hat on his feet, if he will. He has established relation, representativeness. The best feat of genius is to bring all the varieties of talent and culture into its audience; the mediocre

and the dull are reached as well as the intelligent. I have seen it conspicuously shown in a village. Here are classes which day by day have no intercourse, nothing beyond perhaps a surly nod in passing. But I have seen a man of teeming brain come among these men, so full of his facts, so unable to suppress them, that he has poured out a river of knowledge to all comers, and drawing all these men round him, all sorts of men, interested the whole village, good and bad, bright and stupid, in his facts; the iron boundary lines had all faded away; the stupid had discovered that they were not stupid; the coldest had found themselves drawn to their neighbors by interest in the same things. This was a naturalist.

THE superior man is at home in his own mind. We like cool people, who neither hope nor fear too much, but seem to have many strings to their bow, who can stand a slander very well; indeed on whom events make little or no impression, and who can face death with firmness.

¶ The more familiar examples of this power certainly are those who establish a wider dominion over men's minds than any speech can; who think, and paint, and laugh, and weep, in their eloquent closets, and then convert the world into a huge whispering-gallery, to report the tale to all men, and win smiles and tears from many generations. The eminent examples are Shakspeare, Cervantes, Bunyan, Burns, Scott, and now we must add Dickens. In the fine arts, I find none in the present age who have any popular power, who have achieved any nobility by ennobling the people.

¶ 3. Elevation of sentiment, refining and inspiring the manners, must really take the place of every distinction whether of material power or of intellectual gifts. The manners of course must have that depth and firmness of tone to attest their centrality in the nature of the man. I mean the things themselves shall be judges, and determine. In the presence of this nobility even genius must stand aside. For the two poles of nature are Beauty and Meanness, and noble sentiment is the highest form of Beauty. He is beautiful in face, in port, in manners, who is absorbed in objects which he truly believes to be superior to himself. Is there any parchment or any cosmetic or any blood that can obtain homage like that security of air presupposing so undoubtingly the sympathy of men in his designs? What is it that makes the true knight? Loyalty to his thought. That makes the beautiful scorn, the elegant simplicity, the directness, the commanding port which all men admire and which men not noble affect. For the thought has no debts, no hunger, no lusts, no low obligations or relations, no intrigue or business, no murder, no envy, no crime, but large leisures and an inviting future.

¶ The service we receive from the great is a mutual deference. If you deal with the vulgar, life is reduced to beggary indeed. The astronomers are very eager to know whether the moon has an atmosphere; I am only concerned that every man have one. I observe, however, that it takes two to make an atmosphere. I am acquainted with persons who go attended with this ambient cloud. It is sufficient that they come. It is not important what they say. The sun and the evening sky are not calmer. They seem to have arrived at the fact, to have got rid of the show, and to be serene. Their manners and behavior in the house and in the field are those of men at rest: what have they to conceal? what have they to exhibit? Others I meet, who have no deference, and who denude and strip one of all attributes but material values. As much health and muscle as you have, as much land, as much house-

room and dinner, avails. Of course a man is a poor bag of bones. There is no gracious interval, not an inch allowed. Bone rubs against bone. Life is thus a Beggar's Bush. I know nothing which induces so base and forlorn a feeling as when we are treated for our utilities, as economists do, starving the imagination and the sentiment. In this impoverishing animation, I seem to meet a Hunger, a wolf. Rather let us be alone whilst we live, than encounter these lean kine. Man should emancipate man. He does so, not by jamming him, but by distancing him. The nearer my friend, the more spacious is our realm, the more diameter our spheres have. It is a measure of culture, the number of things taken for granted. When a man begins to speak, the churl will take him up by disputing his first words, so he cannot come at his scope. The wise man takes all for granted until he sees the parallelism of that which puzzled him with his own view.

¶ I will not protract this discourse by describing the duties of the brave and generous. And yet I will venture to name one, and the same is almost the sole condition on which knighthood is to be won; this, namely, loyalty to your own order. The true aristocrat is he who is at the head of his own order, and disloyalty is to mistake other chivalries for his own. Let him not divide his homage, but stand for that which he was born and set to maintain. It was objected to Gustavus that he did not better distinguish between the duties of a carabine and a general, but exposed himself to all dangers and was too prodigal of a blood so precious. For a soul on which elevated duties are laid will so realize its special and lofty duties as not to be in danger of assuming through a low generosity those which do not belong to it.

¶ There are all degrees of nobility, but amid the levity and giddiness of people one looks round, as for a tower of strength, on some self-dependent mind, who does not go abroad for an estimate, and has long ago made up its conclusion that it is impossible to fail. The great Indian sages had a lesson for the Brahmin, which every day returns to mind, "All that depends on another gives pain; all that depends on himself gives pleasure; in these few words is the definition of pleasure and pain." The noble mind is here to teach us that failure is a part of success. Prosperity and pound-cake are for very young gentlemen, whom such things content; but a hero's, a man's success is made up of failures, because he experiments and ventures every day, and "the more falls he gets, moves faster on;" defeated all the time and yet to victory born. I have heard that in horsemanship he is not the good rider who never was thrown, but rather than a man never will be a good rider until he is thrown; then he will not be haunted any longer by the terror that he shall tumble, and will ride;—that is his business,—to *ride*, whether with falls or whether with none, to ride unto the place whither he is bound. And I know no such unquestionable badge and ensign of a sovereign mind, as that tenacity of purpose which, through all changes of companions, of parties, of fortunes,—changes never, bates no jot of heart or hope, but wearies out opposition, and arrives at its port. In his consciousness of deserving success, the caliph Ali constantly neglected the ordinary means of attaining it, and to the grand interests, a superficial success is of no account. It prospers as well in mistake as in luck, in obstruction and nonsense, as well as among the angels; it reckons fortunes mere paint; difficulty is its delight: perplexity is its noonday: minds that make their way without winds and against tides. But these are rare and difficult examples, we can only indicate them to show how high is the range of the realm of Honor.

¶ I know the feeling of the most ingenious and excellent youth in America; I hear the complaint of the aspirant that we have no prizes offered to the ambition of virtuous young men; that there is no Theban Band; no stern exclusive Legion of Honor, to be entered only by long and real service and patient climbing up all the steps. We have a rich

men's aristocracy, plenty of bribes for those who like them; but a grand style of culture, which, without injury, an ardent youth can propose to himself as a Pharos through long dark years, does not exist, and there is no substitute. The youth, having got through the first thickets that oppose his entrance into life, having got into decent society, is left to himself, and falls abroad with too much freedom. But in the hours of insight we rally against this skepticism. We then see that if the ignorant are around us, the great are much more near; that there is an order of men, never quite absent, who enroll no names in their archives but of such as are capable of truth. They are gathered in no one chamber ; no chamber would hold them; but, out of the vast duration of man's race, they tower like mountains, and are present to every mind in proportion to its likeness to theirs. The solitariest man who shares their spirit walks environed by them; they talk to him, they comfort him, and happy is he who prefers these associates to profane companions. They also take shape in men, in women. There is no heroic trait, no sentiment or thought that will not sometime embody itself in the form of a friend. That highest good of rational existence is always coming to such as reject mean alliances.

¶ One trait more we must celebrate, the self-reliance which is the patent of royal natures. It is so prized a jewel that it is sure to be tested. The rules and discipline are ordered for that. The Golden Table never lacks members; all its seats are kept full; but with this strange provision, that the members are carefully withdrawn into deep niches, so that no one of them can see any other of them, and each believes himself alone. In the presence of the Chapter it is easy for each member to carry himself royally and well; but in the absence of his colleagues and in the presence of mean people he is tempted to accept the low customs of towns. The honor of a member consists in an indifferency to the persons and practices about him, and in the pursuing undisturbed the career of a Brother, as if always in their presence, and as if no other existed. Give up, once for all, the hope of approbation from the people in the street, if you are pursuing great ends. How can they guess your designs?

¶ All reference to models, all comparison with neighboring abilities and reputations, is the road to mediocrity. The generous soul, on arriving in a new port, makes instant preparation for a new voyage. By experiment, by original studies, by secret obedience, he has made a place for himself in the world; stands there a real, substantial, unprecedented person, and when the great come by, as always there are angels walking in the earth, they know him at sight. Effectual service in his own legitimate fashion distinguishes the true man. For he is to know that the distinction of a royal nature is a great heart; that not Louis Quatorze, not Chesterfield, nor Byron, nor Bonaparte is the model of the Century, but, wherever found, the old renown attaches to the virtues of simple faith and stanch endurance and clear perception and plain speech, and that there is a master grace and dignity communicated by exalted sentiments to a human form, to which utility and even genius must do homage. And it is the sign and badge of this nobility, the drawing his counsel from his own breast. For to every gentleman grave and dangerous duties are proposed. Justice always wants champions. The world waits for him as its defender, for he will find in the well-dressed crowd, yes, in the civility of whole nations, vulgarity of sentiment. In the best parlors of modern society he will find the laughing devil, the civil sneer; in English palaces the London twist, derision, coldness, contempt of the masses, contempt of Ireland, dislike of the Chartist. The English House of Commons is the proudest assembly of gentlemen in the world, yet the genius of the House of Commons, its legitimate expression, is a sneer. In America he shall find deprecation of purism on all questions touching the morals of trade and of social customs, and the narrowest contraction of ethics to the one duty of paying money. Pay that, and you may play the tyrant

at discretion and never look back to the fatal question,—where had you the money that you paid?

¶ I know the difficulties in the way of the man of honor. The man of honor is a man of taste and humanity. By tendency, like all magnanimous men, he is a democrat. But the revolution comes, and does he join the standard of Chartist and outlaw? No, for these have been dragged in their ignorance by furious chiefs to the Red Revolution; they are full of murder, and the student recoils, —and joins the rich. If he cannot vote with the poor, he should stay by himself. Let him accept the position of armed neutrality, abhorring the crimes of the Chartist, abhorring the selfishness of the rich, and say, "The time will come when these poor *enfans perdus* of revolution will have instructed their party, if only by their fate, and wiser counsels will prevail; the music and the dance of liberty will come up to bright and holy ground and will take me in also. Then I shall not have forfeited my right to speak and act for mankind." Meantime shame to the fop of learning and philosophy who suffers a vulgarity of speech and habit to blind him to the grosser vulgarity of pitiless selfishness, and to hide from him the current of Tendency; who abandons his right position of being priest and poet of these impious and unpoetic doers of God's work. You must, for wisdom, for sanity, have some access to the mind and heart of the common humanity. The exclusive excludes himself. No great man has existed who did not rely on the sense and heart of mankind as represented by the good sense of the people, as correcting the modes and over-refinements and class prejudices of the lettered men of the world.

¶ There are certain conditions in the highest degree favorable to the tranquillity of spirit and to that magnanimity we so prize. And mainly the habit of considering large interests, and things in masses, and not too much in detail. The habit of directing large affairs generates a nobility of thought in every mind of average ability. For affairs themselves show the way in which they should be handled; and a good head soon grows wise, and does not govern too much.

¶ Now I believe in the closest affinity between moral and material power. Virtue and genius are always on the direct way to the control of the society in which they are found. It is the interest of society that good men should govern, and there is always a tendency so to place them. But, for the day that now is, a man of generous spirit will not need to administer public offices or to direct large interests of trade, or war, or politics, or manufacture, but he will use a high prudence in the conduct of life to guard himself from being dissipated on many things. There is no need that he should count the pounds of property or the numbers of agents whom his influence touches; it suffices that his aims are high, that the interest of intellectual and moral beings is paramount with him, that he comes into what is called fine society from higher ground, and he has an elevation of habit which ministers of empires will be forced to see and to remember.

¶ I do not know whether that word Gentleman, although it signifies a leading idea in recent civilization, is a sufficiently broad generalization to convey the deep and grave fact of self-reliance. To many the word expresses only the outsides of cultivated men,—only graceful manners, and independence in trifles; but the fountains of that thought are in the deeps of man, a beauty which reaches through and through, from the manners to the soul; an honor which is only a name for sanctity, a self-trust which is a trust in God himself. Call it man of honor, or call it Man, the American who would serve his country must learn the beauty and honor of perseverance, he must reinforce himself by the power of character, and revisit the margin of that well from which his fathers drew waters of life and enthusiasm, the fountain I mean of the moral sentiments, the parent fountain from which this goodly Universe flows as a wave.

PERPETUAL FORCES

THE hero in the fairy-tales has a servant who can eat granite rocks, another who can hear the grass grow, and a third who can run a hundred leagues in half an hour; so man in Nature is surrounded by a gang of friendly giants who can accept harder stints than these, and help him in every kind. Each by itself has a certain omnipotence, but all, like contending kings and emperors, in the presence of each other, are antagonized and kept polite and own the balance of power.

¶ We cannot afford to miss any advantage. Never was any man too strong for his proper work. Art is long, and life short, and he must supply this disproportion by borrowing and applying to his task the energies of Nature. Reinforce his self-respect, show him his means, his arsenal of forces, physical, metaphysical, immortal. Show him the riches of the poor, show him what mighty allies and helpers he has. And though King David had no good from making his census out of vainglory, yet I find it wholesome and invigorating to enumerate the resources we can command, to look a little into this arsenal, and see how many rounds of ammunition, what muskets, and how many arms better than Springfield muskets, we can bring to bear.

¶ Go out of doors and get the air. Ah, if you knew what was in the air. See what your robust neighbor, who never feared to live in it, has got from it; strength, cheerfulness, power to convince, heartiness and equality to each event.

GO out of doors and get the air. Ah, if you knew what was in the air. See what your robust neighbor, who never feared to live in it, has got from it; strength, cheerfulness, power to convince, heartiness and equality to each event.

¶ All the earths are burnt metals. One half the avoirdupois of the rocks which compose the solid crust of the globe consists of oxygen. The adamant is always passing into smoke; the marble column, the brazen statue burn under the daylight, and would soon decompose if their molecular structure, disturbed by the raging sunlight, were not restored by the darkness of the night. What agencies of electricity, gravity, light, affinity combine to make every plant what it is, and in a manner so quiet that the presence of these tremendous powers is not ordinarily suspected. Faraday said, "A grain of water is known to have electric relations equivalent to a very powerful flash of lightning." The ripe fruit is dropped at last without violence, but the lightning fell and the storm raged, and strata were deposited and uptorn and bent back, and Chaos moved from beneath, to create and flavor the fruit on your table to-day. The winds and the rains come back a thousand and a thousand times. The coal on your grate gives out in decomposing to-day exactly the same amount of light and heat which was taken from the sunshine in its formation in the leaves and boughs of the antediluvian tree.

¶ Take up a spadeful or a buck-load of loam, who can guess what it holds? But a gardener knows that it is full of peaches, full of oranges, and he drops in a few seeds by way of keys to unlock and combine its virtues; lets it lie in sun and rain, and by and by it has lifted into the air its full weight in golden fruit.

¶ The earliest hymns of the world

were hymns to these natural forces. The Vedas of India, which have a date older than Homer, are hymns to the winds, to the clouds, and to fire. They all have certain properties which adhere to them, such as conservation, persisting to be themselves, impossibility of being warped. The sun has lost no beams, the earth no elements; gravity is as adhesive, heat as expansive, light as joyful, air as virtuous, water as medicinal as on the first day. There is no loss, only transference. When the heat is less here it is not lost, but more heat is there. When the rain exceeds on the coast, there is drought on the prairie. When the continent sinks, the opposite continent, that is to say, the opposite shore of the ocean, rises. When life is less here, it spawns there.

¶ These forces are in an ascending series, but seem to leave no room for the individual; man or atom, he only shares them; he sails the way these irresistible winds blow. But behind all these are finer elements, the sources of them, and much more rapid and strong; a new style and series, the spiritual. Intellect and morals appear only the material forces on a higher plane. The laws of material nature run up into the invisible world of the mind, and hereby we acquire a key to those sublimities which skulk and hide in the caverns of human consciousness. And in the impenetrable mystery which hides—and hides through absolute transparency—the mental nature, I await the insight which our advancing knowledge of material laws shall furnish.

¶ But the laws of force apply to every form of it. The husbandry learned in the economy of heat or light or steam or muscular fibre applies precisely to the use of wit. What I have said of the inexorable persistence of every elemental force to remain itself, the impossibility of tampering with it or warping it,—the same rule applies again strictly to this force of intellect; that it is perception, a seeing, not making, thoughts. The man must bend to the law, never the law to him.

¶ The brain of man has methods and arrangements corresponding to these material powers, by which he can use them. See how trivial is the use of the world by any other of its creatures. Whilst these forces act on us from the outside and we are not in their counsel, we call them Fate. The animal instincts guide the animal as gravity governs the stone, and in man that bias or direction of his constitution is often as tyrannical as gravity. We call it temperament, and it seems to be the remains of wolf, ape, and rattlesnake in him. While the reason is yet dormant, this rules; as the reflective faculties open, this subsides. We come to reason and knowledge; we see the causes of evils and learn to parry them and use them as instruments, by knowledge, being inside of them and dealing with them as the Creator does. It is curious to see how a creature so feeble and vulnerable as a man, who, unarmed, is no match for the wild beasts, tiger, or crocodile, none for the frost, none for the sea, none for a fog, or a damp air, or the feeble fork of a poor worm,—each of a thousand petty accidents puts him to death every day,—is yet able to subdue to his will these terrific forces, and more than these. His whole frame is responsive to the world, part for part, every sense, every pore to a new element, so that he seems to have as many talents as there are qualities in Nature. No force but is his force. He does not possess them, he is a pipe through which their currents flow. If a straw be held still in the direction of the ocean-current, the sea will pour through it as through Gibraltar. If he should measure strength with them, if he should fight the sea and the whirlwind with his ship, he would snap his spars, tear his sails, and swamp his bark; but by cunningly dividing the force, tapping the tempest for a little side-wind, he uses the monsters, and they carry him where he would go. Look at him; you can give no guess at what power is in him. It never appears directly, but follow him and see his effects, see his productions. He is a planter, a miner, a shipbuilder, a machinist, a musician, a steam-engine, a geometer, an astrono-

mer, a persuader of men, a lawgiver, a builder of towns;—and each of these by dint of a wonderful method or series that resides in him and enables him to work on the material elements.

¶ We are surrounded by human thought and labor. Where are the farmer's days gone? See, they are hid in that stone wall, in that excavated trench, in the harvest grown on what was shingle and pine-barren. He put his days into carting from the distant swamp the mountain of muck which has been trundled about until it now makes the cover of fruitful soil. Labor hides itself in every mode and form. It is massed and blocked away in that stone house, for five hundred years. It is twisted and screwed into fragrant hay which fills the barn. It surprises in the perfect form and condition of trees clean of caterpillars and borers, rightly pruned, and loaded with grafted fruit. It is under the house in the well; it is over the house in slates and copper and water-spout; it grows in the corn; it delights us in the flower-bed; it keeps the cow out of the garden, the rain out of the library, the miasma out of the town. It is in dress, in pictures, in ships, in cannon; in every spectacle, in odors, in flavors, in sweet sounds, in works of safety, of delight, of wrath, of science.

¶ The thoughts, no man ever saw, but disorder becomes order where he goes; weakness becomes power; surprising and admirable effects follow him like a creator. All forces are his; as the wise merchant by truth in his dealings finds his credit unlimited,—he can use in turn, as he wants it, all the property in the world,—so a man draws on all the air for his occasions, as if there were no other breather; on all the water as if there were no other sailor; he is warmed by the sun, and so of every element; he walks and works by the aid of gravitation; he draws on all knowledge as his province, on all beauty for his innocent delight, and first or last he exhausts by his use all the harvests, all the powers of the world. For man, the receiver of all, and depositary of these volumes of power, I am to say that his ability and performance are according to his reception of these various streams of force. We define Genius to be a sensibility to all the impressions of the outer world, a sensibility so equal that it receives accurately all impressions, and can truly report them, without excess or loss, as it received. It must not only receive all, but it must render all. And the health of man is an equality of inlet and outlet, gathering and giving. Any hoarding is tumor and disease.

TAKE up a spadeful of loam, who can guess what it holds? But a gardener knows that it is full of peaches, full of oranges, and he drops in a few seeds, lets it lie in sun and rain, and by and by it has lifted into the air its full weight in golden fruit.

¶ If we were truly to take account of stock before the last Court of Appeals,—that were an inventory! What are my resources? "Our stock in life, our real estate, is that amount of thought which we have had,"—and which we have applied, and so domesticated. The ground we have thus created is forever a fund for new thoughts. A few moral maxims confirmed by much experience would stand high on the list, constituting a supreme prudence. Then the knowledge unutterable of our private strength, of where it lies, of its accesses and facilitations, and of its obstructions. My conviction of principles,—that is great part of my possessions. Certain thoughts, certain observations, long familiar to me in night-watches and daylights, would be my capital if I removed to Spain or China, or, by stranger translation, to the planet Jupiter or Mars, or to new spiritual societies. Every valuable person

who joins in an enterprise,—is it a piece of industry, or the founding of a colony or a college, the reform of some public abuse, or some effort of patriotism,—what he chiefly brings, all he brings, is not his land or his money or body's strength, but his thoughts, his way of classifying and seeing things, his method. And thus with every one a new power. In proportion to the depth of the insight is the power and reach of the kingdom he controls.

¶ It would be easy to awake wonder by sketching the performance of each of these mental forces; as of the diving-bell of the Memory, which descends into the deeps of our past and oldest experience and brings up every lost jewel; or of the Fancy, which sends its gay balloon aloft into the sky to catch every tint and gleam of romance; of the Imagination, which turns every dull fact into pictures and poetry, by making it an emblem of thought. What a power, when, combined with the analyzing understanding, it makes Eloquence; the art of compelling belief, the art of making peoples' hearts dance to his pipe! And not less, method, patience, self-trust, perseverance, love, desire of knowledge, the passion for truth. These are the angels that take us by the hand, these our immortal, invulnerable guardians. By their strength we are strong, and on the signal occasions in our career their inspirations flow to us and make the selfish and protected and tenderly bred person strong for his duty, wise in counsel, skilful in action, competent to rule. willing to obey.

¶ I delight in tracing these wonderful powers, the electricity and gravity of the human world. The power of persistence, of enduring defeat and of gaining victory by defeats, is one of these forces which never loses its charm. The power of a man increases steadily by continuance in one direction. He becomes acquainted with the resistances, and with his own tools; increases his skill and strength and learns the favorable moments and favorable accidents. He is his own apprentice, and more time gives a great addition of power, just as a falling body acquires momentum with every foot of the fall. How we prize a good continuer! I knew a manufacturer who found his property invested in chemical works which were depreciating in value. He undertook the charge of them himself, began at the beginning, learned chemistry and acquainted himself with all the conditions of the manufacture. His friends dissuaded him, advised him to give up the work, which was not suited to the country. Why throw good money after bad? But he persisted, and after many years succeeded in his production of the right article for commerce, brought up the stock of his mills to par, and then sold out his interest, having accomplished the reform that was required.

WE define Genius to be a sensibility to all the impressions of the outer world. It must not only receive all, but it must render all. And the health of man is an equality of inlet and outlet, gathering and giving. Any hoarding is tumor and disease.

¶ In each the talent is the perception of an order and series in the department he deals with,—of an order and series which preëxisted in Nature, and which this mind sees and conforms to. The geometer shows us the true order in figures; the painter in laws of color; the dancer in grace. Bonaparte, with his celerity of combination, mute, unfathomable, reads the geography of Europe as if his eyes were telescopes; his will is an immense battery discharging irresistible volleys of power always at the right point in the right time.

¶ There was a story in the journals of a poor prisoner in a Western police-

court who was told he might be released if he would pay his fine. He had no money, he had no friends, but he took his flute out of his pocket and began to play, to the surprise, and, as it proved, to the delight of all the company; the jurors waked up, the sheriff forgot his duty, the judge himself beat time, and the prisoner was by general consent of court and officers allowed to go his way without any money. And I suppose, if he could have played loud enough, we here should have beat time, and the whole population of the globe would beat time, and consent that he should go without his fine.

¶ I knew a stupid young farmer, churlish, living only for his gains, and with whom the only intercourse you could have was to buy what he had to sell. One day I found his little boy of four years dragging about after him the prettiest little wooden cart, so neatly built, and with decorations too, and learned that Papa had made it; that hidden deep in that thick skull was this gentle art and taste which the little fingers and caresses of his son had the power to draw out into day; he was no peasant after all. So near to us is the flowering of Fine Art in the rudest population. See in a circle of school-girls one with no beauty, no special vivacity,—but she can so recite her adventures that she is never alone, but at night or at morning wherever she sits the inevitable circle gathers around her, willing prisoners of that wonderful memory and fancy and spirit of life. Would you know where to find her? Listen for the laughter, follow the cheerful hum, see where is the rapt attention, and a pretty crowd all bright with one electricity; there in the centre of fellowship and joy is Scheherazade again.

THE power of a man increases steadily by continuance in one direction. He becomes acquainted with his own tools; and learns the favorable moments and favorable accidents. Time gives a great addition of power, just as a falling body acquires momentum with every foot of the fall.

¶ See how rich life is; rich in private talents, each of which charms us in turn and seems the best. If we hear music we give up all to that; if we fall in with a cricket-club and see the game masterly played, the best player is the first of men; if we go to the regatta, we forget the bowler for the stroke oar; and when the soldier comes home from the fight, he fills all eyes. But the soldier has the same admiration of the great parliamentary debater. And poetry and literature are disdainful of all these claims beside their own. Like the boy who thought in turn each one of the four seasons the best, and each of the three hundred and sixty-five days in the year the crowner. The sensibility is all.

¶ Every one knows what are the effects of music to put people in gay or mournful or martial mood. But these are the effects on dull subjects, and only the hint of its power on a keener sense. It is a stroke on a loose or tense cord. The story of Orpheus, of Arion, of the Arabian minstrel, are not fables, but experiments on the same iron at white heat.

¶ By this wondrous susceptibility to all the impressions of Nature the man finds himself the receptacle of celestial thoughts, of happy relations to all men. The imagination enriches him, as if there were no other; the memory opens all her cabinets and archives; Science her length and breadth; Poetry her splendor and joy and the august circles of eternal law. These are means and stairs for new ascensions of the mind. But they are nowise impoverished for any other mind, not tarnished, not breathed upon; for the mighty Intellect did not stoop to him and become property, but he rose to it and followed its circuits. "It is ours

while we use it, it is not ours when we do not use it."

¶ And so, one step higher, when he comes into the realm of sentiment and will. He sees the grandeur of justice, the victory of love, the eternity that belongs to all moral nature. He does not then invent his sentiment or his act, but obeys a preëxisting right which he sees. We arrive at virtue by taking its direction instead of imposing ours.

¶ The last revelation of intellect and of sentiment is that in a manner it severs the man from all other men; makes known to him that the spiritual powers are sufficient to him if no other being existed; that he is to deal absolutely in the world, as if he alone were a system and a state, and though all should perish could make all anew.

¶ The forces are infinite. Every one has the might of all, for the secret of the world is that its energies are *solidaires;* that they work together on a system of mutual aid, all for each and each for all; that the strain made on one point bears on every arch and foundation of the structure. But if you wish to avail yourself of their might, and in like manner if you wish the force of the intellect, the force of the will, you must take their divine direction, not they yours. Obedience alone gives the right to command. It is like the village operator who taps the telegraph-wire and surprises the secrets of empires as they pass to the capital. So this child of the dust throws himself by obedience into the circuit of the heavenly wisdom, and shares the secret of God.

¶ Thus is the world delivered into your hand, but on two conditions,—not for property, but for use, use according to the noble nature of the gifts; and not for toys, not for self-indulgence. Things work to their ends, not to yours, and will certainly defeat any adventurer who fights against this ordination.

¶ The effort of men is to use them for private ends. They wish to pocket land and water and fire and air and all fruits of these, for property, and would like to have Aladdin's lamp to compel darkness, and iron-bound doors, and hostile armies, and lions and serpents to serve them like footmen. And they wish the same service from the spiritual faculties. A man has a rare mathematical talent, inviting him to the beautiful secrets of geometry, and wishes to clap a patent on it; or has the fancy and invention of a poet, and says, "I will write a play that shall be repeated in London a hundred nights;" or a military genius, and instead of using that to defend his country, he says, "I will fight the battle so as to give me place and political consideration;" or Canning or Thurlow has a genius of debate, and says, "I will know how with this weapon to defend the cause that will pay best and make me Chancellor or Foreign Secretary." But this perversion is punished with instant loss of true wisdom and real power.

¶ I find the survey of these cosmical powers a doctrine of consolation in the dark hours of private or public fortune. It shows us the world alive, guided, incorruptible; that its cannon cannot be stolen nor its virtues misapplied. It shows us the long Providence, the safeguards of rectitude. It animates exertion; it warns us out of that despair into which Saxon men are prone to fall,—out of an idolatry of forms, instead of working to simple ends, in the belief that Heaven always succors us in working for these. This world belongs to the energetical. It is a fagot of laws, and a true analysis of these laws, showing how immortal and how self-protecting they are, would be a wholesome lesson for every time and for this time. That band which ties them together is unity, is universal good, saturating all with one being and aim, so that each translates the other, is only the same spirit applied to new departments. Things are saturated with the moral law. There is no escape from it. Violets and grass preach it; rain and snow, wind and tides, every change, every cause in Nature is nothing but a disguised missionary.

¶ All our political disasters grow as logically out of our attempts in the past to do without justice, as the sinking of some part of your house comes of defect

in the foundation. One thing is plain; a certain personal virtue is essential to freedom; and it begins to be doubtful whether our corruption in this country has not gone a little over the mark of safety, so that when canvassed we shall be found to be made up of a majority of reckless self-seekers. The divine knowledge has ebbed out of us and we do not know enough to be free.

¶ I hope better of the State. Half a man's wisdom goes with his courage. A boy who knows that a bully lives round the corner which he must pass on his daily way to school, is apt to take sinister views of streets and of school education. And a sensitive politician suffers his ideas of the part New York or Pennsylvania or Ohio is to play in the future of the Union, to be fashioned by the election of rogues in some counties. But we must not gratify the rogues so deeply. There is a speedy limit to profligate politics.

¶ Fear disenchants life and the world. If I have not my own respect I am an impostor, not entitled to other men's, and had better creep into my grave. I admire the sentiment of Thoreau, who said, "Nothing is so much to be feared as fear; God himself likes atheism better." For the world is a battle-ground; every principle is a war-note, and the most quiet and protected life is at any moment exposed to incidents which test your firmness. The illusion that strikes me as the masterpiece in that ring of illusions which our life is, is the timidity with which we assert our moral sentiment. We are made of it, the world is built by it, things endure as they share it; all beauty, all health, all intelligence exist by it; yet we shrink to speak of it or to range ourselves by its side. Nay, we presume strength of him or them who deny it. Cities go against it; the college goes against it, the courts snatch at any precedent, at any vicious form of law to rule it out; legislatures listen with appetite to declamations against it, and vote it down. Every new asserter of the right surprises us, like a man joining the church, and we hardly dare believe he is in earnest.

THE forces are infinite. But if you wish to avail yourself of their might, you must take their divine direction, not they yours. Obedience alone gives the right to command.

¶ What we do and suffer is in moments, but the cause of right for which we labor never dies, works in long periods, can afford many checks, gains by our defeats, and will know how to compensate our extremest sacrifice. Wrath and petulance may have their short success, but they quickly reach their brief date and decompose, whilst the massive might of ideas is irresistible at last. Whence does the knowledge come? Where is the source of power? The soul of God is poured into the world through the thoughts of men. The world stands on ideas, and not on iron or cotton; and the iron of iron, the fire of fire, the ether and source of all the elements is moral force. As cloud on cloud, as snow on snow, as the bird on the air, and the planet on space in its flight, so do nations of men and their institutions rest on thoughts.

CHARACTER

MORALS respects what men call goodness, that which all men agree to honor as justice, truth-speaking, good will and good works. Morals respects the source or motive of this action. It is the science of substances, not of shows. It is the *what*, and not the *how*. It is that which all men profess to regard, and by their real respect for which recommend themselves to each other.

¶ There is this eternal advantage to morals, that, in the question between truth and goodness, the moral cause of the world lies behind all else in the mind. It was for good, it is to good, that all works. Surely it is not to prove or show the truth of things,—that sounds a little cold and scholastic,—no, it is for benefit, that all subsists. As we say in our modern politics, catching at last the language of morals, that the object of the State is the greatest good of the greatest number,—so, the reason we must give for the existence of the world is, that it is for the benefit of all being.

¶ Morals implies freedom and will. The will constitutes the man. He has his life in Nature, like a beast: but choice is born in him; here is he that chooses; here is the Declaration of Independence, the July Fourth of zoölogy and astronomy. He chooses, as the rest of the creation does not. But will, pure and perceiving, is not wilfulness. When a man, through stubbornness, insists to do this or that, something absurd or whimsical, only because he will, he is weak; he blows with his lips against the tempest, he dams the incoming ocean with his cane. It were an unspeakable calamity if any one should think he had the right to impose a private will on others. That is the part of a striker, an assassin. All violence, all that is dreary and repels, is not power but the absence of power.

¶ Morals is the direction of the will on universal ends. He is immoral who is acting to any private end. He is moral, —we say it with Marcus Aurelius and with Kant,—whose aim or motive may become a universal rule, binding on all intelligent beings; and with Vauvenargues "the mercenary sacrifice of the public good to a private interest is the eternal stamp of vice."

¶ All the virtues are special directions of this motive; justice is the application of this good of the whole to the affairs of each one; courage is contempt of danger in the determination to see this good of the whole enacted; love is delight in the preference of that benefit redounding to another over the securing of our own share; humility is a sentiment of our insignificance when the benefit of the universe is considered.

¶ If from these external statements we seek to come a little nearer to the fact, our first experiences in moral, as in intellectual nature, force us to discriminate a universal mind, identical in all men. Certain biases, talents, executive skills, are special to each individual; but the high, contemplative, all-commanding vision, the sense of Right and Wrong, is alike in all. Its attributes are self-existence, eternity, intuition and command. It is the mind of the mind. We belong to it, not it to us. It is in all men, and constitutes them men. In bad men it is dormant, as health is in men entranced or drunken; but, however inoperative, it exists underneath whatever vices and errors. The extreme simplicity of this intuition embarrasses every attempt at analysis. We can only mark, one by one, the perfections which it combines in every act. It admits of no appeal, looks to no superior essence. It is the reason of things.

¶ The antagonist nature is the individual, formed into a finite body of exact dimensions, with appetites which take from everybody else what they appropriate to themselves, and would enlist the entire spiritual faculty of the individual, if it were possible, in catering for them. On the perpetual conflict between the dictate of this universal mind

and the wishes and interests of the individual, the moral discipline of life is built. The one craves a private benefit, which the other requires him to renounce out of respect to the absolute good. Every hour puts the individual in a position where his wishes aim at something which the sentiment of duty forbids him to seek. He that speaks the truth executes no private function of an individual will, but the world utters a sound by his lips. He who doth a just action seeth therein nothing of his own, but an inconceivable nobleness attaches to it, because it is a dictate of the general mind. We have no idea of power so simple and so entire as this. It is the basis of thought, it is the basis of being. Compare all that we call ourselves, all our private and personal venture in the world, with this deep of moral nature in which we lie, and our private good becomes an impertinence, and we take part with hasty shame against ourselves:—

"High instincts, before which our mortal nature
Doth tremble like a guilty thing surprised,—
Which, be they what they may,
Are yet the fountain-light of all our day,
Are yet the master-light of all our seeing,—
Uphold us, cherish, and have power to make
Our noisy years seem moments in the being
Of the eternal silence,—truths that wake
To perish never."

¶ The moral element invites man to great enlargements, to find his satisfaction, not in particulars or events, but in the purpose and tendency; not in bread, but in his right to his bread; not in much corn or wool, but in its communication.

¶ Not by adding, then, does the moral sentiment help us; no, but in quite another manner. It puts us in place. It centres, it concentrates us. It puts us at the heart of Nature, where we belong, in the cabinet of science and of causes, there where all the wires terminate which hold the world in magnetic unity, and so converts us into universal beings.

¶ This wonderful sentiment, which endears itself as it is obeyed, seems to be the fountain of intellect; for no talent gives the impression of sanity, if wanting this; nay, it absorbs everything into itself. Truth, Power, Goodness, Beauty, are its varied names,—faces of one substance, the heart of all. Before it, what are persons, prophets, or seraphim but its passing agents, momentary rays of its light?

¶ The moral sentiment is alone omnipotent. There is no labor or sacrifice to which it will not bring a man, and which it will not make easy. Thus there is no man who will bargain to sell his life, say, at the end of a year, for a million or ten millions of gold dollars in hand, or for any temporary pleasures, or for any rank, as of peer or prince; but many a man who does not hesitate to lay down his life for the sake of a truth, or in the cause of his country, or to save his son or his friend. And under the action of this sentiment of the Right, his heart and mind expand above himself, and above Nature.

Though Love repine, and Reason chafe,
There came a voice without reply,
"'T is man's perdition to be safe,
When for the truth he ought to die."

Such is the difference of the action of the heart within and of the senses without. One is enthusiasm, and the other more or less amounts of horse-power.

¶ Devout men, in the endeavor to express their convictions, have used different images to suggest this latent force; as, the light, the seed, the Spirit, the Holy Ghost, the Comforter, the Dæmon, the still, small voice, etc.,—all indicating its power and its latency. It is serenely above all mediation. In all ages, to all men, it saith, *I am;* and he who hears it feels the impiety of wandering from this revelation to any record or to any rival. The poor Jews of the wilderness cried: "Let not the Lord speak to us; let Moses speak to us." But the simple and sincere soul makes the contrary prayer: "Let no intruder come between thee and me; deal THOU with me; let me know it is thy will, and I ask no more." The excellence of Jesus, and of every true teacher, is, that he affirms the Divinity in him and in us,—not thrusts himself between it and us. It would in-

stantly indispose us to any person claiming to speak for the Author of Nature, the setting forth any fact or law which we did not find in our consciousness. We should say with Heraclitus: "Come into this smoky cabin; God is here also; approve yourself to him."

¶ We affirm that in all men is this majestic perception and command; that it is the presence of the Eternal in each perishing man; that it distances and degrades all statements of whatever saints, heroes, poets, as obscure and confused stammerings before its silent revelation. *They* report the truth. *It* is the truth. When I think of Reason, of Truth, of Virtue, I cannot conceive them as lodged in your soul and lodged in my soul, but that you and I and all souls are lodged in that; and I may easily speak of that adorable nature, there where only I behold it in my dim experiences, in such terms as shall seem to the frivolous, who dare not fathom their consciousness, as profane. How is a man a man? How can he exist to weave relations of joy and virtue with other souls, but because he is inviolable, anchored at the centre of Truth and Being? In the ever-returning hour of reflection, he says: "I stand here glad at heart of all the sympathies I can awaken and share, clothing myself with them as with a garment of shelter and beauty, and yet knowing that it is not in the power of all who surround me to take from me the smallest thread I call mine. If all things are taken away, I have still all things in my relation to the Eternal."

¶ We pretend not to define the way of its access to the private heart. It passes understanding. There was a time when Christianity existed in one child. But if the child had been killed by Herod, would the element have been lost? God sends his message, if not by one, then quite as well by another. When the Master of the Universe has ends to fulfil, he impresses his will on the structure of minds.

¶ The Divine Mind imparts itself to the single person: his whole duty is to this rule and teaching. The aid which others give us is like that of the mother to the child,—temporary, gestative, a short period of lactation, a nurse's or a governess's care; but on his arrival at a certain maturity, it ceases, and would be hurtful and ridiculous if prolonged. Slowly the body comes to the use of its organs; slowly the soul unfolds itself in the new man. It is partial at first, and honors only some one or some few truths. In its companions it sees other truths honored, and successively finds their foundation also in itself. Then it cuts the cord, and no longer believes "because of thy saying," but because it has recognized them in itself.

¶ The Divine Mind imparts itself to the single person: but it is also true that men act powerfully on us. There are men who astonish and delight, men who instruct and guide. Some men's words I remember so well that I must often use them to express my thought. Yes, because I perceive that we have heard the same truth, but they have heard it better. That is only to say, there is degree and gradation throughout nature; and the Deity does not break his firm laws in respect to imparting truth, more than in imparting material heat and light. Men appear from time to time who receive with more purity and fulness these high communications. But it is only as fast as this hearing from another is authorized by its consent with his own, that it is pure and safe to each; and all receiving from abroad must be controlled by this immense reservation.

¶ It happens now and then, in the ages, that a soul is born which has no weakness of self, which offers no impediment to the Divine Spirit, which comes down into Nature as if only for the benefit of souls, and all its thoughts are perceptions of things as they are, without any infirmity of earth. Such souls are as the apparition of gods among men, and simply by their presence pass judgment on them. Men are forced by their own self-respect to give them a certain attention. Evil men shrink and pay involuntary homage by hiding or apologizing for their action.

¶ When a man is born with a profound

moral sentiment, preferring truth, justice and the serving of all men to any honors or any gain, men readily feel the superiority. They who deal with him are elevated with joy and hope; he lights up the house or the landscape in which he stands. His actions are poetic and miraculous in their eyes. In his presence, or within his influence, every one believes in the immortality of the soul. They feel that the invisible world sympathizes with him. The Arabians delight in expressing the sympathy of the unseen world with holy men.

When Omar prayed and loved,
Where Syrian waters roll,
Aloft the ninth heaven glowed and moved
To the tread of the jubilant soul.

SOME men's words I remember so well that I must often use them to express my thought. Yes, because I perceive that we have heard the same truth, but they have heard it better.

¶ A chief event of life is the day in which we have encountered a mind that startled us by its large scope. I am in the habit of thinking—not, I hope, out of a partial experience, but confirmed by what I notice in many lives—that to every serious mind Providence sends from time to time five or six or seven teachers who are of the first importance to him in the lessons they have to impart. The highest of these not so much give particular knowledge, as they elevate by sentiment and by their habitual grandeur of view.

¶ Great men serve us as insurrections do in bad governments. The world would run into endless routine, and forms incrust forms, till the life was gone. But the perpetual supply of new genius shocks us with thrills of life, and recalls us to principles. Lucifer's wager in the old drama was, "There is no steadfast man on earth." He is very rare. "A man is already of consequence in the world when it is known that we can implicitly rely on him." See how one noble person dwarfs a whole nation of underlings. This steadfastness we indicate when we praise character.

¶ Character denotes habitual self-possession, habitual regard to interior and constitutional motives, a balance not to be overset or easily disturbed by outward events and opinion, and by implication points to the source of right motive. We sometimes employ the word to express the strong and consistent will of men of mixed motive, but, when used with emphasis, it points to what no events can change, that is, a will built on the reason of things. Such souls do not come in troops: oftenest appear solitary, like a general without his command, because those who can understand and uphold such appear rarely, not many, perhaps not one, in a generation. And the memory and tradition of such a leader is preserved in some strange way by those who only half understand him, until a true disciple comes, who apprehends and interprets every word.

¶ The sentiment never stops in pure vision, but will be enacted. It affirms not only its truth, but its supremacy. It is not only insight, as science, as fancy, as imagination is; or an entertainment, as friendship and poetry are; but it is a sovereign rule: and the acts which it suggests—as when it impels a man to go forth and impart it to other men, or sets him on some asceticism or some practice of self-examination to hold him to obedience, or some zeal to unite men to abate some nuisance, or establish some reform or charity which it commands—are the homage we render to this sentiment, as compared with the lower regard we pay to other thoughts: and the private or social practices we establish in

its honor we call religion.

¶ The sentiment, of course, is the judge and measure of every expression of it, —measures Judaism, Stoicism, Christianity, Buddhism, or whatever philanthropy, or politics, or saint, or seer pretends to speak in its name. The religions we call false were once true. They also were affirmations of the conscience correcting the evil customs of their times. The populace drag down the gods to their own level, and give them their egotism; whilst in Nature is none at all, God keeping out of sight, and known only as pure law, though resistless. Châteaubriand said, with some irreverence of phrase, If God made man in his image, man has paid him well back. *"Si Dieu a fait l'homme à son image, l'homme l'a bien rendu."* Every nation is degraded by the goblins it worships instead of this Deity. The Dionysia and Saturnalia of Greece and Rome, the human sacrifice of the Druids, the Sradda of Hindoos, the Purgatory, the Indulgences, and the Inquisition of Popery, the vindictive mythology of Calvinism, are examples of this perversion.

¶ Every particular instruction is speedily embodied in a ritual, is accommodated to humble and gross minds, and corrupted. The moral sentiment is the perpetual critic on these forms, thundering its protest, sometimes in earnest and lofty rebuke; but sometimes also it is the source, in natures less pure, of sneers and flippant jokes of common people, who feel that the forms and dogmas are not true for them, though they do not see where the error lies.

¶ The religion of one age is the literary entertainment of the next. We use in our idlest poetry and discourse the words Jove, Neptune, Mercury, as mere colors, and can hardly believe that they had to the lively Greek the anxious meaning which, in our towns, is given and received in churches when our religious names are used: and we read with surprise the horror of Athens when, one morning, the statues of Mercury in the temples were found broken, and the like consternation was in the city as if, in Boston, all the Orthodox churches should be burned in one night.

¶ The greatest dominion will be to the deepest thought. The establishment of Christianity in the world does not rest on any miracle but the miracle of being the broadest and most humane doctrine. Christianity was once a schism and protest against the impieties of the time, which had originally been protests against earlier impieties, but had lost their truth. Varnhagen von Ense, writing in Prussia in 1848, says: "The Gospels belong to the most aggressive writings. No leaf thereof could attain the liberty of being printed (in Berlin) today. What Mirabeaus, Rousseaus, Diderots, Fichtes, Heines, and many another heretic, one can detect therein!"

¶ But before it was yet a national religion it was alloyed, and, in the hands of hot Africans, of luxurious Byzantines, of fierce Gauls, its creeds were tainted with their barbarism. In Holland, in England, in Scotland, it felt the national narrowness. How unlike our habitual turn of thought was that of the last century in this country! Our ancestors spoke continually of angels and archangels with the same good faith as they would have spoken of their own parents or their late minister. Now the words pale, are rhetoric, and all credence is gone. Our horizon is not far, say one generation, or thirty years: we all see so much. The older see two generations, or sixty years. But what has been running on through three horizons, or ninety years, looks to all the world like a law of Nature, and 't is an impiety to doubt. Thus, 't is incredible to us, if we look into the religious books of our grandfathers, how they held themselves in such a pinfold. But why not? As far as they could see, through two or three horizons, nothing but ministers and ministers. Calvinism was one and the same thing in Geneva, in Scotland, in Old and New England. If there was a wedding, they had a sermon; if a funeral, then a sermon; if a war, or small-pox, or a comet, or canker-worms, or a deacon died,—still a sermon: Nature was a pulpit; the church-warden or tithing-man was a petty persecutor;

the presbytery, a tyrant; and in many a house in country places the poor children found seven sabbaths in a week. Fifty or a hundred years ago, prayers were said, morning and evening, in all families; grace was said at table; an exact observance of the Sunday was kept in the houses of laymen as of clergymen. And one sees with some pain the disuse of rites so charged with humanity and aspiration. But it by no means follows, because those offices are much disused, that the men and women are irreligious; certainly not that they have less integrity or sentiment, but only, let us hope, that they see that they can omit the form without loss of real ground; perhaps that they find some violence, some cramping of their freedom of thought, in the constant recurrence of the form.

¶ So of the changed position and manners of the clergy. They have dropped, with the sacerdotal garb and manners of the last century, many doctrines and practices once esteemed indispensable to their order. But the distinctions of the true clergyman are not less decisive. Men ask now, "Is he serious? Is he a sincere man, who lives as he teaches? Is he a benefactor?" So far the religion is now where it should be. Persons are discriminated as honest, as veracious, as illuminated, as helpful, as having public and universal regards, or otherwise;—are discriminated according to their aims, and not by these ritualities.

¶ The changes are inevitable; the new age cannot see with the eyes of the last. But the change is in what is superficial; the principles are immortal, and the rally on the principle must arrive as people become intellectual. I consider theology to be the rhetoric of morals. The mind of this age has fallen away from theology to morals. I conceive it an advance. I suspect, that, when the theology was most florid and dogmatic, it was the barbarism of the people, and that, in that very time, the best men also fell away from theology, and rested in morals. I think that all the dogmas rest on morals, and that it is only a question of youth or maturity, of more or less fancy in the recipient; that the stern determination to do justly, to speak the truth, to be chaste and humble, was substantially the same, whether under a self-respect, or under a vow made on the knees at the shrine of Madonna.

¶ When once Selden had said that the priests seemed to him to be baptizing their own fingers, the rite of baptism was getting late in the world. Or when once it is perceived that the English missionaries in India put obstacles in the way of schools (as is alleged),—do not wish to enlighten but to Christianize the Hindoos,—it is seen at once how wide of Christ is English Christianity.

¶ Mankind at large always resemble frivolous children: they are impatient of thought, and wish to be amused. Truth is too simple for us; we do not like those who unmask our illusions. Fontenelle said: "If the Deity should lay bare to the eyes of men the secret system of Nature, the causes by which all the astronomic results are affected, and they finding no magic, no mystic numbers, no fatalities, but the greatest simplicity, I am persuaded they would not be able to suppress a feeling of mortification, and would exclaim, with disappointment, 'Is that all?'" And so we paint over the bareness of ethics with the quaint grotesques of theology.

¶ We boast the triumph of Christianity over Paganism, meaning the victory of the spirit over the senses; but Paganism hides itself in the uniform of the Church. Paganism has only taken the oath of allegiance, taken the cross, but is Paganism still, outvotes the true men by millions of majority, carries the bag, spends the treasure, writes the tracts, elects the minister, and persecutes the true believer.

¶ There is a certain secular progress of opinion, which, in civil countries, reaches everybody. One service which this age has rendered is, to make the life and wisdom of every past man accessible and available to all. Socrates and Marcus Aurelius are allowed to be saints; Mahomet is no longer accursed; Voltaire is no longer a scarecrow;

Spinoza has come to be revered. "The time will come," says Varnhagen von Ense, "when we shall treat the jokes and sallies against the myths and church-rituals of Christianity—say the sarcasms of Voltaire, Frederic the Great, and D'Alembert—good-naturedly and without offence: since, at bottom, those men mean honestly, their polemics proceed out of a religious striving, and what Christ meant and willed is in essence more with them than with their opponents, who only wear and misrepresent the *name* of Christ. . . . Voltaire was an apostle of Christian ideas; only the names were hostile to him, and he never knew it otherwise. He was like the son of the vine-dresser in the Gospel, who said No, and went; the other said Yea, and went not. These men preached the true God,—Him whom men serve by justice and uprightness; but they called themselves atheists."

¶ When the highest conceptions, the lessons of religion, are imported, the nation is not culminating, has not genius, but is servile. A true nation loves its vernacular tongue. A completed nation will not import its religion. Duty grows everywhere, like children, like grass; and we need not go to Europe or to Asia to learn it. I am not sure that the English religion is not all quoted. Even the Jeremy Taylors, Fullers, George Herberts, steeped, all of them, in Church traditions, are only using their fine fancy to emblazon their memory. 'T is Judæa, not England, which is the ground. So with the mordant Calvinism of Scotland and America. But this quoting distances and disables them: since with every repeater something of creative force is lost, as we feel when we go back to each original moralist. Pythagoras, Socrates, the Stoics, the Hindoo, Behmen, George Fox,—these speak originally; and how many sentences and books we owe to unknown authors,—to writers who were not careful to set down name or date or titles or cities or postmarks in these illuminations!

¶ We, in our turn, want power to drive the ponderous State. The constitution and law in America must be written on ethical principles, so that the entire power of the spiritual world can be enlisted to hold the loyalty of the citizen, and to repel every enemy as by force of Nature. The laws of old empires stood on the religious convictions. Now that their religions are outgrown, the empires lack strength. Romanism in Europe does not represent the real opinion of enlightened men. The Lutheran Church does not represent in Germany the opinions of the universities. In England, the gentlemen, the journals, and now, at last, churchmen and bishops, have fallen away from the Anglican Church. And in America, where are no legal ties to churches, the looseness appears dangerous.

¶ Our religion has got on as far as Unitarianism. But all the forms grow pale. The walls of the temple are wasted and thin, and, at last, only a film of whitewash, because the mind of our culture has already left our liturgies behind. "Every age," says Varnhagen, "has another sieve for the religious tradition, and will sift it out again. Something is continually lost by this treatment, which posterity cannot recover."

¶ But it is a capital truth that Nature, moral as well as material, is always equal to herself. Ideas always generate enthusiasm. The creed, the legend, forms of worship, swiftly decay. Morals is the incorruptible essence, very heedless in its richness of any past teacher or witness, heedless of their lives and fortunes. It does not ask whether you are wrong or right in your anecdotes of them; but it is all in all how you stand to your own tribunal.

¶ The lines of the religious sects are very shifting; their platforms unstable; the whole science of theology of great uncertainty, and resting very much on the opinions of who may chance to be the leading doctors of Oxford or Edinburgh, of Princeton or Cambridge, today. No man can tell what religious revolutions await us in the next years; and the education in the divinity colleges may well hesitate and vary. But the science of ethics has no mutation;

and whoever feels any love or skill for ethical studies may safely lay out all his strength and genius in working in that mine. The pulpit may shake, but this platform will not. All the victories of religion belong to the moral sentiment. Some poor soul beheld the Law blazing through such impediments as he had, and yielded himself to humility and joy. What was gained by being told that it was justification by faith?

¶ The Church, in its ardor for beloved persons, clings to the miraculous, in the vulgar sense, which has even an immoral tendency, as one sees in Greek, Indian and Catholic legends, which are used to gloze every crime. The soul, penetrated with the beatitude which pours into it on all sides, asks no interpositions, no new laws,—the old are good enough for it,—finds in every cart-path of labor ways to heaven, and the humblest lot exalted. Men will learn to put back the emphasis peremptorily on pure morals, always the same, not subject to doubtful interpretation, with no sale of indulgences, no massacre of heretics, no female slaves, no disfranchisement of woman, no stigma on race; to make morals the absolute test, and so uncover and drive out the false religions. There is no vice that has not skulked behind them. It is only yesterday that our American churches, so long silent on Slavery, and notoriously hostile to the Abolitionist, wheeled into line for Emancipation.

¶ I am far from accepting the opinion that the revelations of the moral sentiment are insufficient, as if it furnished a rule only, and not the spirit by which the rule is animated. For I include in these, of course, the history of Jesus, as well as those of every divine soul which in any place or time delivered any grand lesson to humanity; and I find in the eminent experiences in all times a substantial agreement. The sentiment itself teaches unity of source, and disowns every superiority other than of deeper truth. Jesus has immense claims on the gratitude of mankind, and knew how to guard the integrity of his brother's soul from himself also; but, in his disciples, admiration of him runs away with their reverence for the human soul, and they hamper us with limitations of person and text. Every exaggeration of these is a violation of the soul's right, and inclines the manly reader to lay down the New Testament, to take up the Pagan philosophers. It is not that the Upanishads or the Maxims of Antoninus are better, but that they do not invade his freedom; because they are only suggestions, whilst the other adds the inadmissible claim of positive authority,—of an external command, where command cannot be. This is the secret of the mischievous result that, in every period of intellectual expansion, the Church ceases to draw into its clergy those who best belong there, the largest and freest minds, and that in its most liberal forms, when such minds enter it, they are coldly received, and find themselves out of place. This charm in the Pagan moralists, of suggestion, the charm of poetry, of mere truth (easily disengaged from their historical accidents which nobody wishes to force on us), the New Testament loses by its connection with a church. Mankind cannot long suffer this loss, and the office of this age is to put all these writings on the eternal footing of equality of origin in the instincts of the human mind. It is certain that each inspired master will

A CHIEF event of life is the day in which we have encountered a mind that startled us by its large scope. To every serious mind Providence sends from time to time five or six or seven teachers who are of the first importance to him in the lessons they have to impart.

gain instantly by the separation from the idolatry of ages.

¶ To their great honor, the simple and free minds among our clergy have not resisted the voice of Nature and the advanced perceptions of the mind; and every church divides itself into a liberal and expectant class, on one side, and an unwilling and conservative class on the other. As it stands with us now, a few clergymen, with a more theological cast of mind, retain the traditions, but they carry them quietly. In general discourse, they are never obtruded. If the clergyman should travel in France, in England, in Italy, he might leave them locked up in the same closet with his "occasional sermons" at home, and, if he did not return, would never think to send for them. The orthodox clergymen hold a little firmer to theirs, as Calvinism has a more tenacious vitality; but that is doomed also, and will only die last; for Calvinism rushes to be Unitarianism, as Unitarianism rushes to be pure Theism.

¶ But the inspirations are never withdrawn. In the worst times, men of organic virtue are born,—men and women of native integrity, and indifferently in high and low conditions. There will always be a class of imaginative youths, whom poetry, whom the love of beauty, lead to the adoration of the moral sentiment, and these will provide it with new historic forms and songs. Religion is as inexpugnable as the use of lamps, or of wells, or of chimneys. We must have days and temples and teachers. The Sunday is the core of our civilization, dedicated to thought and reverence. It invites to the noblest solitude and the noblest society, to whatever means and aids of spiritual refreshment. Men may well come together to kindle each other to virtuous living. Confucius said, "If in the morning I hear of the right way, and in the evening die, I can be happy."

¶ The churches already indicate the new spirit in adding to the perennial office of teaching, beneficent activities,—as in creating hospitals, ragged schools, offices of employment for the poor, appointing almoners to the helpless, guardians of foundlings and orphans. The power that in other times inspired crusades, or the colonization of New England, or the modern revivals, flies to the help of the deaf-mute and the blind, to the education of the sailor and the vagabond boy, to the reform of convicts and harlots,—as the war created the Hilton Head and Charleston missions, the Sanitary Commission, the nurses and teachers at Washington.

¶ In the present tendency of our society, in the new importance of the individual, when thrones are crumbling and presidents and governors are forced every moment to remember their constituencies; when counties and towns are resisting centralization, and the individual voter his party,—society is threatened with actual granulation, religious as well as political. How many people are there in Boston? Some two hundred thousand. Well, then so many sects. Of course each poor soul loses all his old stays; no bishop watches him, no confessor reports that he has neglected the confessional, no class-leader admonishes him of absences, no fagot, no penance, no fine, no rebuke. Is not this wrong? is not this dangerous? 'T is not wrong, but the law of growth. It is not dangerous, any more than the mother's withdrawing her hands from the tottering babe, at his first walk across the nursery-floor: the child fears and cries, but achieves the feat, instantly tries it again, and never wishes to be assisted more. And this infant soul must learn to walk alone. At first he is forlorn, homeless; but this rude stripping him of all support drives him inward, and he finds himself unhurt; he finds himself face to face with the majestic Presence, reads the original of the Ten Commandments, the original of Gospels and Epistles; nay, his narrow chapel expands to the blue cathedral of the sky, where he

"Looks in and sees each blissful deity,
Where he before the thunderous throne doth lie."

¶ To nations or to individuals the progress of opinion is not a loss of moral

restraint, but simply a change from coarser to finer checks. No evil can come from reform which a deeper thought will not correct. If there is any tendency in national expansion to form character, religion will not be a loser. There is a fear that pure truth, pure morals, will not make a religion for the affections. Whenever the sublimities of character shall be incarnated in a man, we may rely that awe and love and insatiable curiosity will follow his steps. Character is the habit of action from the permanent vision of truth. It carries a superiority to all the accidents of life. It compels right relation to every other man,—domesticates itself with strangers and enemies. "But I, father," says the wise Prahlada, in the Vishnu Purana, "know neither friends nor foes, for I behold Kesava in all beings as in my own soul." It confers perpetual insight. It sees that a man's friends and his foes are of his own household, of his own person. What would it avail me, if I could destroy my enemies? There would be as many to-morrow. That which I hate and fear is really in myself, and no knife is long enough to reach to its heart. Confucius said one day to Ke Kang: "Sir, in carrying on your government, why should you use killing at all? Let your evinced desires be for what is good, and the people will be good. The grass must bend, when the wind blows across it." Ke Kang, distressed about the number of thieves in the state, inquired of Confucius how to do away with them. Confucius said, "If you, sir, were not covetous, although you should reward them to do it, they would not steal."

¶ Its methods are subtle, it works without means. It indulges no enmity against any, knowing, with Prahlada that "the suppression of malignant feeling is itself a reward." The more reason, the less government. In a sensible family, nobody ever hears the words "shall" and "shan't;" nobody commands, and nobody obeys, but all conspire and joyfully cöoperate. Take off the roofs of hundreds of happy houses, and you shall see this order without ruler, and the like in every intelligent and moral society. Command is exceptional, and marks some break in the link of reason; as the electricity goes round the world without a spark or a sound, until there is a break in the wire or the water chain. Swedenborg said, that, "in the spiritual world, when one wishes to rule, or despises others, he is thrust out of doors." Goethe, in discussing the characters in Wilhelm Meister, maintained his belief that "pure loveliness and right good will are the highest manly prerogatives, before which all energetic heroism, with its lustre and renown, must recede." In perfect accord with this, Henry James affirms, that "to give the feminine element in life its hard-earned but eternal supremacy over the masculine has been the secret inspiration of all past history."

¶ There is no end to the sufficiency of character. It can afford to wait; it can do without what is called success; it cannot but succeed. To a well-principled man existence is victory. He defends himself against failure in his main design by making every inch of the road to it pleasant. There is no trifle, and no obscurity to him: he feels the immensity of the chain whose last link he holds in his hand, and is led by it. Having nothing, this spirit hath all. It asks, with Marcus Aurelius, "What matter by whom the good is done?" It extols humility,—by every self-abasement lifted higher in the scale of being. It makes no stipulations for earthly felicity,—does not ask, in the absoluteness of its trust, even for the assurance of continued life.

EDUCATION

A NEW degree of intellectual power seems cheap at any price. The use of the world is that man may learn its laws. And the human race have wisely signified their sense of this, by calling wealth, means,—Man being the end. Language is always wise.

¶ Therefore I praise New England because it is the country in the world where is the freest expenditure for education. We have already taken, at the planting of the Colonies (for aught I know for the first time in the world), the initial step, which for its importance might have been resisted as the most radical of revolutions, thus deciding at the start the destiny of this country,—this, namely, that the poor man, whom the law does not allow to take an ear of corn when starving, nor a pair of shoes for his freezing feet, is allowed to put his hand into the pocket of the rich, and say, You shall educate me, not as you will, but as I will: not alone in the elements, but, by further provision, in the languages, in sciences, in the useful and in elegant arts. The child shall be taken up by the State, and taught, at the public cost, the rudiments of knowledge, and at last, the ripest results of art and science.

¶ Humanly speaking, the school, the college, society, make the difference between men. All the fairy tales of Aladdin or the invisible Gyges or the talisman that opens kings' palaces or the enchanted halls underground or in the sea, are only fictions to indicate the one miracle of intellectual enlargement. When a man stupid becomes a man inspired, when one and the same man passes out of the torpid into the perceiving state, leaves the din of trifles, the stupor of the senses, to enter into the quasi-omniscience of high thought,—up and down, around, all limits disappear. No horizon shuts down. He sees things in their causes, all facts in their connection.

¶ One of the problems of history is the beginning of civilization. The animals that accompany and serve man make no progress as races. Those called domestic are capable of learning of man a few tricks of utility or amusement, but they cannot communicate the skill to their race. Each individual must be taught anew. The trained dog cannot train another dog. And Man himself in many races retains almost the unteachableness of the beast. For a thousand years the islands and forests of a great part of the world have been filled with savages who made no steps of advance in art or skill beyond the necessity of being fed and warmed. Certain nations, with a better brain and usually in more temperate climates, have made such progress as to compare with these as these compare with the bear and the wolf.

¶ Victory over things is the office of man. Of course, until it is accomplished, it is the war and insult of things over him. His continual tendency, his great danger, is to overlook the fact that the world is only his teacher, and the nature of sun and moon, plant and animal only means of arousing his interior activity. Enamoured of their beauty, comforted by their convenience, he seeks them as ends, and fast loses sight of the fact that they have worse than no values, that they become noxious, when he becomes their slave.

¶ This apparatus of wants and faculties, this craving body, whose organs ask all the elements and all the functions of Nature for their satisfaction, educate the wondrous creature which they satisfy with light, with heat, with water, with wood, with bread, with wool. The necessities imposed by this most irritable and all-related texture have taught Man hunting, pasturage, agriculture, commerce, weaving, joining, masonry, geometry, astronomy. Here is a world pierced and belted with natural laws, and fenced and planted with civil partitions and properties, which all put new

restraints on the young inhabitant. He too must come into this magic circle of relations, and know health and sickness, the fear of injury, the desire of external good, the charm of riches, the charm of power. The household is a school of power. There, within the door, learn the tragi-comedy of human life. Here is the sincere thing, the wondrous composition for which day and night go round. In that routine are the sacred relations, the passions that bind and sever. Here is poverty and all the wisdom its hated necessities can teach, here labor drudges, here affections glow, here the secrets of character are told, the guards of man, the guards of woman, the compensations which, like angels of justice, pay every debt: the opium of custom, whereof all drink and many go mad. Here is Economy, and Glee, and Hospitality, and Ceremony, and Frankness, and Calamity, and Death, and Hope.

EDUCATION should be as broad as man. Whatever elements are in him, that should foster and demonstrate. If he is jovial, if he is mercurial, if he is great-hearted, a cunning artificer, a strong commander, a potent ally, ingenious, useful, elegant, witty, prophet, diviner, —society has need of all these.

¶ Every one has a trust of power,—every man, every boy a jurisdiction, whether it be over a cow or a rood of a potato-field, or a fleet of ships, or the laws of a state. And what activity the desire of power inspires! What toils it sustains! How it sharpens the perceptions and stores the memory with facts. Thus a man may well spend many years of life in trade. It is a constant teaching of the laws of matter and of mind. No dollar of property can be created without some direct communication with Nature, and of course some acquisition of knowledge and practical force. It is a constant contest with the active faculties of men, a study of the issues of one and another course of action, an accumulation of power, and, if the higher faculties of the individual be from time to time quickened, he will gain wisdom and virtue from his business.

¶ As every wind draws music out of the Æolian harp, so doth every object in Nature draw music out of his mind. Is it not true that every landscape I behold, every friend I meet, every act I perform, every pain I suffer, leaves me a different being from that they found me? That poverty, love, authority, anger, sickness, sorrow, success, all work actively upon our being and unlock for us the concealed faculties of the mind? Whatever private or petty ends are frustrated, this end is always answered. Whatever the man does, or whatever befalls him, opens another chamber in his soul,—that is, he has got a new feeling, a new thought, a new organ. Do we not see how amazingly for this end man is fitted to the world? ¶ What leads him to science? Why does he track in the midnight heaven a pure spark, a luminous patch wandering from age to age, but because he acquires thereby a majestic sense of power; learning that in his own constitution he can set the shining maze in order, and finding and carrying their law in his mind, can, as it were, see his simple idea realized up yonder in giddy distances and frightful periods of duration. If Newton come and first of men perceive that not alone certain bodies fall to the ground at a certain rate, but that all bodies in the Universe, the universe of bodies, fall always, and at one rate; that every atom in Nature draws to every other atom,—he extends the power of his mind not only over every cubic atom of his native planet, but he reports the condition of millions of worlds which his eye never saw. And

what is the charm which every ore, every new plant, every new fact touching winds, clouds, ocean currents, the secrets of chemical composition and decomposition possess for Humboldt? What but that much revolving of similar facts in his mind has shown him that always the mind contains in its transparent chambers the means of classifying the most refractory phenomena, of depriving them of all casual and chaotic aspect, and subordinating them to a bright reason of its own, and so giving to man a sort of property,—yea, the very highest property in every district and particle of the globe.

¶ By the permanence of nature, minds are trained alike, and made intelligible to each other. In our condition are the roots of language and communication, and these instructions we never exhaust.

¶ In some sort the end of life is that the man should take up the universe into himself, or out of that quarry leave nothing unrepresented. Yonder mountain must migrate into his mind. Yonder magnificent astronomy he is at last to import, fetching away moon, and planet, solstice, period, comet and binal star, by comprehending their relation and law. Instead of the timid stripling he was, he is to be the stalwart Archimedes, Pythagoras, Columbus, Newton, of the physic, metaphysics and ethics of the design of the world.

¶ For truly the population of the globe has its origin in the aims which their existence is to serve; and so with every portion of them. The truth takes flesh in forms that can express it; and thus in history an idea always overhangs, like the moon, and rules the tide which rises simultaneously in all the souls of a generation.

THE great object of Education should be to inspire the youthful man with an interest in himself; with a curiosity touching his own nature; to acquaint him with the resources of his mind, and to teach him that there is all his strength.

¶ Whilst thus the world exists for the mind; whilst thus the man is ever invited inward into shining realms of knowledge and power by the shows of the world, which interpret to him the infinitude of his own consciousness, —it becomes the office of a just education to awaken him to the knowledge of this fact.

¶ We learn nothing rightly until we learn the symbolical character of life. Day creeps after day, each full of facts, dull, strange, despised things, that we cannot enough despise, —call heavy, prosaic and desert. The time we seek to kill: the attention it is elegant to divert from things around us. And presently the aroused intellect find gold and gems of one of these scorned facts,—then finds that the day of facts is a rock of diamonds; that a fact is an Epiphany of God.

¶ We have our theory of life, our religion, our philosophy; and the event of each moment, the shower, the steamboat disaster, the passing of a beautiful face, the apoplexy of our neighbor, are all tests to try our theory, the approximate result we call truth, and reveal its defects. If I have renounced the search of truth, if I have come into the port of some pretending dogmatism, some new church or old church, some Schelling or Cousin, I have died to all use of these new events that are born out of prolific time into multitude of life every hour. I am as a bankrupt to whom brilliant opportunities offer in vain. He has just foreclosed his freedom, tied his hands, locked himself up and given the key to another to keep.

¶ When I see the doors by which God enters into the mind; that there is no sot or fop, ruffian or pedant into whom

thoughts do not enter by passages which the individual never left open, I can expect any revolution in character. "I have hope," said the great Leibnitz, "that society may be reformed, when I see how much education may be reformed."

¶ It is ominous, a presumption of crime, that this word Education has so cold, so hopeless a sound. A treatise on education, a convention for education, a lecture, a system, affects us with slight paralysis and a certain yawning of the jaws. We are not encouraged when the law touches it with its fingers. Education should be as broad as man. Whatever elements are in him that should foster and demonstrate. If he be dexterous, his tuition should make it appear; if he be capable of dividing men by the trenchant sword of his thought, education should unsheathe and sharpen it; if he is one to cement society by his all-reconciling affinities, oh! hasten their action! If he is jovial, if he is mercurial, if he is great-hearted, a cunning artificer, a strong commander, a potent ally, ingenious, useful, elegant, witty, prophet, diviner,—society has need of all these. The imagination must be addressed. Why always coast on the surface and never open the interior of Nature, not by science, which is surface still, but by poetry? Is not the Vast an element of the mind? Yet what teaching, what book of this day appeals to the Vast?

¶ Our culture has truckled to the times, —to the senses. It is not manworthy. If the vast and the spiritual are omitted, so are the practical and the moral. It does not make us brave or free. We teach boys to be such men as we are. We do not teach them to aspire to be all they can. We do not give them a training as if we believed in their noble nature. We scarce educate their bodies. We do not train the eye and the hand. We exercise their understandings to the apprehension and comparison of some facts, to a skill in numbers, in words; we aim to make accountants, attorneys, engineers; but not to make able, earnest, great-hearted men. The great object of Education should be commensurate with the object of life. It should be a moral one; to teach self-trust: to inspire the youthful man with an interest in himself: with a curiosity touching his own nature; to acquaint him with the resources of his mind, and to teach him that there is all his strength, and to inflame him with a piety towards the Grand Mind in which he lives. Thus would education conspire with the Divine Providence. A man is a little thing whilst he works by and for himself, but, when he gives voice to the rules of love and justice, is godlike, his word is current in all countries; and all men, though his enemies, are made his friends and obey it as their own.

MAN should take up the universe into himself. Yonder mountain must migrate into his mind. Yonder magnificent astronomy he is at last to import, fetching away moon, and planet, solstice, period, comet and binal star, by comprehending their relation and law.

¶ In affirming that the moral nature of man is the predominant element and should therefore be mainly consulted in the arrangements of a school, I am very far from wishing that it should swallow up all the other instincts and faculties of man. It should be enthroned in his mind, but if it monopolize the man he is not yet sound, he does not yet know his wealth. He is in danger of becoming merely devout, and wearisome through the monotony of his thought. It is not less necessary that the intellectual and the active faculties should be nourished and matured. Let us apply to this subject the light of the same torch by which we have looked at all the phe-

nomena of the time; the infinitude, namely, of every man. Everything teaches that.

¶ One fact constitutes all my satisfaction, inspires all my trust, viz., this perpetual youth, which, as long as there is any good in us, we cannot get rid of. It is very certain that the coming age and the departing age seldom understand each other. The old man thinks the young man has no distinct purpose, for he could never get anything intelligible and earnest out of him. Perhaps the young man does not think it worth his while to explain himself to so hard and inapprehensive a confessor. Let him be led up with a long-sighted forbearance, and let not the sallies of his petulance or folly be checked with disgust or indignation or despair.

¶ I call our system a system of despair, and I find all the correction, all the revolution that is needed and that the best spirits of this age promise, in one word, in Hope. Nature, when she sends a new mind into the world, fills it beforehand with a desire for that which she wishes it to know and do. Let us wait and see what is this new creation, of what new organ the great Spirit had need when it incarnated this new Will. A new Adam in the garden, he is to name all the beasts in the field, all the gods in the sky. And jealous provision seems to have been made in his constitution that you shall not invade and contaminate him with the worn weeds of your language and opinions. The charm of life is this variety of genius, these contrasts and flavors by which Heaven has modulated the identity of truth, and there is a perpetual hankering to violate this individuality, to warp his ways of thinking and behavior to resemble or reflect your thinking and behavior. A low self-love in the parent desires that his child should repeat his character and fortune; an expectation which the child, if justice is done him, will nobly disappoint. By working on the theory that this resemblance exists, we shall do what in us lies to defeat his proper promise and produce the ordinary and mediocre. I suffer whenever I see that common sight of a parent or senior imposing his opinion and way of thinking and being on a young soul to which they are totally unfit. Cannot we let people be themselves, and enjoy life in their own way? You are trying to make that man another *you*. One's enough.

¶ Or we sacrifice the genius of the pupil, the unknown possibilities of his nature, to a neat and safe uniformity, as the Turks whitewash the costly mosaics of ancient art which the Greeks left on their temple walls. Rather let us have men whose manhood is only the continuation of their boyhood, natural characters still; such are able and fertile for heroic action; and not that sad spectacle with which we are too familiar, educated eyes in uneducated bodies.

¶ I like boys, the masters of the playground and of the street,—boys, who have the same liberal ticket of admission to all shops, factories, armories, town-meetings, caucuses, mobs, target-shootings, as flies have; quite unsuspected, coming in as naturally as the janitor,—known to have no money in their pockets, and themselves not suspecting the value of this poverty; putting nobody on his guard, but seeing the inside of the show,—hearing all the asides. There are no secrets from them, they know everything that befalls in the fire-company, the merits of every engine and of every man at the brakes, how to work it, and are swift to try their hand at every part; so too the merits of every locomotive on the rails, and will coax the engineer to let them ride with him and pull the handles when it goes to the engine-house. They are there only for fun, and not knowing that they are at school, in the court-house, or the cattle-show, quite as much and more than they were, an hour ago, in the arithmetic class.

¶ They know truth from counterfeit as quick as the chemist does. They detect weakness in your eye and behavior a week before you open your mouth, and have given you the benefit of their opinion quick as a wink. They make no mistakes, have no pedantry, but entire be-

lief on experience. Their elections at baseball or cricket are founded on merit, and are right. They don't pass for swimmers until they can swim, nor for stroke-oar until they can row: and I desire to be saved from their contempt. If I can pass with them, I can manage well enough with their fathers.

¶ Everybody delights in the energy with which boys deal and talk with each other; the mixture of fun and earnest, reproach and coaxing, love and wrath, with which the game is played; —the good-natured yet defiant independence of a leading boy's behavior in the school-yard. How we envy in later life the happy youths to whom their bosterous games and rough exercise furnish the precise element which frames and sets off their school and college tasks, and teaches them, when least they think it, the use and meaning of these. In their fun and extreme freak they hit on the topmost sense of Horace. The young giant, brown from his hunting-tramp, tells his story well, interlarded with lucky allusions to Homer, to Virgil, to college-songs, to Walter Scott; and Jove and Achilles, partridge and trout, opera and binomial theorem, Cæsar in Gaul, Sherman in Savannah, and hazing in Holworthy, dance through the narrative in merry confusion, yet the logic is good. If he can turn his books to such picturesque account in his fishing and hunting, it is easy to see how his reading and experience, as he has more of both, will interpenetrate each other. And every one desires that this pure vigor of action and wealth of narrative, cheered with so much humor and street rhetoric, should be carried into the habit of the young man, purged of its uproar and rudeness, but with all its vivacity entire. His hunting and campings-out have given him an indispensable base: I wish to add a taste for good company through his impatience of bad. That stormy genius of his needs a little direction to games, charades, verses of society, song, and a correspondence year by year with his wisest and best friends. Friendship is an order of nobility; from its revelations we come more worthily into nature. Society he must have or he is poor indeed; he gladly enters a school which forbids conceit, affectation, emphasis and dulness, and requires of each only the flower of his nature and experience; requires good will, beauty, wit and select information; teaches by practice the law of conversation, namely, to hear as well as to speak.

¶ Meantime, if circumstances do not permit the high social advantages, solitude has also its lessons. The obscure youth learns there the practice instead of the literature of his virtues; and, because of the disturbing effect of passion and sense, which by a multitude of trifles impede the mind's eye from the quiet search of that fine horizon-line which truth keeps,—the way to knowledge and power has ever been an escape from too much engagement with affairs and possessions; a way, not through plenty and superfluity, but by denial and renunciation, into solitude and privation; and, the more is taken away, the more real and inevitable wealth of being is made known to us. The solitary knows the essence of the thought, the scholar in society only its fair face. There is no want of example of great men, great benefactors, who have been monks and hermits in habit. The bias of mind is sometimes irresistible in that direction. The man is, as it were, born deaf and dumb, and dedicated to a narrow and lonely life. Let him study the art of solitude, yield as gracefully as he can to his destiny. Why cannot he get the good of his doom, and if it is from eternity a settled fact that he and society shall be nothing to each other, why need he blush so, and make wry faces to keep up a freshman's seat in the fine world? Heaven often protects valuable souls charged with great secrets, great ideas, by long shutting them up with their own thoughts. And the most genial and amiable of men must alternate society with solitude, and learn its severe lessons.

¶ There comes the period of the imagination to each, a later youth; the power of beauty, the power of books, of

poetry. Culture makes his books realities to him, their characters more brilliant, more effective on his mind, than his actual mates. Do not spare to put novels into the hands of young people as an occasional holiday and experiment; but, above all, good poetry in all kinds, epic, tragedy, lyric. If we can touch the imagination, we serve them, they will never forget it. Let him read Tom Brown at Rugby, read Tom Brown at Oxford, —better yet, read Hodson's Life—Hodson who took prisoner the king of Delhi. They teach the same truth,—a trust, against all appearances, against all privations, in your own worth and not in tricks, plotting, or patronage.

As every wind draws music out of the Æolian harp, so whatever the man does, or whatever befalls him, opens another chamber in his soul,—that is, he has got a new feeling, a new thought, a new organ. He extends the power of his mind over every cubic atom of his native planet.

¶ I believe that our own experience instructs us that the secret of Education lies in respecting the pupil. It is not for you to choose what he shall know, what he shall do. It is chosen and foreordained, and he only holds the key to his own secret. By your tampering and thwarting and too much governing he may be hindered from his end and kept out of his own. Respect the child. Wait and see the new product of Nature. Nature loves analogies, but not repetitions. Respect the child. Be not too much his parent. Trespass not on his solitude.

¶ But I hear the outcry which replies to this suggestion:—Would you verily throw up the reins of public and private discipline; would you leave the young child to the mad career of his own passions and whimsies, and call this anarchy a respect for the child's nature? I answer,—Respect the child, respect him to the end, but also respect yourself. Be the companion of his thought, the friend of his friendship, the lover of his virtue,—but no kinsman of his sin. Let him find you so true to yourself that you are the irreconcilable hater of his vice and the imperturbable slighter of his trifling.

¶ The two points in a boy's training are, to keep his *naturel* and train off all but that:—to keep his *naturel*, but stop off his uproar, fooling and horse-play; —keep his nature and arm it with knowledge in the very direction in which it points. Here are the two capital facts, Genius and Drill. The first is the inspiration in the well-born healthy child, the new perception he has of nature. Somewhat he sees in forms or hears in music or apprehends in mathematics, or believes practicable in mechanics or possible in political society, which no one else sees or hears or believes. This is the perpetual romance of new life, the invasion of God into the old dead world, when he sends into quiet houses a young soul with a thought which is not met, looking for something which is not there, but which ought to be there: the thought is dim but it is sure, and he casts about restless for means and masters to verify it; he makes wild attempts to explain himself and invoke the aid and consent of the bystanders. Baffled for want of language and methods to convey his meaning, not yet clear to himself, he conceives that though not in this house or town, yet in some other house or town is the wise master who can put him in possession of the rules and instruments to execute his will. Happy this child with a bias, with a thought which entrances him, leads him, now into deserts now into cities, the fool of an idea. Let him follow it in good and in evil report, in good or bad company; it will justify itself; it will lead him at last into the illustrious

society of the lovers of truth.

¶ In London, in a private company, I became acquainted with a gentleman, Sir Charles Fellowes, who, being at Xanthus, in the Ægean Sea, had seen a Turk point with his staff to some carved work on the corner of a stone almost buried in the soil, Fellowes scraped away the dirt, was struck with the beauty of the sculptured ornaments, and, looking about him, observed more blocks and fragments like this. He returned to the spot, procured laborers and uncovered many blocks. He went back to England, bought a Greek grammar and learned the language; he read history and studied ancient art to explain his stones; he interested Gibson the sculptor; he invoked the assistance of the English Government; he called in the succor of Sir Humphry Davy to analyze the pigments; of experts in coins, of scholars and connoisseurs; and at last in his third visit brought home to England such statues and marble reliefs and such careful plans that he was able to reconstruct, in the British Museum, where it now stands, the perfect model of the Ionic trophy-monument, fifty years older than the Parthenon of Athens, and which had been destroyed by earthquakes, then by iconoclast Christians, then by savage Turks. But mark that in the task he had achieved an excellent education, and become associated with distinguished scholars whom he had interested in his pursuit; in short, had formed a college for himself; the enthusiast had found the master, the masters, whom he sought. Always genius seeks genius, desires nothing so much as to be a pupil and to find those who can lend it aid to perfect itself.

¶ Nor are the two elements, enthusiasm and drill, incompatible. Accuracy is essential to beauty. The very definition of the intellect is Aristotle's: "that by which we know terms or boundaries." Give a boy accurate perceptions. Teach him the difference between the similar and the same. Make him call things by their right names. Pardon in him no blunder. Then he will give you solid satisfaction as long as he lives. It is better to teach the child arithmetic and Latin grammar than rhetoric or moral philosophy, because they require exactitude of performance it is made certain that the lesson is mastered, and that power of performance is worth more than the knowledge. He can learn anything which is important to him now that the power to learn is secured; as mechanics, say, when one has learned the use of tools, it is easy to work at a new craft.

I SUFFER whenever I see a parent or senior imposing his opinion and way of thinking and being on a young soul to which they are totally unfit. Cannot we let people be themselves, and enjoy life in their own way? You are trying to make that man another YOU. *One's enough.*

¶ Letter by letter, syllable by syllable, the child learns to read, and in good time can convey to all the domestic circle the sense of Shakspeare. By many steps each just as short, the stammering boy and the hesitating collegian, in the school debate, in college clubs, in mock court, comes at last to full, secure, triumphant unfolding of his thought in the popular assembly, with a fulness of power that makes all the steps forgotten.

¶ But this function of opening and feeding the human mind is not to be fulfilled by any mechanical or military method; is not to be trusted to any skill less large than Nature itself. You must not neglect the form, but you must secure the essentials. It is curious how perverse and intermeddling we are, and what vast pains and cost we incur to do wrong. Whilst we all know in our own

experience and apply natural methods in our own business,—in education our common sense fails us, and we are continually trying costly machinery against nature, in patent schools and academies and in great colleges and universities.

¶ The natural method forever confutes our experiments, and we must still come back to it. The whole theory of the school is on the nurse's or mother's knee. The child is as hot to learn as the mother is to impart. There is mutual delight. The joy of our childhood in hearing beautiful stories from some skilful aunt who loves to tell them, must be repeated in youth. The boy wishes to learn to skate, to coast, to catch a fish in the brook, to hit a mark with a snowball or a stone; and a boy a little older is just as well pleased to teach him these sciences. Not less delightful is the mutual pleasure of teaching and learning the secret of algebra, or of chemistry, or of good reading and good recitation of poetry or of prose, or of chosen facts in history or in biography.

¶ Nature provided for the communication of thought, by planting with it in the receiving mind a fury to impart it. 'T is so in every art, in every science. One burns to tell the new fact, the other burns to hear it. See how far a young doctor will ride or walk to witness a new surgical operation. I have seen a carriage-maker's shop emptied of all its workmen into the street, to scrutinize a new pattern from New York. So in literature, the young man who has taste for poetry, for fine images, for noble thoughts, is insatiable for this nourishment, and forgets all the world for the more learned friend,—who finds equal joy in dealing out his treasures.

¶ Happy the natural college thus self-instituted around every natural teacher; the young men of Athens around Socrates; of Alexandria around Plotinus; of Paris around Abelard; of Germany around Fichte, or Niebuhr, or Goethe: in short the natural sphere of every leading mind. But the moment this is organized, difficulties begin. The college was to be the nurse and home of genius; but, though every young man is born with some determination in his nature, and is a potential genius; is at last to be one; it is, in the most, obstructed and delayed, and, whatever they may hereafter be, their senses are now opened in advance of their minds. They are more sensual than intellectual. Appetite and indolence they have, but no enthusiasm. These come in numbers to the college: few geniuses: and the teaching comes to be arranged for these many, and not for those few. Hence, the instruction seems to require skilful tutors, of accurate and systematic mind, rather than ardent and inventive masters. Besides, the youth of genius are eccentric, won't drill, are irritable, uncertain, explosive, solitary, not men of the world, not good for every-day association. You have to work for large classes instead of individuals; you must lower your flag and reef your sails to wait for the dull sailors; you grow departmental, routinary, military almost with your discipline and college police. But what doth such a school to form a great and heroic character? What abiding Hope can it inspire? What Reformer will it nurse? What poet will it breed to sing to the human race? What discoverer of Nature's laws will it prompt to enrich us by disclosing in the mind the statute which all matter must obey? What fiery soul will it send out to warm a nation with his charity? What tranquil mind will it have fortified to walk with meekness in private and obscure duties, to wait and to suffer? Is it not manifest that our academic institutions should have a wider scope; that they should not be timid and keep the ruts of the last generation, but that wise men thinking for themselves and heartily seeking the good of mankind, and counting the cost of innovation, should dare to arouse the young to a just and heroic life; that the moral nature should be addressed in the school-room, and children should be treated as the high-born candidates of truth and virtue?

¶ So to regard the young child, the young man, requires, no doubt, rare patience: a patience that nothing but faith in the remedial forces of the soul

can give. You see his sensualism; you see his want of those tastes and perceptions which make the power and safety of your character. Very likely. But he has something else. If he has his own vice, he has its correlative virtue. Every mind should be allowed to make its own statement in action, and its balance will appear. In these judgments one needs that foresight which was attributed to an eminent reformer, of whom it was said "his patience could see in the bud of the aloe the blossom at the end of a hundred years." Alas for the cripple Practice when it seeks to come up with the bird Theory, which flies before it. Try your design on the best school. The scholars are of all ages and temperaments and capacities. It is difficult to class them, some are too young, some are slow, some perverse. Each requires so much consideration, that the morning hope of the teacher, of a day of love and progress, is often closed at evening by despair. Each single case, the more it is considered, shows more to be done; and the strict conditions of the hours, on one side, and the number of tasks, on the other. Whatever becomes of our method, the conditions stand fast,—six hours, and thirty, fifty, or a hundred and fifty pupils. Something must be done, and done speedily, and in this distress the wisest are tempted to adopt violent means, to proclaim martial law, corporal punishment, mechanical arrangement, bribes, spies, wrath, main strength and ignorance, in lieu of that wise genial providential influence they had hoped, and yet hope at some future day to adopt. Of course the devotion to details reacts injuriously on the teacher. He cannot indulge his genius, he cannot delight in personal relations with young friends, when his eye is always on the clock, and twenty classes are to be dealt with before the day is done. Besides, how can he please himself with genius, and foster modest virtue? A sure proportion of rogue and dunce finds its way into every school and requires a cruel share of time, and the gentle teacher, who wished to be a Providence to youth, is grown a martinet, sore with suspicions; knows as much vice as the judge of a police court, and his love of learning is lost in the routine of grammars and books of elements.

THE secret of Education lies in respecting the pupil. It is not for you to choose what he shall know, what he shall do. It is chosen and foreordained, and he only holds the key to his own secret. Wait and see the new product of Nature. Respect the child. Be not too much his parent. Trespass not on his solitude.

¶ A rule is so easy that it does not need a man to apply it; an automaton, a machine, can be made to keep a school so. It facilitates labor and thought so much that there is always the temptation in large schools to omit the endless task of meeting the wants of each single mind, and to govern by steam. But it is at frightful cost. Our modes of Education aim to expedite, to save labor; to do for masses what cannot be done for masses, what must be done reverently, one by one: say rather, the whole world is needed for the tuition of each pupil. The advantages of this system of emulation and display are so prompt and obvious, it is such a time-saver, it is so energetic on slow and on bad natures, and is of so easy application, needing no sage or poet, but any tutor or schoolmaster in his first term can apply it,—that it is not strange that this calomel of culture should be a popular medicine. On the other hand, total abstinence from this drug, and the adoption of simple discipline and the following of nature, involves at once immense claims on the time, the thoughts, on the life of the teacher. It requires time, use, insight, event, all of the great lessons and

assistances of God; and only to think of using it implies character and profoundness; to enter on this course of discipline is to be good and great. It is precisely analogous to the difference between the use of corporal punishment and the methods of love. It is so easy to bestow on a bad boy a blow, overpower him, and get obedience without words, that in this world of hurry and distraction, who can wait for the returns of reason and the conquest of self; in the uncertainty too whether that will ever come? And yet the familiar observation of the universal compensations might suggest the fear that so summary a stop of a bad humor was more jeopardous than its continuance.

NATURE, when she sends a new mind into the world, fills it beforehand with a desire for that which she wishes it to know and do. Let us wait and see what is this new creation, of what new organ the great Spirit had need when it incarnated this new Will.

¶ Now the correction of this quack practice is to import into Education the wisdom of life. Leave this military hurry and adopt the pace of Nature. Her secret is patience. Do you know how the naturalist learns all the secrets of the forest, of plants, of birds, of beasts, of reptiles, of fishes, of the rivers and the sea? When he goes into the woods the birds fly before him and the finds none; when he goes to the river-bank, the fish and the reptile swim away and leave him alone. His secret is patience; he sits down, and sits still; he is a statue; he is a log. These creatures have no value for their time, and he must put as low a rate on his. By dint of obstinate sitting still, reptile, fish, bird and beast, which all wish to return to their haunts, begin to return. He sits still; if they approach, he remains passive as the stone he sits upon. They lose their fear. They have curiosity too about him. By and by the curiosity masters the fear, and they come swimming, creeping and flying towards him; and as he is still immovable, they not only resume their haunts and their ordinary labors and manners, show themselves to him in their work-day trim, but also volunteer some degree of advances towards fellowship and good understanding with a biped who behaves so civilly and well. Can you not baffle the impatience and passion of the child by your tranquillity? Can you not wait for him, as Nature and Providence do? Can you not keep for his mind and ways, for his secret, the same curiosity you give to the squirrel, snake, rabbit, and the sheldrake and the deer? He has a secret: wonderful methods in him; he is,—every child,—a new style of man; give him time and opportunity. Talk of Columbus and Newton! I tell you the child just born in yonder hovel is the beginning of a revolution as great as theirs. But you must have the believing and prophetic eye. Have the self-command you wish to inspire. Your teaching and discipline must have the reserve and taciturnity of Nature. Teach them to hold their tongues by holding your own. Say little; do not snarl; do not chide; but govern by the eye. See what they need, and that the right thing is done.

¶ I confess myself utterly at a loss in suggesting particular reforms in our ways of teaching. No discretion that can be lodged with a school-committee, with the overseers or visitors of an academy, of a college, can at all avail to reach these difficulties and perplexities, but they solve themselves when we leave institutions and address individuals. The will, the male power, organizes, imposes its own thought and wish on others, and makes that military eye which controls boys as it controls men;

admirable in its results, a fortune to him who has it, and only dangerous when it leads the workman to overvalue and overuse it and precludes him from finer means. Sympathy, the female force,—which they must use who have not the first,—deficient in instant control and the breaking down of resistance, is more subtle and lasting and creative. I advise teachers to cherish mother-wit. I assume that you will keep the grammar, reading, writing and arithmetic in order; 't is easy and of course you will. But smuggle in a little contraband wit, fancy, imagination, thought. If you have a taste which you have suppressed because it is not shared by those about you, tell them that. Set this law up, whatever becomes of the rules of the school: they must not whisper, much less talk; but if one of the young people says a wise thing, greet it, and let all the children clap their hands. They shall have no book but school-books in the room; but if one has brought in a Plutarch or Shakspeare or Don Quixote or Goldsmith or any other good book, and understands what he reads, put him at once at the head of the class. Nobody shall be disorderly, or leave his desk without permission, but if a boy runs from his bench, or a girl, because the fire falls, or to check some injury that a little dastard is inflicting behind his desk on some helpless sufferer, take away the medal from the head of the class and give it on the instant to the brave rescurer. If a child happens to show that he knows any fact about astronomy, or plants, or birds, or rocks, or history, that interests him and you, hush all the classes and encourage him to tell it so that all may hear. Then you have made your school-room like the world. Of course you will insist on modesty in children, and respect to their teachers, but if the boy stops you in your speech, cries out that you are wrong and sets you right, hug him!

HAPPY this child with a bias, with a thought which entrances him, leads him, now into deserts now into cities, the fool of an idea. Let him follow it in good and in evil report, in good or bad company; it will justify itself; it will lead him at last into the illustrious society of the lovers of truth.

¶ To whatsoever upright mind, to whatsoever beating heart I speak, to you it is committed to educate men. By simple living, by an illimitable soul, you inspire, you correct, you instruct, you raise, you embellish all. By your own act you teach the beholder how to do the practicable. According to the depth from which you draw your life, such is the depth not only of your strenuous effort, but of your manners and presence.

¶ The beautiful nature of the world has here blended your happiness with your power. Work straight on in absolute duty, and you lend an arm and an encouragement to all the youth of the universe. Consent yourself to be an organ of your highest thought, and lo! suddenly you put all men in your debt, and are the fountain of an energy that goes pulsing on with waves of benefit to the borders of society, to the circumference of things.

THE SUPERLATIVE

THE doctrine of temperance is one of many degrees. It is usually taught on a low platform, but one of great necessity,—that of meats and drinks, and its importance cannot be denied and hardly exaggerated. But it is a long way from the Maine Law to the heights of absolute self-command which respect the conservatism of the entire energies of the body, the mind, and the soul. I wish to point at some of its higher functions as it enters into mind and character.

¶ There is a superlative temperament which has no medium range, but swiftly oscillates from the freezing to the boiling point, and which affects the manners of those who share it with a certain desperation. Their aspect is grimace. They go tearing, convulsed through life,—wailing, praying, exclaiming, swearing. We talk, sometimes, with people whose conversation would lead you to suppose that they had lived in a museum, where all the objects were monsters and extremes. Their good people are phœnixes; their naughty are like the prophet's figs. They use the superlative of grammar: "most perfect," "most exquisite," "most horrible." Like the French, they are enchanted, they are desolate, because you have got or have not got a shoe-string or a wafer you happen to want,—not perceiving that superlatives are diminutives, and weaken; that the positive is the sinew of speech, the superlative the fat. If the talker lose a tooth, he thinks the universal thaw and dissolution of things has come. Controvert his opinion and he cries "Persecution!" and reckons himself with Saint Barnabas, who was sawn in two.

¶ Especially we note this tendency to extremes in the pleasant excitement of horror-mongers. Is there something so delicious in disasters and pain? Bad news is always exaggerated, and we may challenge Providence to send a fact so tragical that we cannot contrive to make it a little worse in our gossip.

¶ All this comes of poverty. We are unskilful definers. From want of skill to convey quality, we hope to move admiration by quantity. Language should aim to describe the fact. It is not enough to suggest it and magnify it. Sharper sight would indicate the true line. 'T is very wearisome, this straining talk, these experiences all exquisite, intense and tremendous,—"The best I ever saw;" "I never in my life!" One wishes these terms gazetted and forbidden. Every favorite is not a cherub, nor every cat a griffin, nor each unpleasing person a dark, diabolical intriguer; nor agonies, excruciations nor ecstasies our daily bread.

¶ Horace Walpole relates that in the expectation, current in London a century ago, of a great earthquake, some people provided themselves with dresses for the occasion. But one would not wear earthquake dresses or resurrection robes for a working jacket, nor make a codicil to his will whenever he goes out to ride; and the secrets of death, judgment and eternity are tedious when recurring as minute-guns. Thousands of people live and die who were never, on a single occasion, hungry or thirsty, or furious or terrified. The books say, "It made my hair stand on end!" Who, in our municipal life, ever had such an experience? Indeed, I believe that much of the rhetoric of terror,—"It froze my blood," "It made my knees knock," etc. —most men have realized only in dreams and nightmares.

¶ Then there is an inverted superlative, or superlative contrary, which shivers, like Demophoön, in the sun: wants fan and parasol on the cold Friday; is tired by sleep; feeds on drugs and poisons; finds the rainbow a discoloration; hates birds and flowers.

¶ The exaggeration of which I complain makes plain fact the more welcome and refreshing. It is curious that a face magnified in a concave mirror loses its expression. All this overstatement is needless. A little fact is worth

a whole limbo of dreams, and I can well spare the exaggerations which appear to me screens to conceal ignorance. Among these glorifiers, the coldest stickler for names and dates and measures cannot lament his criticism and coldness of fancy. Think how much pains astronomers and opticians have taken to procure an achromatic lens. Discovery in the heavens has waited for it; discovery on the face of the earth not less. I hear without sympathy the complaint of young and ardent persons that they find life no region of romance, with no enchanter, no giant, no fairies, nor even muses. I am very much indebted to my eyes, and am content that they should see the real world, always geometrically finished without blur or halo. The more I am engaged with it, the more it suffices.

¶ How impatient we are, in these northern latitudes, of looseness and intemperance in speech! Our measure of success is the moderation and low level of an individual's judgment. Doctor Channing's piety and wisdom had such weight that, in Boston, the popular idea of religion was whatever this eminent divine held. But I remember that his best friend, a man of guarded lips, speaking of him in a circle of his admirers, said: "I have known him long, I have studied his character, and I believe him capable of virtue." An eminent French journalist paid a high compliment to the Duke of Wellington, when his documents were published: "Here are twelve volumes of military dispatches, and the word *glory* is not found in them."

¶ The English mind is arithmetical, values exactness, likes liberal statement; stigmatizes any heat or hyperbole as Irish, French, Italian, and infers weakness and inconsequence of character in speakers who use it. It does not love the superlative but the positive degree. Our customary and mechanical existence is not favorable to flights; long nights and frost hold us pretty fast to realities. The people of English stock, in all countries, are a solid people, wearing good hats and shoes, and owners of land whose title-deeds are properly recorded. Their houses are of wood, and brick, and stone, not designed to reel in earthquakes, nor blow about through the air much in hurricanes, nor to be lost under sand-drifts, nor to be made bonfires of by whimsical viziers; but to stand as commodious, rentable tenements for a century or two. All our manner of life is on a secure and moderate pattern, such as can last. Violence and extravagance are, once for all, distasteful; competence, quiet, comfort, are the agreed welfare.

¶ Ever a low style is best. "I judge by every man's truth of his degree of understanding," said Chesterfield. And I do not know any advantage more conspicuous which a man owes to his experience in markets and the Exchange, or politics, than the caution and accuracy he acquires in his report of facts. "Uncle Joel's news is always true," said a person to me with obvious satisfaction, and said it justly; for the old head, after deceiving and being deceived many times, thinks, "What's the use of having to unsay to-day what I said yesterday? I will not be responsible; I will not add an epithet. I will be as moderate as the fact, and will use the same expression, without color, which I received; and rather repeat it several times, word for word, than vary it ever so little."

¶ The first valuable power in a reasonable mind, one would say, was the power of plain statement, or the power to receive things as they befall, and to transfer the picture of them to another mind unaltered. 'T is a good rule of rhetoric which Schlegel gives,—"In good prose, every word is underscored;" which, I suppose, means, Never italicize.

¶ Spartans, stoics, heroes, saints and gods use a short and positive speech. They are never off their centres. As soon as they swell and paint and find truth not enough for them, softening of the brain has already begun. It seems as if inflation were a disease incident to too much use of words, and the remedy lay in recourse to things. I am daily struck with the forcible understatement of peo-

ple who have no literary habit. The low expression is strong and agreeable. The citizen dwells in delusions. His dress and draperies, house and stables, occupy him. The poor countryman, having no circumstance of carpets, coaches, dinners, wine and dancing in his head to confuse him, is able to look straight at you, without refraction or prismatic glories, and he sees whether you see straight also, or whether your head is addled by this mixture of wines.

¶ The common people diminish: "a cold snap;" "it rains easy;" "good haying weather." When a farmer means to tell you that he is doing well with his farm, he says, "I don't work as hard as I did, and I don't mean to." When he wishes to condemn any treatment of soils or of stock, he says, "It won't do any good." Under the Catskill Mountains the boy in the steamboat said, "Come up here, Tony; it looks pretty out-of-doors." The farmers in the region do not call particular summits, as Killington, Camel's Hump, Saddleback, etc., mountains, but only "them 'ere rises," and reserve the word mountains for the range.

¶ I once attended a dinner given to a great state functionary by functionaries, —men of law, state and trade. The guest was a great man in his own country and an honored diplomatist in this. His health was drunk with some acknowledgment of his distinguished services to both countries, and followed by nine cold hurrahs. There was the vicious superlative. Then the great official spoke and beat his breast, and declared that he should remember this honor to the latest moment of his existence. He was answered again by officials. Pity, thought I, they should lie so about their keen sensibility to the nine cold hurrahs and to the commonplace compliment of a dinner. Men of the world value truth, in proportion to their ability; not by its sacredness, but for its convenience. Of such, especially of diplomatists, one has a right to expect wit and ingenuity to avoid the lie if they must comply with the form. Now, I had been present, a little before, in the country at a cattle-show dinner, which followed an agricultural discourse delivered by a farmer: the discourse, to say the truth, was bad; and one of our village fathers gave at the dinner this toast: "The orator of the day: his subject deserves the attention of every farmer." The caution of the toast did honor to our village father. I wish great lords and diplomatists had as much respect for truth.

¶ But whilst thus everything recommends simplicity and temperance of action; the utmost directness, the positive degree, we mean thereby that "rightly to be great is not to stir without great argument." Whenever the true objects of action appear, they are to be heartily sought. Enthusiasm is the height of man; it is the passing from the human to the divine.

¶ The superlative is as good as the positive, if it be alive. If man loves the conditioned, he also loves the unconditioned. We don't wish to sin on the other side, and to be purists, nor to check the invention of wit or the sally of humor. 'T is very different, this weak and wearisome lie, from the stimulus to the fancy which is given by a romancing talker who does not mean to be exactly taken,—like the gallant skipper who complained to his owners that he had pumped the Atlantic Ocean three times through his ship on the passage, and 't was common to strike seals and porpoises in the hold. Or what was similarly asserted of the late Lord Jeffrey, at the Scottish bar,—an attentive auditor declaring on one occasion after an argument of three hours, that he had spoken the whole English language three times over in his speech.

¶ The objection to unmeasured speech is its lie. All men like an impressive fact. The astronomer shows you in his telescope the nebula of Orion, that you may look on that which is esteemed the farthest-off land in visible nature. At the Bank of England they put a scrap of paper that is worth a million pounds sterling into the hands of the visitor to touch. Our travelling is a sort of search for the superlatives or summits of art,

—much more the real wonders of power in the human form. The arithmetic of Newton, the memory of Magliabecchi or Mirandola, the versatility of Julius Cæsar, the concentration of Bonaparte, the inspiration of Shakspeare, are sure of commanding interest and awe in every company of men.

¶ The superlative is the excess of expression. We are a garrulous, demonstrative kind of creatures, and cannot live without much outlet for all our sense and nonsense. And fit expression is so rare that mankind have a superstitious value for it, and it would seem the whole human race agree to value a man precisely in proportion to his power of expression; and to the most expressive man that has existed, namely, Shakspeare, they have awarded the highest place.

¶ The expressors are the gods of the world, but the men whom these expressors revere are the solid, balanced, undemonstrative citizens, who make the reserved guard, the central sense, of the world. For the luminous object wastes itself by its shining,—is luminous because it is burning up; and if the powers are disposed for display, there is all the less left for use and creation. The talent sucks the substance of the man. Superlatives must be bought by too many positives. Gardens of roses must be stripped to make a few drops of otto. And these raptures of fire and frost, which indeed cleanse pedantry out of conversation and make the speech salt and biting, would cost me the days of well-being which are now so cheap to me, yet so valued. I like no deep stakes. I am a coward at gambling. I will bask in the common sun a while longer.

¶ Children and thoughtless people like exaggerated event and activity; like to run to a house on fire, to a fight, to an execution; like to talk of a marriage, of a bankruptcy, of a debt, of a crime. The wise man shuns all this. I knew a grave man who, being urged to go to a church where a clergyman was newly ordained, said "he liked him very well, but he would go when the interesting Sundays were over."

¶ All rests at last on the simplicity of nature, or real being. Nothing is for the most part less esteemed. We are fond of dress, of ornament, of accomplishments, of talents, but distrustful of health, of soundness, of pure innocence. Yet Nature measures her greatness by what she can spare, by what remains when all superfluity and accessories are shorn off.

¶ Nor is there in Nature itself any swell, any brag, any strain or shock, but a firm common sense through all her elephants and lions, through all her ducks and geese; a true proportion between her means and her performance. *Semper sibi similis.* You shall not catch her in any anomalies, nor swaggering into any monsters. In all the years that I have sat in town and forest, I never saw a winged dragon, a flying man, or a talking fish, but ever the strictest regard to rule, and an absence of all surprises. No; Nature encourages no looseness, pardons no errors; freezes punctually at 32°, boils punctually at 212°; crystallizes in water at one invariable angle, in diamond at one, in granite at one; and if you omit the smallest condition, the experiment will not succeed. Her communication obeys the gospel rule, yea or nay. She never expatiates, never goes into the reasons. Plant beechmast and it comes up, or it does not come up. Sow grain, and it does not come up: put lime into the soil and try again, and this time she says yea. To every question an abstemious but absolute reply. The like staidness is in her dealings with us. Nature is always serious,—does not jest with us. Where we have begun in folly, we are brought quickly to plain dealing. Life could not be carried on except by fidelity and good earnest; and she brings the most heartless trifler to determined purpose presently. The men whom she admits to her confidence, the simple and great characters, are uniformly marked by absence of pretension and by understatement. The old and the modern sages of clearest insight are plain men, who have held themselves hard to the poverty of Nature.

¶ The firmest and noblest ground on

which people can live is truth; the real with the real; a ground on which nothing is assumed, but where they speak and think and do what they must, because they are so and not otherwise.

¶ But whilst the basis of character must be simplicity, the expression of character, it must be remembered, is, in great degree, a matter of climate. In the temperate climates there is a temperate speech, in torrid climates an ardent one. Whilst in Western nations the superlative in conversation is tedious and weak, and in character is a capital defect, Nature delights in showing us that in the East it is animated, it is pertinent, pleasing, poetic. Whilst she appoints us to keep within the sharp boundaries of form as the condition of our strength, she creates in the East the uncontrollable yearning to escape from limitation into the vast and boundless; to use a freedom of fancy which plays with all the works of Nature, great or minute, galaxy or grain of dust, as toys and words of the mind; inculcates the tenet of a beatitude to be found in escape from all organization and all personality, and makes ecstasy an institution.

¶ Religion and poetry are all the civilization of the Arab. "The ground of Paradise," said Mohammed, "is extensive, and the plants of it are hallelujahs." Religion and poetry: the religion teaches an inexorable destiny; it distinguishes only two days in each man's history, the day of his lot, and the day of judgment. The religion runs into asceticism and fate. The costume, the articles in which wealth is displayed, are in the same extremes. Thus the diamond and the pearl, which are only accidental and secondary in their use and value to us, are proper to the Oriental world. The diver dives a beggar, and rises with the price of a kingdom in his hand. A bag of sequins, a jewel, a balsam, a single horse, constitute an estate in countries where insecure institutions make every one desirous of concealable and convertible property. Shall I say, further, that the Orientals excel in costly arts, in the cutting of precious stones, in working in gold, in weaving on handlooms costly stuffs from silk and wool, in spices, in dyes and drugs, henna, otto and camphor, and in the training of slaves, elephants and camels,—things which are the poetry and superlative of commerce.

¶ On the other hand,—and it is a good illustration of the difference of genius, —the European nations, and, in general, all nations in proportion to their civilization, understand the manufacture of iron. One of the meters of the height to which any civility rose is the skill in the fabric of iron. Universally, the better gold, the worse man. The political economist defies us to show any gold-mine country that is traversed by good roads: or a shore where pearls are found on which good schools are erected. The European civility, or that of the positive degree, is established by coal-mines, by ventilation, by irrigation and every skill —in having water cheap and pure, by iron, by agriculture for bread-stuffs, and manufacture of coarse and family cloths. Our modern improvements have been in the invention of friction matches; of india-rubber shoes; of the famous two parallel bars of iron; then of the air-chamber of Watt, and of the judicious tubing of the engine, by Stephenson, in order to the construction of locomotives.

¶ Meantime, Nature, who loves crosses and mixtures, makes these two tendencies necessary each to the other, and delights to reinforce each peculiarity by imparting the other. The Northern genius finds itself singularly refreshed and stimulated by the breadth and luxuriance of Eastern imagery and modes of thinking, which go to check the pedantry of our inventions and the excess of our detail. There is no writing which has more electric power to unbind and animate the torpid intellect than the bold Eastern muse.

¶ If it come back, however, to the question of final superiority, it is too plain that there is no question that the star of empire rolls West: that the warm sons of the Southeast have bent the neck under the yoke of the cold temperament and the exact understanding of the Northwestern races.

THE SOVEREIGNTY OF ETHICS

SINCE the discovery of Oersted that galvanism and electricity and magnetism are only forms of one and the same force, and convertible each into the other, we have continually suggested to us a larger generalization: that each of the great departments of Nature —chemistry, vegetation, the animal life —exhibits the same laws on a different plane; that the intellectual and moral worlds are analogous to the material. There is a kind of latent omniscience not only in every man, but in every particle. That convertibility we so admire in plants and animal structures, whereby the repairs and the ulterior uses are subserved, when one part is wounded or deficient, by another; this self-help and self-creation proceed from the same original power which works remotely in grandest and meanest structures by the same design,—works in a lobster or a mite-worm as a wise man would if imprisoned in that poor form. 'T is the effort of God, of the Supreme Intellect, in the extremist frontier of his universe.

'T IS a long scale from the gorilla to the gentleman—from the gorilla to Plato, Newton, Shakspeare —to the sanctities of religion, the refinements of legislation, the summits of science, art and poetry. The beginnings are slow and infirm, but it is an always-accelerated march.

¶ As this unity exists in the organization of insect, beast and bird, still ascending to man, and from lower type of man to the highest yet attained, so it does not less declare itself in the spirit or intelligence of the brute. In ignorant ages it was common to vaunt the human superiority by underrating the instinct of other animals; but a better discernment finds that the difference is only of less and more. Experiment shows that the bird and the dog reason as the hunter does, that all the animals show the same good sense in their humble walk that the man who is their enemy or friend does; and, if it be in smaller measure, yet it is not diminished, as his often is, by freak and folly. St. Pierre says of the animals that a moral sentiment seems to have determined their physical organization.

¶ I see the unity of thought and of morals running through all animated Nature; there is no difference of quality, but only of more and less. The animal who is wholly kept down in Nature has no anxieties. By yielding, as he must do, to it, he is enlarged and reaches his highest point. The poor grub, in the hole of a tree, by yielding itself to Nature, goes blameless through its low part and is rewarded at last, casts its filthy hull, expands into a beautiful form with rainbow wings, and makes a part of the summer day. The Greeks called it Psyche, a manifest emblem of the soul. The man down in Nature occupies himself in guarding, in feeding, in warming and multiplying his body, and, as long as he knows no more, we justify him; but presently a mystic change is wrought, a new perception opens, and he is made a citizen of the world of souls: he feels what is called duty; he is aware that he owes a higher allegiance to do and live as a good member of this universe. In the measure in which he has this sense he is a man, rises to the universal life. The high intellect is absolutely at one with moral nature. A thought is embosomed in a sentiment, and the attempt to detach and emblazon the thought is like a show of cut flowers. The moral is the measure

of health, and in the voice of Genius I hear invariably the moral tone, even when it is disowned in words;—health, melody, and a wider horizon belong to moral sensibility. The finer the sense of justice, the better poet. The believer says to the skeptic:—

"One avenue was shaded from thine eyes
Through which I wandered to eternal truth."

Humility is the avenue. To be sure, we exaggerate when we represent these two elements as disunited; every man shares them both; but it is true that men generally are marked by a decided predominance of one or of the other element.

¶ In youth and in age we are moralists, and in mature life the moral element steadily rises in the regard of all reasonable men.

¶ 'T is a sort of proverbial dying speech of scholars (at least it is attributed to many) that which Anthony Wood reports of Nathaniel Carpenter, an Oxford Fellow. "It did repent him," he said, "that he had formerly so much courted the maid instead of the mistress" (meaning philosophy and mathematics to the neglect of divinity). This, in the language of our time, would be ethics.

¶ And when I say that the world is made up of moral forces, these are not separate. All forces are found in Nature united with that which they move: heat is not separate, light is not massed aloof, nor electricity, nor gravity, but they are always in combination. And so moral powers; they are thirsts for action, and the more you accumulate, the more they mould and form.

¶ It is in the stomach of plants that development begins, and ends in the circles of the universe. 'T is a long scale from the gorilla to the gentleman—from the gorilla to Plato, Newton, Shakspeare—to the sanctities of religion, the refinements of legislation, the summits of science, art and poetry. The beginnings are slow and infirm, but it is an always-accelerated march. The geologic world is chronicled by the growing ripeness of the strata from lower to higher, as it becomes the abode of more highly-organized plants and animals. The civil history of men might be traced by the successive meliorations as marked in higher moral generalizations;—virtue meaning physical courage, then chastity and temperance, then justice and love;—bargains of kings with peoples of certain rights to certain classes, then of rights to masses,—then at last came the day when, as the historians rightly tell, the nerves of the world were electrified by the proclamation that all men are born free and equal.

¶ Every truth leads in another. The bud extrudes the old leaf, and every truth brings that which will supplant it. In the court of law the judge sits over the culprit, but in the court of life in the same hour the judge also stands as culprit before a true tribunal. Every judge is a culprit, every law an abuse. Montaigne kills off bigots as cowhage kills worms; but there is a higher muse there sitting where he durst not soar, of eye so keen that it can report of a realm in which all the wit and learning of the Frenchman is no more than the cunning of a fox.

¶ It is the same fact existing as sentiment and as will in the mind, which works in Nature as irresistible law, exerting influence over nations, intelligent beings, or down in the kingdoms of brute or of chemical atoms. Nature is a tropical swamp in sunshine, on whose purlieus we hear the song of summer birds, and see prismatic dewdrops—but her interiors are terrific, full of hydras and crocodiles. In the pre-adamite she bred valor only; by and by she gets on to man, and adds tenderness, and thus raises virtue piecemeal.

¶ When we trace from the beginning, that ferocity has uses; only so are the conditions of the then world met, and these monsters are the scavengers, executioners, diggers, pioneers and fertilizers, destroying what is more destructive than they, and making better life possible. We see the steady aim of Benefit in view from the first. Melioration is the law. The cruelest foe is a masked

benefactor. The wars which make history so dreary have served the cause of truth and virtue. There is always an instinctive sense of right, an obscure idea which animates either party and which in long periods vindicates itself at last. Thus a sublime confidence is fed at the bottom of the heart that, in spite of appearances, in spite of malignity and blind self-interest living for the moment, an eternal, beneficent necessity is always bringing things right; and though we should fold our arms,—which we cannot do, for our duty requires us to be the very hands of this guiding sentiment, and work in the present moment,—the evils we suffer will at last end themselves through the incessant opposition of Nature to everything hurtful.

¶ The excellence of men consists in the completeness with which the lower system is taken up into the higher—a process of much time and delicacy, but in which no point of the lower should be left untranslated; so that the warfare of beasts should be renewed in a finer field, for more excellent victories. Savage war gives place to that of Turenne and Wellington, which has limitations and a code. This war again gives place to the finer quarrel of property, where the victory is wealth and the defeat poverty.

¶ The inevitabilities are always sapping every seeming prosperity built on a wrong. No matter how you seem to fatten on a crime, that can never be good for the bee which is bad for the hive. See how these things look in the page of history. Nations come and go, cities rise and fall, all the instincts of man, good and bad, work,—and every wish, appetite and passion rushes into act and embodies itself in usages, protects itself with laws. Some of them are useful and universally acceptable, hinder none, help all, and these are honored and perpetuated. Others are noxious. Community of property is tried, as when a Tartar horde or an Indian tribe roam over a vast tract for pasturage or hunting; but it is found at last that some establishment of property, allowing each on some distinct terms to fence and cultivate a piece of land, is best for all.

¶ "For my part," said Napoleon, "it is not the mystery of the incarnation which I discover in religion, but the mystery of social order, which associates with heaven that idea of equality which prevents the rich from destroying the poor."

¶ Shall I say then it were truer to see Necessity calm, beautiful, passionless, without a smile, covered with ensigns of woe, stretching her dark warp across the universe? These threads are Nature's pernicious elements, her deluges, miasma, disease, poison; her curdling cold, her hideous reptiles and worse men, cannibals, and the depravities of civilization; the secrets of the prisons of tyranny, the slave and his master, the proud man's scorn, the orphan's tears, the vices of men, lust, cruelty and pitiless avarice. These make the gloomy warp of ages. Humanity sits at the dread loom and throws the shuttle and fills it with joyful rainbows, until the sable ground is flowered all over with a woof of human industry and wisdom, virtuous examples, symbols of useful and generous arts, with beauty and pure love, courage and the victories of the just and wise over malice and wrong.

¶ Nature is not so helpless but it can rid itself at last of every crime. An Eastern poet, in describing the golden age, said that God had made justice so dear to the heart of Nature that, if any injustice lurked anywhere under the sky, the blue vault would shrivel to a snake-skin and cast it out by spasms. But the spasms of Nature are years and centuries, and it will tax the faith of man to wait so long.

¶ Man is always throwing his praise or blame on events, and does not see that he only is real, and the world his mirror and echo. He imputes the stroke to fortune, which in reality himself strikes. The student discovers one day that he lives in enchantment: the house, the works, the persons, the days, the weathers—all that he calls Nature, all that he calls institutions, when once his

mind is active are visions merely, wonderful allegories, significant pictures of the laws of the mind; and through this enchanted gallery he is led by unseen guides to read and learn the laws of Heaven. This discovery may come early,—sometimes in the nursery, to a rare child; later in the school, but oftener when the mind is more mature; and to multitudes of men wanting in mental activity it never comes—any more than poetry or art. But it ought to come; it belongs to the human intellect, and is an insight which we cannot spare.

¶ The idea of right exists in the human mind, and lays itself out in the equilibrium of Nature, in the equalities and periods of our system, in the level of seas, in the action and reaction of forces. Nothing is allowed to exceed or absorb the rest; if it do, it is disease, and is quickly destroyed. It was an early discovery of the mind,—this beneficent rule. Strength enters just as much as the moral element prevails. The strength of the animal to eat and to be luxurious and to usurp is rudeness and imbecility. The law is: To each shall be rendered his own. As thou sowest, thou shalt reap. Smite, and thou shalt smart. Serve, and thou shalt be served. If you love and serve men, you cannot, by any hiding or stratagem, escape the remuneration. Secret retributions are always restoring the level, when disturbed, of the Divine justice. It is impossible to tilt the beam. All the tyrants and proprietors and monopolists of the world in vain set their shoulders to heave the bar. Settles for evermore the ponderous equator to its line, and man and mote and star and sun must range with it, or be pulverized by the recoil.

¶ It is a doctrine of unspeakable comfort. He that plants his foot here passes at once out of the kingdom of illusions. Others may well suffer in the hideous picture of crime with which earth is filled and the life of society threatened, but the habit of respecting that great order which certainly contains and will dispose of our little system, will take all fear from the heart. It did itself create and distribute all that is created and distributed, and, trusting to its power, we cease to care for what it will certainly order well. To good men, as we call good men, this doctrine of Trust is an unsounded secret. They use the word, they have accepted the notion of a mechanical supervision of human life, by which that certain wonderful being whom they call God does take up their affairs where their intelligence leaves them, and somehow knits and co-ordinates the issues of them in all that is beyond the reach of private faculty. They do not see that *He*, that *It*, is there, next and within; the thought of the thought; the affair of affairs; that he is existence, and take him from them and they would not be. They do not see that particulars are sacred to him, as well as the scope and outline; that these passages of daily life are his work; that in the moment when they desist from interference, these particulars take sweetness and grandeur, and become the language of mighty principles.

¶ A man should be a guest in his own house, and a guest in his own thought. He is there to speak for truth; but who is he? Some clod the truth has snatched from the ground, and with fire has fashioned to a momentary man. Without the truth, he is a clod again. Let him find his superiority in not wishing superiority; find the riches of love which possesses that which it adores; the riches of poverty; the height of lowliness, the immensity of to-day; and, in the passing hour, the age of ages. Wondrous state of man! never so happy as when he has lost all private interests and regards, and exists only in obedience and love of the Author.

¶ The fiery soul said: "Let me be a blot on this fair world, the obscurest, the loneliest sufferer, with one proviso, —that I know it is his agency. I will love him, though he shed frost and darkness on every way of mine." The emphasis of that blessed doctrine lay in lowliness. The new saint gloried in infirmities. Who or what was he? His rise and his recovery were vicarious. He has fallen in another; he rises in another.

¶ We perish, and perish gladly, if the

law remains. I hope it is conceivable that a man may go to ruin gladly, if he see that thereby no shade falls on that he loves and adores. We need not always be stipulating for our clean shirt and roast joint *per diem*. We do not believe the less in astronomy and vegetation, because we are writhing and roaring in our beds with rheumatism. Cripples and invalids, we doubt not there are bounding fawns in the forest, and lilies with graceful, springing stem; so neither do we doubt or fail to love the eternal law, of which we are such shabby practisers. Truth gathers itself spotless and unhurt after all our surrenders and concealments and partisanship—never hurt by the treachery or ruin of its best defenders, whether Luther, or William Penn or Saint Paul. We answer, when they tell us of the bad behavior of Luther or Paul: "Well, what if he did? Who was more pained than Luther or Paul?" Shall we attach ourselves violently to our teachers and historical personalities, and think the foundation shaken if any fault is shown in their record? But how is the truth hurt by their falling from it? The law of gravity is not hurt by every accident, though our leg be broken. No more is the law of justice by our departure from it.

TO each shall be rendered his own. As thou sowest, thou shalt reap. Smite, and thou shalt smart. Serve, and thou shalt be served. If you love and serve men, you cannot, by any hiding or stratagem, escape the remuneration. Secret retributions are always restoring the level, when disturbed, of the Divine justice.

¶ We are to know that we are never without a pilot. When we know not how to steer, and dare not hoist a sail, we can drift. The current knows the way, though we do not. When the stars and sun appear, when we have conversed with navigators who know the coast, we may begin to put out an oar and trim a sail. The ship of heaven guides itself, and will not accept a wooden rudder.

¶ Have you said to yourself ever: "I abdicate all choice, I see it is not for me to interfere. I see that I have been one of the crowd; that I have been a pitiful person, because I have wished to be my own master, and to dress and order my whole way and system of living. I thought I managed it very well. I see that my neighbors think so. I have heard prayers, I have prayed even, but I have never until now dreamed that this undertaking the entire management of my own affairs was not commendable. I have never seen, until now, that it dwarfed me. I have not discovered, until this blessed ray flashed just now through my soul, that there dwelt any power in Nature that would relieve me of my load. But now I see."

¶ What is this intoxicating sentiment that allies this scrap of dust to the whole of Nature and the whole of Fate,—that makes this doll a dweller in ages, mocker at time, able to spurn all outward advantages, peer and master of the elements? I am taught by it that what touches my thread in the vast web of being touches me. I am representative of the whole; and the good of the whole, or what I call the right, makes me invulnerable.

¶ How came this creation so magically woven that nothing can do me mischief but myself,—that an invisible fence surrounds my being which screens me from all harm that I will to resist? If I will stand upright, the creation cannot bend me. But if I violate myself, if I commit a crime, the lightning loiters by the speed of retribution, and every act is not hereafter but instantaneously rewarded according to its quality. Virtue is the adopting of this dictate of the universal mind by the individual will. Character is the habit of this obedience, and Religion is the accompanying

emotion, the emotion of reverence which the presence of the universal mind ever excites in the individual.

¶ We go to famous books for our examples of character, just as we send to England for shrubs which grow as well in our own door-yards and cow-pastures. Life is always rich, and spontaneous graces and forces elevate it in every domestic circle, which are overlooked while we are reading something less excellent in old authors. From the obscurity and casualty of those which I know, I infer the obscurity and casualty of the like balm and consolation and immortality in a thousand homes which I do not know, all round the world. And I see not why to these simple instincts, simple yet grand, all the heights and transcendencies of virtue and of enthusiasm are not open. There is power enough in them to move the world; and it is not any sterility or defect in ethics, but our negligence of these fine monitors, of these world-embracing sentiments, that makes religion cold and life low.

¶ While the immense energy of the sentiment of duty and the awe of the supernatural exert incomparable influence on the mind,—yet it is often perverted, and the tradition received with awe, but without correspondent action of the receiver. Then you find so many men infatuated on that topic! Wise on all other, they lose their head the moment they talk of religion. It is the sturdiest prejudice in the public mind that religion is something by itself; a department distinct from all other experiences, and to which the tests and judgment men are ready enough to show on other things, do not apply. You may sometimes talk with the gravest and best citizen, and the moment the topic of religion is broached, he runs into a childish superstition. His face looks infatuated, and his conversation is. When I talked with an ardent missionary, and pointed out to him that his creed found no support in my experience, he replied, "It is not so in your experience, but is so in the other world." I answer: Other world! there is no other world. God is one and omnipresent; here or nowhere is the whole fact. The one miracle which God works evermore is in Nature, and imparting himself to the mind. When we ask simply, "What is true in thought? what is just in action?" it is the yielding of the private heart to the Divine mind, and all personal preferences, and all requiring of wonders, are profane.

¶ The word miracle, as it is used, only indicates the ignorance of the devotee, staring with wonder to see water turned into wine, and heedless of the stupendous fact of his own personality. Here he stands, a lonely thought harmoniously organized into correspondence with the universe of mind and matter. What narrative of wonders coming down from a thousand years ought to charm his attention like this? Certainly it is human to value a general consent, a fraternity of believers, a crowded church; but as the sentiment purifies and rises, it leaves crowds. It makes churches of two, churches of one. A fatal disservice does this Swedenborg or other who offers to do my thinking for me. It seems as if, when the Spirit of God speaks so plainly to each soul, it were an impiety to be listening to one or another saint. Jesus was better than others, because he refused to listen to others and listened at home.

¶ You are really interested in your thought. You have meditated in silent wonder on your existence in this world. You have perceived in the first fact of your conscious life here a miracle so astounding,—a miracle comprehending all the universe of miracles to which your intelligent life gives you access,—as to exhaust wonder, and leave you no need of hunting here or there for any particular exhibitions of power. Then up comes a man with a text of 1 John v. 7, or a knotty sentence from St. Paul, which he considers as the axe at the root of your tree. You cannot bring yourself to care for it. You say: "Cut away; my tree is Ygdrasil—the tree of life." He interrupts for the moment your peaceful trust in the Divine Providence. Let him know by your security

that your conviction is clear and sufficient, and if he were Paul himself, you also are here, and with your Creator.

¶ We all give way to superstitions. The house in which we were born is not quite mere timber and stone; is still haunted by parents and progenitors. The creeds into which we were initiated in childhood and youth no longer hold their old place in the minds of thoughtful men, but they are not nothing to us, and we hate to have them treated with contempt. There is so much that we do not know, that we give to these suggestions the benefit of the doubt.

¶ It is a necessity of the human mind that he who looks at one object should look away from all other objects. He may throw himself upon some sharp statement of one fact, some verbal creed, with such concentration as to hide the universe from him: but the stars roll above; the sun warms him. With patience and fidelity to truth he may work his way through, if only by coming against somebody who believes more fables than he does; and in trying to dispel the illusions of his neighbor, he opens his own eyes.

¶ In the Christianity of this country there is wide difference of opinion in regard to inspiration, prophecy, miracles, the future state of the soul; every variety of opinion, and rapid revolution in opinions, in the last half century. It is simply impossible to read the old history of the first century as it was read in the ninth; to do so you must abolish in your mind the lessons of all the centuries from the ninth to the nineteenth.

¶ Shall I make the mistake of baptizing the daylight, and time, and space, by the name of John or Joshua, in whose tent I chance to behold daylight, and space, and time? What anthropomorphists we are in this, that we cannot let moral distinctions be, but must mould them into human shape! "Mere morality" means—not put into a personal master of morals. Our religion is geographical, belongs to our time and place; respects and mythologizes some one time and place and person and people. So it is occasional. It visits us only on some exceptional and ceremonial occasion, on a wedding or a baptism, on a sick-bed, or at a funeral, or perhaps on a sublime national victory or a peace. But that, be sure, is not the religion of the universal, unsleeping providence, which lurks in trifles, in still, small voices, in the secrets of the heart and our closest thoughts, as efficiently as in our proclamations and successes.

¶ Far be it from me to underrate the men or the churches that have fixed the hearts of men and organized their devout impulses or oracles into good institutions. The Church of Rome had its saints, and inspired the conscience of Europe—St. Augustine, and Thomas à Kempis, and Fénelon; the piety of the English Church in Cranmer, and Herbert, and Taylor; the Reformed Church, Scougal; the mystics, Behmen and Swedenborg; the Quakers, Fox and James Naylor. I confess our later generation appears ungirt, frivolous, compared with the religions of the last or Calvinistic age. There was in the last century a serious habitual reference to the spiritual world, running through diaries, letters and conversation—yes, and into wills and legal instruments also, compared with which our liberation looks a little foppish and dapper.

¶ The religion of seventy years ago was an iron belt to the mind, giving it concentration and force. A rude people were kept respectable by the determination of thought on the eternal world. Now men fall abroad,—want polarity,—suffer in character and intellect. A sleep creeps over the great functions of man. Enthusiasm goes out. In its stead a low prudence seeks to hold society stanch, but its arms are too short, cordage and machinery never supply the place of life.

¶ Luther would cut his hand off sooner than write theses against the pope if he suspected that he was bringing on with all his might the pale negations of Boston Unitarianism. I will not now go into the metaphysics of that reaction by which in history a period of belief is followed by an age of criticism, in which wit takes the place of faith in the

leading spirits, and an excessive respect for forms out of which the heart has departed becomes more obvious in the least religious minds. I will not now explore the causes of the result, but the fact must be conceded as of frequent recurrence, and never more evident than in our American church. To a self-denying, ardent church, delighting in rites and ordinances, has succeeded a cold, intellectual race, who analyze the prayer and psalm of their forefathers, and the more intellectual reject every yoke of authority and custom with a petulance unprecedented. It is a sort of mark of probity and sincerity to declare how little you believe, while the mass of the community indolently follow the old forms with childish scrupulosity, and we have punctuality for faith, and good taste for character.

¶ But I hope the defect of faith with us is only apparent. We shall find that freedom has its own guards, and, as soon as in the vulgar it runs to license, sets all reasonable men on exploring those guards. I do not think the summit of this age truly reached or expressed unless it attain the height which religion and philosophy reached in any former age. If I miss the inspiration of the saints of Calvinism, or of Platonism, or Buddhism, our times are not up to theirs, or, more truly, have not yet their own legitimate force.

¶ Worship is the regard for what is above us. Men are respectable only as they respect. We delight in children because of that religious eye which belongs to them; because of their reverence for their seniors, and for their objects of belief. The poor Irish laborer one sees with respect, because he believes in something, in his church, and in his employers. Superstitious persons we see with respect, because their whole existence is not bounded by their hats and their shoes, but they walk attended by pictures of the imagination, to which they pay homage. You cannot impoverish man by taking away these objects above him without ruin. It is very sad to see men who think their goodness made of themselves; it is very grateful to see those who hold an opinion the reverse of this.

¶ All ages of belief have been great; all of unbelief have been mean. The Orientals believe in Fate. That which shall befall them is written on the iron leaf; they will not turn on their heel to avoid famine, plague or the sword of the enemy. That is great, and gives a great air to the people. We in America are charged with a great deficiency in worship; that reverence does not belong to our character; that our institutions, our politics and our trade have fostered a self-reliance which is small liliputian, full of fuss and bustle; we look at and will bear nothing above us in the state, and do exceedingly applaud and admire ourselves, and believe in our senses and understandings, while our imagination and our moral sentiment are desolated. In religion too we want objects above; we are fast losing or have already lost our old reverence; new views of inspiration, of miracles, of the saints, have supplanted the old opinions, and it is vain to bring them again. Revolutions never go backward, and in all churches a certain decay of ancient piety is lamented, and all threatens to lapse into apathy and indifferentism. It becomes us to consider whether we cannot have a real faith and real objects in lieu of these false ones. The human mind, when it is trusted, is never false to itself. If there be sincerity and good meaning—if there be really in us the wish to seek for our superiors, for that which is lawfully above us, we shall not long look in vain.

¶ Meantime there is great centrality, a centripetence equal to the centrifugence. The mystic or theist is never scared by any startling materialism. He knows the laws of gravitation and of repulsion are deaf to French talkers, be they never so witty. If theology shows that opinions are fast changing, it is not so with the convictions of men with regard to conduct. These remain. The most daring heroism, the most accomplished culture, or rapt holiness, never exhausted the claim of these lowly duties,—never penetrated to their origin, or was able to look behind their source. We cannot dis-

enchant, we cannot impoverish ourselves, by obedience; but by humility we rise, by obedience we command, by poverty we are rich, by dying we live.

¶ We are thrown back on rectitude forever and ever, only rectitude,—to mend one; that is all we can do. But *that* the zealot stigmatizes as a sterile chimney-corner philosophy. Now the first position I make is that natural religion supplies still all the facts which are disguised under the dogma of popular creeds. The progress of religion is steadily to its identity with morals.

¶ How is the new generation to be edified? How should it not? The life of those once omnipotent traditions was really not in the legend, but in the moral sentiment and the metaphysical fact which the legends enclosed—and these survive. A new Socrates, or Zeno, or Swedenborg, or Pascal, or a new crop of geniuses like those of the Elizabethan age, may be born in this age, and, with happy heart and a bias for theism, bring asceticism, duty and magnanimity into vogue again.

¶ It is true that Stoicism, always attractive to the intellectual and cultivated, has now no temples, no academy, no commanding Zeno or Antoninus. It accuses us that it has none: that pure ethics is not now formulated and concreted into a *cultus*, a fraternity with assemblings and holy-days, with song and book, with brick and stone. Why have not those who believe in it and love it left all for this, and dedicated themselves to write out its scientific scriptures to become its Vulgate for millions? I answer for one that the inspirations we catch of this law are not continuous and technical, but joyful sparkles, and are recorded for their beauty, for the delight they give, not for their obligation; and that is their priceless good to men, that they charm and uplift, not that they are imposed. It has not yet its first hymn. But, that every line and word may be coals of true fire, ages must roll, ere these casual wide-falling cinders can be gathered into broad and steady altar-flame.

WHEN the Spirit of God speaks so plainly to each soul, it were an impiety to be listening to one or another saint. Jesus was better than others, because he refused to listen to others and listened at home.

¶ It does not yet appear what forms the religious feeling will take. It prepares to rise out of all forms to an absolute justice and healthy perception. Here is now a new feeling of humanity infused into public action. Here is contribution of money on a more extended and systematic scale than ever before to repair public disasters at a distance, and of political support to oppressed parties. Then there are the new conventions of social science, before which the questions of the rights of women, the laws of trade, the treatment of crime, regulation of labor, come for a hearing. If these are tokens of the steady currents of thought and will in these directions, one might well anticipate a new nation.

¶ I know how delicate this principle is,—how difficult of adaptation to practical and social arrangements. It cannot be profaned; it cannot be forced; to draw it out of its natural current is to lose at once all its power. Such experiments as we recall are those in which some sect or dogma made the tie, and that was an artificial element, which chilled and checked the union. But is it quite impossible to believe that men should be drawn to each other by the simple respect which each man feels for another in whom he discovers absolute honesty; the respect he feels for one who thinks life is quite too coarse and frivolous, and that he should like to lift it a little,

should like to be the friend of some man's virtue? for another who, underneath his compliances with artificial society, would dearly like to serve somebody,—to test his own reality by making himself useful and indispensable?

¶ Man does not live by bread alone, but by faith, by admiration, by sympathy. 'T is very shallow to say that cotton, or iron, or silver and gold are kings of the world; there are rulers that will at any moment make these forgotten. Fear will. Love will. Character will. Men live by their credence. Governments stand by it,—by the faith that the people share,—whether it comes from the religion in which they were bred, or from an original conscience in themselves, which the popular religion echoes. If government could only stand by force, if the instinct of the people was to resist the government, it is plain the government must be two to one in order to be secure, and then it would not be safe from desperate individuals. But no; the old commandment, "Thou shalt not kill," holds down New York, and London, and Paris, and not a police or horse-guards.

¶ The credence of men it is that moulds them, and creates at will one or another surface. The mind as it opens transfers very fast its choice from the circumstance to the cause; from courtesy to love, from inventions to science, from London or Washington law, or public opinion, to the self-revealing idea; from all that talent executes to the sentiment that fills the heart and dictates the future of nations. The commanding fact which I never do not see, is the sufficiency of the moral sentiment. We buttress it up, in shallow hours or ages, with legends, traditions and forms, each good for the one moment in which it was a happy type or symbol of the Power; but the Power sends in the next moment a new lesson, which we lose while our eyes are reverted and striving to perpetuate the old.

¶ America shall introduce a pure religion. Ethics are thought not to satisfy affection. But all the religion we have is the ethics of one or another holy person; as soon as character appears, be sure love will, and veneration, and anecdotes and fables about him, and delight of good men and women in him. And what deeps of grandeur and beauty are known to us in ethical truth, what divination or insight belongs to it! For innocence is a wonderful electuary for purging the eyes to search the nature of those souls that pass before it. What armor it is to protect the good from outward or inward harm, and with what power it converts evil accidents into benefits; the power of its countenance; the power of its presence! To it alone comes true friendship; to it come grandeur of situation and poetic perception, enriching all it deals with.

¶ Once men thought Spirit divine, and Matter diabolic; one Ormuzd, the other Ahriman. Now science and philosophy recognize the parallelism, the approximation, the unity of the two: how each reflects the other as face answers to face in a glass: nay, how the laws of both are one, or how one is the realization. We are learning not to fear truth.

¶ The man of this age must be matriculated in the university of sciences and tendencies flowing from all past periods. He must not be one who can be surprised and shipwrecked by every bold or subtile word which malignant and acute men may utter in his hearing, but should be taught all skepticisms and unbeliefs, and made the destroyer of all card-houses and paper walls, and the sifter of all opinions, by being put face to face from his infancy with Reality.

¶ A man who has accustomed himself to look at all his circumstances as very mutable, to carry his possessions, his relations to persons, and even his opinions, in his hand, and in all these to pierce to the principle and moral law, and everywhere to find that,—has put himself out of the reach of all skepticism; and it seems as if whatever is most affecting and sublime in our intercourse, in our happiness, and in our losses, tended steadily to uplift us to a life so extraordinary, and, one might say, superhuman.

THE PREACHER

IN the history of opinion, the pinch of falsehood shows itself first, not in argument and formal protest, but in insincerity, indifference and abandonment of the Church or the scientific or political or economic institution for other better or worse forms.

¶ The venerable and beautiful traditions in which we were educated are losing their hold on human belief, day by day; a restlessness and dissatisfaction in the religious world marks that we are in a moment of transition; as when the Roman Church broke into Protestant and Catholic, or, earlier, when Paganism broke into Christians and Pagans. The old forms rattle, and the new delay to appear; material and industrial activity have materialized the age, and the mind, haughty with its sciences, disdains the religious forms as childish.

¶ In consequence of this revolution in opinion, it appears, for the time, as the misfortune of this period that the cultivated mind has not the happiness and dignity of the religious sentiment. We are born too late for the old and too early for the new faith. I see in those classes and those persons in whom I am accustomed to look for tendency and progress, for what is most positive and most rich in human nature, and who contain the activity of to-day and the assurance of to-morrow,—I see in them character, but skepticism; a clear enough perception of the inadequacy of the popular religious statement to the wants of their heart and intellect, and explicit declarations of this fact. They have insight and truthfulness; they will not mask their convictions; they hate cant; but more than this I do not readily find. The gracious motions of the soul,—piety, adoration,—I do not find. Scorn of hypocrisy, pride of personal character, elegance of taste and of manners and pursuit, a boundless ambition of the intellect, willingness to sacrifice personal interests for the integrity of the character,—all these they have; but that religious submission and abandonment which give man a new element and being, and make him sublime,—it is not in churches, it is not in houses. I see movement, I hear aspirations, but I see not how the great God prepares to satisfy the heart in the new order of things. No Church, no State emerges; and when we have extricated ourselves from all the embarrassments of the social problem, the oracle does not yet emit any light on the mode of individual life. A thousand negatives it utters, clear and strong, on all sides; but the sacred affirmative it hides in the deepest abyss.

¶ We do not see that heroic resolutions will save men from those tides which a most fatal moon heaps and levels in the moral, emotive and intellectual nature. It is certain that many dark hours, many imbecilities, periods of inactivity,—solstices when we make no progress, but stand still,—will occur. In those hours, we can find comfort in reverence of the highest power, and only in that. We never do quite nothing, or never need. It looks as if there were much doubt, much waiting, to be endured by the best. Perhaps there must be austere elections and determinations before any clear vision.

¶ No age and no person is destitute of the sentiment, but in actual history its illustrious exhibitions are interrupted and periodical,—the ages of belief, of heroic action, of intellectual activity, of men cast in a higher mould.

¶ But the sentiment that pervades a nation, the nation must react upon. It is resisted and corrupted by that obstinate tendency to personify and bring under the eyesight what should be the contemplation of Reason alone. The Understanding will write out the vision in a Confession of Faith. Art will embody this vanishing Spirit in temples, pictures, sculptures and hymns. The senses instantly transfer the reverence from the vanishing Spirit to this steadfast form.

Ignorance and passion alloy and degrade. In proportion to a man's want of goodness, it seems to him another and not himself; that is to say, the Deity becomes more objective, until finally flat idolatry prevails.

¶ Of course the virtuous sentiment appears arrayed against the nominal religion, and the true men are hunted as unbelievers, and burned. Then the good sense of the people wakes up so far as to take tacit part with them, to cast off reverence for the Church; and there follows an age of unbelief.

¶ This analysis was inevitable and useful. But the sober eye finds something ghastly in this empiricism. At first, delighted with the triumph of the intellect, the surprise of the results and the sense of power, we are like hunters on the scent and soldiers who rush to battle: but when the game is run down, when the enemy lies cold in his blood at our feet, we are alarmed at our solitude; we would gladly recall the life that so offended us; the face seems no longer that of an enemy.

¶ I say the effect is withering; for, this examination resulting in the constant detection of errors, the flattered understanding assumes to judge all things, and to anticipate the same victories. In the activity of the understanding, the sentiments sleep. The understanding presumes in things above its sphere, and, because it has exposed errors in a church, concludes that a church is an error; because it has found absurdities to which the sentiment of veneration is attached, sneers at veneration; so that analysis has run to seed in unbelief. There is no faith left. We laugh and hiss, pleased with our power in making heaven and earth a howling wilderness.

¶ Unlovely, nay, frightful, is the solitude of the soul which is without God in the world. To wander all day in the sunlight among the tribes of animals, unrelated to anything better; to behold the horse, cow and bird, and to foresee an equal and speedy end to him and them;—no, the bird, as it hurried by with its bold and perfect flight, would disclaim his sympathy and declare him an outcast. To see men pursuing in faith their varied action, warm-hearted, providing for their children, loving their friends, performing their promises,—what are they to this chill, houseless, fatherless, aimless Cain, the man who hears only the sound of his own footsteps in God's resplendent creation? To him, it is no creation; to him, these fair creatures are hapless spectres: he knows not what to make of it. To him, heaven and earth have lost their beauty. How gloomy is the day, and upon yonder shining pond what melancholy light! I cannot keep the sun in heaven, if you take away the purpose that animates him. The ball, indeed, is there, but his power to cheer, to illuminate the heart as well as the atmosphere, is gone forever. It is a lamp-wick for meanest uses. The words, *great, venerable,* have lost their meaning; every thought loses all its depth and has become mere surface.

¶ But religion has an object. It does not grow thin or robust with the health of the votary. The object of adoration remains forever unhurt and identical. We are in transition, from the worship of the fathers which enshrined the law in a private and personal history, to a worship which recognizes the true eternity of the law, its presence to you and me, its equal energy in what is called brute nature as in what is called sacred. The next age will behold God in the ethical laws—as mankind begins to see them in this age, self-equal, self-executing, instantaneous and self-affirmed; needing no voucher, no prophet and no miracle besides their own irresistibility, —and will regard natural history, private fortunes and politics, not for themselves, as we have done, but as illustrations of those laws, of that beatitude and love. Nature is too thin a screen; the glory of the One breaks in everywhere.

¶ Every movement of religious opinion is of profound importance to politics and social life; and this of to-day has the best omens as being of the most expansive humanity, since it seeks to find in every nation and creed the imperishable doctrines. I find myself

always struck and stimulated by a good anecdote, any trait of heroism, of faithful service. I do not find that the age or country makes the least difference; no, nor the language the actors spoke, nor the religion which they professed, whether Arab in the desert, or Frenchman in the Academy. I see that sensible men and conscientious men all over the world were of one religion,—the religion of well-doing and daring, men of sturdy truth, men of integrity and feeling for others. My inference is that there is a statement of religion possible which makes all skepticism absurd.

¶ The health and welfare of man consist in ascent from surfaces to solids; from occupation with details to knowledge of the design; from self-activity of talents, which lose their way by the lust of display, to the controlling and reinforcing of talents by the emanation of character. All that we call religion, all that saints and churches and Bibles from the beginning of the world have aimed at, is to suppress this impertinent surface-action, and animate man to central and entire action. The human race are afflicted with a St. Vitus's dance; their fingers and toes, their members, their senses, their talents, are superfluously active, while the torpid heart gives no oracle. When that wakes, it will revolutionize the world. Let that speak, and all these rebels will fly to their loyalty. Now every man defeats his own action,—professes this but practises the reverse; with one hand rows, and with the other backs water. A man acts not from one motive, but from many shifting fears and short motives; it is as if he were ten or twenty less men than himself, acting at discord with one another, so that the result of most lives is zero. But when he shall act from one motive, and all his faculties play true, it is clear mathematically, is it not, that this will tell in the result as if twenty men had coöperated,—will give new senses, new wisdom of its own kind; that is, not more facts, nor new combinations, but divination, or direct intuition of the state of men and things?

FRIGHTFUL is the solitude of the soul which is without God in the world. Chill, houseless, fatherless, aimless Cain, the man who hears only the sound of his own footsteps in God's resplendent creation. To him, heaven and earth have lost their beauty.

¶ The lessons of the moral sentiment are, once for all, an emancipation from that anxiety which takes the joy out of all life. It teaches a great peace. It comes itself from the highest place. It is that, which being in all sound natures, and strongest in the best and most gifted men, we know to be implanted by the Creator of Men. It is a commandment at every moment and in every condition of life to do the duty of that moment and to abstain from doing the wrong. And it is so near and inward and constitutional to each, that no commandment can compare with it in authority. All wise men regard it as the voice of the Creator himself.

¶ I know there are those to whom the question of what shall be believed is the more interesting because they are to proclaim and teach what they believe.

¶ All positive rules, ceremonial, ecclesiastical, distinctions of race or of person, are perishable; only those distinctions hold which are, in the nature of things, not matters of positive ordinance. As the earth we stand upon is not imperishable, but is chemically resolvable into gases and nebulæ, so is the universe an infinite series of planes, each of which is a false bottom; and when we think our feet are planted now at last on adamant, the slide is drawn out from under us.

¶ We must reconcile ourselves to the

new order of things. But is it a calamity? The poet Wordsworth greeted even the steam-engine and railroads; and when they came into his poetic Westmoreland, bisecting every delightful valley, deforming every consecrated grove, yet manned himself to say,—

"In spite of all that Beauty may disown
In your harsh features, Nature doth embrace
Her lawful offspring in man's art, and Time,
Pleased with your triumphs o'er his brother Space,
Accepts from your bold hands the proffered crown
Of hope, and smiles on you with cheer sublime."

And we can keep our religion, despite of the violent railroads of generalization, whether French or German, that block and intersect our old parish highways.

¶ In matters of religion, men eagerly fasten their eyes on the differences between their creed and yours, whilst the charm of the study is in finding the agreements and identities in all the religions of men. What is essential to the theologian is, that whilst he is select in his opinions, severe in his search for truth, he shall be broad in his sympathies,—not to allow himself to be excluded from any church. He is to claim for his own whatever eloquence of St. Chrysostom or St. Jerome or St. Bernard he has felt. So not less of Bishop Taylor or George Herbert or Henry Scougal. He sees that what is most effective in the writer is what is dear to his, the reader's, mind.

¶ Be not betrayed into undervaluing the churches which annoy you by their bigoted claims. They too were real churches. They answered to their times the same need as your rejection of them does to ours. The Catholic Church has been immensely rich in men and influences. Augustine, à Kempis, Fénelon, breathe the every spirit which now fires you. So with Cudworth, More, Bunyan. I agree with them more than I disagree. I agree with their heart and motive; my discontent is with their limitations and surface and language. Their statement is grown as fabulous as Dante's Inferno. Their purpose is as real as Dante's sentiment and hatred of vice. Always put the best interpretation on a tenet. Why not on Christianity, wholesome, sweet and poetic? It is the record of a pure and holy soul, humble, absolutely disinterested, a truth-speaker and bent on serving, teaching and uplifting men. Christianity taught the capacity, the element, to love the All-perfect without a stingy bargain for personal happiness. It taught that to love him was happiness,—to love him in other's virtues.

¶ An era in human history is the life of Jesus; and the immense influence for good leaves all the perversion and superstition almost harmless. Mankind have been subdued to the acceptance of his doctrine, and cannot spare the benefit of so pure a servant of truth and love.

¶ Of course a hero so attractive to the hearts of millions drew the hypocrite and the ambitious into his train, and they used his name to falsify his history and undo his work. I fear that what is called religion, but is perhaps pew-holding, not obeys but conceals the moral sentiment. I put it to this simple test: Is a rich rogue made to feel his roguery among divines or literary men? No? Then 't is rogue again under the cassock. What sort of respect can these preachers or newspapers inspire by their weekly praises of texts and saints, when we know that they would say just the same things if Beelzebub had written the chapter, provided it stood where it does in the public opinion?

¶ Anything but unbelief, anything but losing hold of the moral intuitions, as betrayed in the clinging to a form of devotion or a theological dogma; as if it was the liturgy, or the chapel, that was sacred, and not justice and humility and the loving heart and serving hand.

¶ But besides the passion and interest which pervert, is the shallowness which impoverishes. The opinions of men lose all worth to him who perceives that they are accurately predictable from the ground of their sect. Nothing is more rare, in any man, than an act of his own. The clergy are as like as peas. I cannot tell them apart. It was said:

They have bronchitis because they read from their papers sermons with a near voice, and then, looking at the congregation, they try to speak with their far voice, and the shock is noxious. I think they do this, or the converse of this, with their thought. They look into Plato, or into the mind, and then try to make parish mince-meat of the amplitudes and eternities, and the shock is noxious. It is the old story again: once we had wooden chalices and golden priests, now we have golden chalices and wooden priests.

¶ The clergy are always in danger of becoming wards and pensioners of the so-called producing classes. Their first duty is self-possession founded on knowledge. The man of practice or worldly force requires of the preacher a talent, a force, like his own; the same as his own, but wholly applied to the priest's things. He does not forgive an application in the preacher to the merchant's things. He wishes him to be such a one as he himself should have been, had he been priest. He is sincere and ardent in his vocation, and plunged in it. Let priest or poet be as good in theirs.

¶ The simple fact that the pulpit exists, that all over this country the people are waiting to hear a sermon on Sunday, assures that opportunity which is inestimable to young men, students of theology, for those large liberties. The existence of the Sunday, and the pulpit waiting for a weekly sermon, give him the very conditions, the *ποῦ στῶ* he wants. That must be filled, and he is armed to fill it. Let him value his talent as a door into Nature. Let him see his performances only as limitations. Then, over all, let him value the sensibility that receives, that loves, that dares, that affirms.

¶ There are always plenty of young, ignorant people,—though some of them are seven, and some of them seventy years old,—wanting peremptorily instruction; but in the usual averages of parishes, only one person that is qualified to give it. It is only that person who concerns me,—him only that I see. The others are very amiable and promising, but they are only neuters in the hive,—every one a possible royal bee, but not now significant. It does not signify what they say or think to-day; 't is the cry and the babble of the nursery, and their only virtue, docility. Buckminster, Channing, Dr. Lowell, Edward Taylor, Parker, Bushnell, Chapin,—it is they who have been necessary, and the opinions of the floating crowd of no importance whatever.

¶ I do not love sensation preaching,—the personalities for spite, the hurrah for our side, the review of our appearances and what others say of us! That you may read in the gazette. We come to church properly for self-examination, for approach to principles to see how it stands with *us*, with the deep and dear facts of right and love. At the same time it is impossible to pay no regard to the day's events, to the public opinion of the times, to the stirring shouts of parties, to the calamities and prosperities of our town and country; to war and peace, new events, great personages, to good harvests, new resources, to bankruptcies, famines and desolations. We are not stocks or stones, we are not thinking machines, but allied to men around us, as really though not quite so visibly as the Siamese brothers. And it were inhuman to affect ignorance or indifference on Sundays to what makes our blood beat and our countenance dejected Saturday or Monday. No, these are fair tests to try our doctrines by, and see if they are worth anything in life. The value of a principle is the number of things it will explain; and there is no good theory of disease which does not at once suggest a cure.

¶ Man proposes, but God disposes. We shall not very long have any part or lot in this earth, in whose affairs we so hotly mix, and where we feel and speak so energetically of our country and our cause. It is a comfort to reflect that the gigantic evils which seem to us so mischievous and so incurable will at last end themselves and rid the world of their presence, as all crime sooner or later must. But be that event for us soon

or late, we are not excused from playing our short part in the best manner we can, no matter how insignificant our aid may be. Our children will be here, if we are not; and their children's history will be colored by our action. But if we have no children, or if the events in which we have taken our part shall not see their solution until a distant future, there is yet a deeper fact; that as much justice as we can see and practise is useful to men, and imperative, whether we can see it to be useful or not.

¶ The essential ground of a new book or a new sermon is a new spirit. The author has a new thought, sees the sweep of a more comprehensive tendency than others are aware of; falters never, but takes the victorious tone. For power is not so much shown in talent as in tone. And if I had to counsel a young preacher, I should say: When there is any difference felt between the footboard of the pulpit and the floor of the parlor, you have not yet said that which you should say.

¶ Inspiration will have advance, affirmation, the forward foot, the ascending state; it will be an opener of doors; it will invent its own methods: the new wine will make the bottles new. Spirit is motive and ascending. Only let there be a deep observer, and he will make light of new shop and new circumstance that afflict you; new shop, or old cathedral, it is all one to him. He will find the circumstance not altered, as deep a cloud of mystery on the cause, as dazzling a glory on the invincible law. Given the insight, he will find as many beauties and heroes and strokes of genius close by him as Dante or Shakspeare beheld. A vivid thought brings the power to paint it; and in proportion to the depth of its source is the force of its projection. We are happy and enriched; we go away invigorated, assisted each in our own work, however different, and shall not forget to come again for new impulses.

¶ The supposed embarrassments to young clergymen exist only to feeble wills. They need not consider them. The differences of opinion, the strength of old sects or timorous literalists, since it is not armed with prisons or fagots as in ruder times or countries, is not worth considering except as furnishing a needed stimulus. That gray deacon or respectable matron with Calvinistic antecedents, you can readily see, could not have presented any obstacle to the march of St. Bernard or of George Fox, of Luther or of Theodore Parker. And though I observe the deafness to counsel among men, yet the power of sympathy is always great; and affirmative discourse, presuming assent, will often obtain it when argument would fail. Such, too, is the active power of good temperament. Great sweetness of temper neutralizes such vast amounts of acid! As for position, the position is always the same,—insulting the timid, and not taken by storm, but flanked, I may say, by the resolute, simply by minding their own affair. Speak the affirmative; emphasize your choice by utter ignoring of all that you reject; seeing that opinions are temporary, but convictions uniform and eternal,—seeing that a sentiment never loses its pathos or its persuasion, but is youthful after a thousand years.

I SEE that sensible men and conscientious men all over the world were of one religion,—the religion of well-doing and daring, men of sturdy truth, men of integrity and feeling for others. My inference is that there is a statement of religion possible which makes all skepticism absurd.

¶ The inevitable course of remark for us, when we meet each other for meditation on life and duty, is not so much the enjoining of this or that cure or

burning out of our errors of practice, as simply the celebration of the power and beneficence amid which and by which we live, not critical, but affirmative.

¶ All civil mankind have agreed in leaving one day for contemplation against six for practice. I hope that day will keep its honor and its use. A wise man advises that we should see to it that we read and speak two or three reasonable words, every day, amid the crowd of affairs and the noise of trifles. I should say boldly that we should astonish every day by a beam out of eternity; retire a moment to the grand secret we carry in our bosom, of inspiration from heaven. But certainly on this seventh let us be the children of liberty, of reason, of hope; refresh the sentiment; think as spirits think, who belong to the universe, whilst our feet walk in the streets of a little town and our hands work in a small knot of affairs. We shall find one result, I am sure,—a certain originality and a certain haughty liberty proceeding out of our retirement and self-communion, which streets can never give, infinitely removed from all vaporing and bravado, and which yet is more than a match for any physical resistance. It is true that which they say of our New England œstrum, which will never let us stand or sit, but drives us like mad through the world. The calmest and most protected life cannot save us. We want some intercalated days, to bethink us and to derive order to our life from the heart. That should be the use of the Sabbath, —to check this headlong racing and put us in possession of ourselves once more, for love or for shame.

¶ The Sabbath changes its forms from age to age, but the substantial benefit endures. We no longer recite the old creeds of Athanasius or Arius, of Calvin or Hopkins. The forms are flexible, but the uses not less real. The old heart remains as ever with its old human duties. The old intellect still lives, to pierce the shows to the core. Truth is simple, and will not be antique; is ever present, and insists on being of this age and of this moment. Here is thought and love and truth and duty, new as on the first day of Adam and of angels.

ALL civil mankind have agreed in leaving one day for contemplation against six for practice. I hope that day will keep its honor and its use. The Sabbath changes its forms from age to age, but the substantial benefit endures. The forms are flexible, but the uses not less real.

¶ "There are two pairs of eyes in man; and it is requisite that the pair which are beneath should be closed when the pair that are above them perceive; and that when the pair above are closed, those which are beneath are opened." The lower eyes see only surfaces and effects, the upper eyes behold causes and the connection of things. And when we go alone, or come into the house of thought and worship, we come with purpose to be disabused of appearances, to see realities, the great lines of our destiny, to see that life has no caprice or fortune, is no hopping squib, but a growth after immutable laws under beneficent influences the most immense. The Church is open to great and small in all nations; and how rare and lofty, how unattainable, are the aims it labors to set before men! We come to educate, come to isolate, to be abstractionists; in fine, to open the upper eyes to the deep mystery of cause and effect, to know that though ministers of justice and power fail, Justice and Power fail never. The open secret of the world is the art of subliming a private soul with inspirations from the great and public and divine Soul from which we live.

THE MAN OF LETTERS

GENTLEMEN of the Literary Societies: Some of you are to-day saying your farewells to each other, and to-morrow will receive the parting honors of the College. You go to be teachers, to become physicians, lawyers, divines; in due course, statesmen, naturalists, philanthropists; I hope, some of you, to be the men of letters, critics, philosophers; perhaps the rare gift of poetry already sparkles, and may yet burn. At all events, before the shadows of these times darken over your youthful sensibility and candor, let me use the occasion which your kind request gives me, to offer you some counsels which an old scholar may without pretension bring to youth, in regard to the career of letters,—the power and joy that belong to it, and its high office in evil times. I offer perpetual congratulation to the scholar; he has drawn the white lot in life. The very disadvantages of his condition point at superiorities. He is too good for the world; he is in advance of his race; his function is prophetic. He belongs to a superior society, and is born one or two centuries too early for the rough and sensual population into which he is thrown. But the Heaven which sent him hither knew that well enough, and sent him as a leader to lead. Are men perplexed with evil times? The inviolate soul is in perpetual telegraphic communication with the source of events. He has earlier information, a private despatch which relieves him of the terror which presses on the rest of the community. He is a learner of the laws of Nature and the experiences of history; a prophet surrendered with self-abandoning sincerity to the Heaven which pours through him its will to mankind. This is the theory, but you know how far this is from the fact, that nothing has been able to resist the tide with which the material prosperity of America in years past has beat down the hope of youth, the piety of learning. The country was full of activity, with its wheat, coal, iron, cotton; the wealth of the globe was here, too much work and not men enough to do it. Britain, France, Germany, Scandinavia sent millions of laborers; still the need was more. Every kind of skill was in demand, and the bribe came to men of intellectual culture,—Come, drudge in our mill. America at large exhibited such a confusion as California showed in 1849, when the cry of gold was first raised. All the distinctions of profession and habit ended at the mines. All the world took off their coats and worked in shirt-sleeves. Lawyers went and came with pick and wheelbarrow; doctors of medicine turned teamsters; stray clergymen kept the bar in saloons; professors of colleges sold cigars, mince-pies, matches, and so on. It is the perpetual tendency of wealth to draw on the spiritual class, not in this coarse way, but in plausible and covert ways. It is charged that all vigorous nations, except our own, have balanced their labor by mental activity, and especially by the imagination,—the cardinal human power, the angel of earnest and believing ages. The subtle Hindoo, who carried religion to ecstasy and philosophy to idealism, produced the wonderful epics of which, in the present century, the translations have added new regions to thought. The Egyptian built Thebes and Karnak on a scale which dwarfs our art, and by the paintings on their interior walls invited us into the secret of the religious belief whence he drew such power. The Greek was so perfect in action and in imagination, his poems, from Homer to Euripides, so charming in form and so true to the human mind, that we cannot forget or outgrow their mythology. The Hebrew nation compensated for the insignificance of its members and territory by its religious genius, its tenacious belief; its poems and histories cling to the soil of this globe like the primitive rocks. On the south and east shores of the

Mediterranean Mahomet impressed his fierce genius how deeply into the manners, language and poetry of Arabia and Persia! See the activity of the imagination in the Crusades: the front of morn was full of fiery shapes; the chasm was bridged over; heaven walked on earth, and Earth could see with eyes the Paradise and the Inferno. Dramatic "mysteries" were the entertainment of the people. Parliaments of Love and Poesy served them, instead of the House of Commons, Congress and the newspapers. In Puritanism, how the whole Jewish history became flesh and blood in those men, let Bunyan show. Now it is agreed that we are utilitarian; that we are skeptical, frivolous; that with universal cheap education we have stringent theology, but religion is low. There is much criticism, not on deep grounds, but an affirmative philosophy is wanting. Our profoundest philosophy (if it were not contradiction in terms) is skepticism. The great poem of the age is the disagreeable poem of Faust,—of which the Festus of Bailey and the Paracelsus of Browning are English variations. We have superficial sciences, restless, gossiping, aimless activity. We run to Paris, to London, to Rome, to Mesmerism, Spiritualism, to Pusey, to the Catholic Church, as if for the want of thought, and those who would check and guide have a dreary feeling that in the change and decay of the old creeds and motives there was no offset to supply their place. Our industrial skill, arts ministering to convenience and luxury, have made life expensive, and therefore greedy, careful, anxious; have turned the eyes downward to the earth, not upward to thought.

¶ Ernest Renan finds that Europe has thrice assembled for exhibitions of industry, and not a poem graced the occasion; and nobody remarked the defect. A French prophet of our age, Fourier, predicted that one day, instead of by battles and Œcumenical Councils, the rival portions of humanity would dispute each other's excellence in the manufacture of little cakes.

GOD and Nature are altogether sincere, and Art should be as sincere. It is not enough that the world should show a skilful hand, ingenious contrivance and admirable polish and finish; it should have a commanding motive in the time and condition in which it was made. And this design must shine through the whole performance.

¶ "In my youth," said a Scotch mountaineer, "a Highland gentleman measured his importance, by the number of men his domain could support. After some time the question was, to know how many great cattle it would feed. To-day we are come to count the number of sheep. I suppose posterity will ask how many rats and mice it will feed."

¶ Dickens complained that in America, as soon as he arrived in any of the Western towns, a committee waited on him and invited him to deliver a temperance lecture. Bowditch translated Laplace, and when he removed to Boston, the Hospital Life Assurance Company insisted that he should make their tables of annuities. Napoleon knows the art of war, but should not be put on picket duty. Linnæus or Robert Brown must not be set to raise gooseberries and cucumbers, though they be excellent botanists. A shrewd broker out of State Street visited a quiet countryman possessed of all the virtues, and in his glib talk said, "With your character now I could raise all this money at once, and make an excellent thing of it."

¶ There is an oracle current in the world, that nations die by suicide. The sign of it is the decay of thought. Niebuhr has given striking examples of that fatal portent; as in the loss of power of thought that followed the disasters of the Athenians in Sicily.

¶ I cannot forgive a scholar his homeless despondency. He represents intellectual or spiritual force. I wish him to rely on the spiritual arm; to live by his strength, not by his weakness. A scholar defending the cause of slavery, of arbitrary government, of monopoly, of the oppressor, is a traitor to his profession. He has ceased to be a scholar. He is not company for clean people. The worst times only show him how independent he is of times; only relieve and bring out the splendor of his privilege. Disease alarms the family, but the physician sees in it a temporary mischief, which he can check and expel. The fears and agitations of men who watch the markets, the crops, the plenty or scarcity of money, or other superficial events, are not for him. He knows that the world is always equal to itself; that the forces which uphold and pervade it are eternal. Air, water, fire, iron, gold, wheat, electricity, animal fibre, have not lost a particle of power, and no decay has crept over the spiritual force which gives bias and period to boundless Nature. Bad times,—what are bad times? Nature is rich, exuberant, and mocks at the puny forces of destruction. Man makes no more impression on her wealth than the caterpillar or the cankerworm whose petty ravage, though noticed in an orchard or a village, is insignificant in the vast exuberance of the summer. There is no unemployed force in Nature. All decomposition is recomposition. War disorganizes, but it is to reorganize. Weeks, months pass—a new harvest; trade springs up, and there stand new cities, new homes, all rebuilt and sleepy with permanence. Italy, France—a hundred times those countries have been trampled with armies and burned over: a few summers, and they smile with plenty and yield new men and new revenues.

¶ If churches are effete, it is because the new Heaven forms. You are here as the carriers of the power of Nature,—as Roger Bacon, with his secret of gunpowder, with his secret of the balloon and of steam; as Copernicus, with his secret of the true astronomy; as Columbus, with America in his log-book; as Newton, with his gravity; Harvey, with his circulation; Smith, with his law of trade; Franklin, with lightning; Adams, with Independence; Kant, with pure reason; Swedenborg, with his spiritual world. You are the carriers of ideas which are to fashion the mind and so the history of this breathing world, so as they shall be, and not otherwise. ¶ Every man is a scholar potentially, and does not need any one good so much as this of right thought.

"Calm pleasures here abide, majestic pains."

¶ Coleridge traces "three silent revolutions," of which the first was "when the clergy fell from the Church." A scholar was once a priest. But the Church clung to ritual, and the scholar clung to joy, low as well as high, and thus the separation was a mutual fault. But I think it is a schism which must be healed. The true scholar is the Church. Only the duties of Intellect must be owned. Down with these dapper trimmers and sycophants! let us have masculine and divine men, formidable lawgivers, Pythagoras, Plato, Aristotle, who warp the churches of the world from their traditions, and penetrate them through and through with original perception. The intellectual man lives in perpetual victory. As certainly as water falls in rain on the tops of mountains and runs down into valleys, plains and pits, so does thought fall first on the best minds, and run down, from class to class, until it reaches the masses, and works revolutions.

¶ Nature says to the American: "I understand mensuration and numbers; I compute the ellipse of the moon, the ebb and flow of waters, the curve and the errors of planets, the balance of attraction and recoil. I have measured out to you by weight and tally the powers you need. I give you the land and sea, the forest and the mine, the elemental forces, nervous energy. When I add difficulty, I add brain. See to it that you hold and administer the continent for mankind. One thing you have rightly done. You

have offered a patch of land in the wilderness to every son of Adam who will till it. Other things you have begun to do,—to strike off the chains which snuffling hypocrites had bound on the weaker race." You are to imperil your lives and fortunes for a principle. The ambassador is held to maintain the dignity of the Republic which he represents. But what does the scholar represent? The organ of ideas, the subtle force which creates Nature and men and states;—consoler, upholder, imparting pulses of light and shocks of electricity, guidance and courage. So let his habits be formed, and all his economies heroic; no spoiled child, no drone, no epicure, but a stoic, formidable, athletic, knowing how to be poor, loving labor, and not flogging his youthful wit with tobacco and wine; treasuring his youth. I wish the youth to be an armed and complete man; no helpless angel to be slapped in the face, but a man dipped in the Styx of human experience, and made invulnerable so,—self-helping. A redeeming trait of the Sophists of Athens, Hippias and Gorgias, is that they made their own clothes and shoes. Learn to harness a horse, to row a boat, to camp down in the woods, to cook your supper. I chanced lately to be at West Point, and, after attending the examination in scientific classes, I went into the barracks. The chamber was in perfect order; the mattress on the iron camp-bed rolled up, as if ready for removal. I asked the first Cadet, "Who makes your bed?" "I do." "Who fetches your water?" "I do." "Who blacks your shoes?" "I do." It was so in every room. These are first steps to power. Learn of Samuel Johnson or David Hume, that it is a primary duty of the man of letters to secure his independence.

¶ Stand by your order. 'T is some thirty years since the days of the Reform Bill in England, when on the walls in London you read everywhere placards, "Down with the Lords." At that time, Earl Grey, who was leader of Reform, was asked, in Parliament, his policy on the measures of the Radicals. He replied, "I shall stand by my order." Where there is no vision, the people perish. The fault lies with the educated class, the men of study and thought. There is a very low feeling of duty: the merchant is true to the merchant, the noble in England and Europe stands by his order, the politician believes in his arts and combinations; but the scholar does not stand by his order, but defers to the men of this world.

¶ Gentlemen, I am here to commend to you your art and profession as thinkers. It is real. It is the secret of power. It is the art of command. All superiority is this, or related to this. "All that the world admires comes from within." Thought makes us men; ranks us; distributes society; distributes the work of the world; is the prolific source of all arts, of all wealth, of all delight, of all grandeur. Men are as they believe. Men are as they think, and the man who knows any truth not yet discerned by other men, is master of all other men so far as that truth and its wide relations are concerned.

¶ Intellect measures itself by its counteraction to any accumulation of material force. There is no mass which it cannot surmount and dispose of. The exertions of this force are the eminent experiences,—out of a long life all that is worth remembering. These are the moments that balance years. Does any one doubt between the strength of a thought and that of an institution? Does any one doubt that a good general is better than a park of artillery? See a political revolution dogging a book. See armies, institutions, literatures, appearing in the train of some wild Arabian's dream.

¶ There is a proverb that Napoleon, when the Mameluke cavalry approached the French lines, ordered the grenadiers to the front, and the asses and the *savans* to fall into the hollow square. It made a good story, and circulated in that day. But how stands it now? The military expedition was a failure. Bonaparte himself deserted, and the army got home as it could, all fruitless; not a trace of it remains. All that is left of it is the researches of those *savans* on the

antiquities of Egypt, including the great work of Denon, which led the way to all the subsequent studies of the English and German scholars on that foundation. Pytheas of Ægina was victor in the Pancratium of the boys, at the Isthmian games. He came to the poet Pindar and wished him to write an ode in his praise, and inquired what was the price of a poem. Pindar replied that he should give him one talent, about a thousand dollars of our money. "A talent!" cried Pytheas; "why, for so much money I can erect a statue of bronze in the temple." "Very likely." On second thoughts, he returned and paid for the poem. And now not only all the statues of bronze in the temples of Ægina are destroyed, but the temples themselves, and the very walls of the city are utterly gone, whilst the ode of Pindar, in praise of Pytheas, remains entire.

THE intellectual man lives in perpetual victory. As certainly as water falls in rain on the tops of mountains and runs down into valleys, plains and pits, so does thought fall first on the best minds, and run down, from class to class, until it reaches the masses, and works revolutions.

¶ The treachery of scholars! They are idealists, and should stand for freedom, justice, and public good. The scholar is bound to stand for all the virtues and all the liberties,—liberty of trade, liberty of the press, liberty of religion, —and he should open all the prizes of success and all the roads of Nature to free competition.

¶ The country complains loudly of the inefficiency of the army. It was badly led. But, before this, it was not the army alone, it was the population that was badly led. The clerisy, the spiritual guides, the scholars, the seers have been false to their trust.

¶ Rely on yourself. There is respect due to your teachers, but every age is new, and has problems to solve, insoluble by the last age. Men over forty are no judges of a book written in a new spirit. Neither your teachers, nor the universal teachers, the laws, the customs or dogmas of nations, neither saint nor sage, can compare with that counsel which is open to you. No, it is not nations, no, nor even masters, not at last a few individuals or any heroes, but himself only, the large equality to truth of a single mind,—as if, in the narrow walls of a human heart, the wide realm of truth, the world of morals, the tribunal by which the universe is judged, found room to exist.

¶ Our people have this levity and complaisance, — they fear to offend, do not wish to be misunderstood; do not wish, of all things, to be in the minority. God and Nature are altogether sincere, and Art should be as sincere. It is not enough that the work should show a skilful hand, ingenious contrivance and admirable polish and finish; it should have a commanding motive in the time and condition in which it was made. We should see in it the great belief of the artist, which caused him to make it so as he did, and not otherwise; nothing frivolous, nothing that he might do or not do, as he chose, but somewhat that must be done then and there by him; he could not take his neck out of that yoke, and save his soul. And this design must shine through the whole performance. Sincerity is, in dangerous times, discovered to be an immeasurable advantage. I distrust all the legends of great accomplishments or performance of unprincipled men. Very little reliance must be put on the common stories that circulate of this great senator's or that great barrister's learning, their Greek, their varied literature. That ice won't bear. Reading!—do you mean that this senator or this lawyer, who stood by and allowed the passage of infamous

laws, was a reader of Greek books? That is not the question; but to what purpose did they read? I allow them the merit of that reading which appears in their opinions, tastes, beliefs and practice. They read that they might know, did they not? Well, these men did not know. They blundered; they were utterly ignorant of that which every boy or girl of fifteen knows perfectly,—the rights of men and women. And this big-mouthed talker, among his dictionaries and Leipzig editions of Lysias, had lost his knowledge. But the President of the Bank nods to the President of the Insurance Office, and relates that at Virginia Springs this idol of the forum exhausted a trunkful of classic authors. There is always the previous question, How came you on that side? You are a very elegant writer, but you can't write up what gravitates down.

THOUGHT is the prolific source of all arts, of all wealth, of all delight, of all grandeur. Men are as they believe. Men are as they think, and the man who knows any truth not yet discerned by other men, is master of all other men so far as that truth and its wide relations are concerned.

¶ It is impossible to extricate oneself from the questions in which our age is involved. All of us have shared the new enthusiasm of country and of liberty which swept like a whirlwind through all souls at the outbreak of war, and brought, by ennobling us, an offset for its calamity.

¶ War, seeking for the roots of strength, comes upon the moral aspects at once. In quiet times, custom stifles this discussion as sentimental, and brings in the brazen devil, as by immemorial right. The war uplifted us into generous sentiments. War ennobles the age. We do not often have a moment of grandeur in these hurried, slipshod lives, but the behavior of the young men has taught us much. We will not again disparage America, now that we have seen what men it will bear. Battle, with the sword, has cut many a Gordian knot in twain which all the wit of East and West, of Northern and Border statesmen could not untie.

¶ I learn with joy and with deep respect that this college has sent its full quota to the field. I learn with grief, but with honoring pain, that you have had your sufferers in the battle, and that the noble youth have returned wounded and maimed. The times are dark, but heroic. The times develop the strength they need. Boys are heroes. Women have shown a tender patriotism and inexhaustible charity. And on each new threat of faction, the ballot of the people has been unexpectedly right. But the issues already appearing overpay the cost. Slavery is broken, and, if we use our advantage, irretrievably. For such a gain, to end once for all that pest of all our free institutions, one generation might well be sacrificed; perhaps it will; that this continent be purged and a new era of equal rights dawn on the universe. Who would not, if it could be made certain that the new morning of universal liberty should rise on our race by the perishing of one generation,—who would not consent to die?

THE SCHOLAR

GENTLEMEN: The Athenians took an oath, on a certain crisis in their affairs, to esteem wheat, the vine and the olive the bounds of Attica. The territory of scholars is yet larger. A stranger but yesterday to every person present, I find myself already at home, for the society of lettered men is a university which does not bound itself with the walls of one cloister or college, but gathers in the distant and solitary student into its strictest amity. Literary men gladly acknowledge these ties which find for the homeless and the stranger a welcome where least looked for. But in proportion as we are conversant with the laws of life, we have seen the like. We are used to these surprises. This is but one operation of a more general law. As in coming among strange faces we find that the love of letters makes us friends, so in strange thoughts, in the worldly habits which harden us, we find with some surprise that learning and truth and beauty have not let us go; that the spiritual nature is too strong for us; that those excellent influences which men in all ages have called the *Muse*, or by some kindred name, come in to keep us warm and true; that the face of Nature remains irresistibly alluring. We have strayed from the territorial monuments of Attica, but here still are wheat and olives and the vine.

¶ I do not now refer to that intellectual conscience which forms itself in tender natures, and gives us many twinges for our sloth and unfaithfulness:—the influence I speak of is of a higher strain. Stung by this intellectual conscience, we go to measure our tasks as scholars, and screw ourselves up to energy and fidelity, and our sadness is suddenly overshone by a sympathy of blessing. Beauty, the inspirer, the cheerful festal principle, the leader of gods and men, which draws by being beautiful, and not by considerations of advantage, comes in and puts a new face on the world. I think the peculiar office of scholars in a careful and gloomy generation is to be (as the poets were called in the Middle Ages) Professors of the Joyous Science, detectors and delineators of occult symmetries and unpublished beauties; heralds of civility, nobility, learning and wisdom; affirmers of the one law, yet as those who should affirm it in music and dancing; expressors themselves of that firm and cheerful temper, infinitely removed from sadness, which reigns through the kingdoms of chemistry, vegetation and animal life. Every natural power exhilarates; a true talent delights the possessor first. A celebrated musician was wont to say, that men knew not how much more he delighted himself with his playing than he did others; for if they knew, his hearers would rather demand of him than give him a reward. The scholar is here to fill others with love and courage by confirming their trust in the love and wisdom which are at the heart of all things; to affirm noble sentiments; to hear them wherever spoken, out of the deeps of ages, out of the obscurities of barbarous life, and to republish them:—to untune nobody, but to draw all men after the truth, and to keep men spiritual and sweet.

¶ Language can hardly exaggerate the beatitude of the intellect flowing into the faculties. This is the power that makes the world incarnated in man, and laying again the beams of heaven and earth, setting the north and the south, and the stars in their places. Intellect is the science of metes and bounds; yet it sees no bound to the eternal proceeding of law forth into nature. All the sciences are only new applications, each translatable into the other, of the one law which his mind is.

¶ This, gentlemen, is the topic on which I shall speak,—the natural and permanent function of the Scholar, as he is no permissive or accidental appearance, but an organic agent in nature. He is here to be the beholder of the real;

self-centred amidst the superficial; here to revere the dominion of a serene necessity and be its pupil and apprentice by tracing everything home to a cause; here to be sobered, not by the cares of life, as men say, no, but by the depth of his draughts of the cup of immortality.

¶ One is tempted to affirm the office and attributes of the scholar a little the more eagerly, because of a frequent perversity of the class itself. Men are ashamed of their intellect. The men committed by profession as well as by bias to study, the clergyman, the chemist, the astronomer, the metaphysician, the poet, talk hard and worldly, and share the infatuation of cities. The poet and the citizen perfectly agree in conversation on the wise life. The poet counsels his own son as if he were a merchant. The poet with poets betrays no amiable weakness. They all chime in, and are as inexorable as bankers on the subject of real life. They have no toleration for literature; art is only a fine word for appearance in default of matter. And they sit white over their stoves, and talk themselves hoarse over the mischief of books and the effeminacy of book-makers. But at a single strain of a bugle out of a grove, or at the dashing among the stones of a brook from the hills; at the sound of some subtle word that falls from the lips of an imaginative person, or even at the reading in solitude of some moving image of a wise poet, this grave conclusion is blown out of memory; the sun shines, and the worlds roll to music, and the poet replaces all this cowardly Self-denial and God-denial of the literary class with the conviction that to one poetic success the world will surrender on its knees. Instantly he casts in his lot with the pearl-diver and the diamond-merchant. Like them he will joyfully lose days and months, and estates and credit, in the profound hope that one restoring, all rewarding, immense success will arrive at last, which will give him at one bound a universal dominion. And rightly; for if his wild prayers are granted, if he is to succeed, his achievement is the piercing of the brass heavens of use and limitation, and letting in a beam of the pure eternity which burns up this limbo of shadows and chimeras in which we dwell. Yes, Nature is too strong for us; she will not be denied; she has balsams for our hurts, and hellebores for our insanities. She does not bandy words with us, but comes in with a new ravishing experience and makes the old time ridiculous. Every poet knows the unspeakable hope, and represents its audacity.

EVERY natural power exhilarates; a true talent delights the possessor first. Language can hardly exaggerate the beatitude of the intellect flowing into the faculties. This is the power that makes the world incarnated in man.

¶ I am not disposed to magnify temporary differences, but for the moment it appears as if in former times learning and intellectual accomplishments had secured to the possessor greater rank and authority. If this were only the reaction from excessive expectations from literature, now disappointed, it were a just censure. It was superstitious to exact too much from philosophers and the literary class. The Sophists, the Alexandrian grammarians, the wits of Queen Anne's, the philosophers and diffusion-societies have not much helped us. Granted, freely granted. Men run out of one superstition into an opposite superstition, and practical people in America give themselves wonderful airs. The cant of the time inquires superciliously after the new ideas; it believes that ideas do not lead to the owning of stocks; they are perplexing and effeminating.

¶ Young men, I warn you against the

clamors of these self-praising frivolous activities,—against these busy-bodies; against irrational labor; against chattering, meddlesome, rich and official people. If their doing came to any good end! Action is legitimate and good; forever be it honored! right, original, private, necessary action, proceeding new from the heart of man, and going forth to beneficent and as yet incalculable ends. Yes; but not a petty fingering and running, a senseless repeating of yesterday's fingering and running; an acceptance of the method and frauds of other men; an overdoing and busy-ness which pretends to the honors of action, but resembles the twitches of St. Vitus. The action of these men I cannot respect, for they do not respect it themselves. They are better and more respectable abed and asleep. All the best of this class, all who have any insight or generosity of spirit are frequently disgusted, and fain to put it behind them.

¶ Gentlemen, I do not wish to check your impulses to action: I would not hinder you of one swing of your arm. I do not wish to see you effeminate gownsmen, taking hold of the world with the tips of your fingers, or that life should be to you, as it is to many, optical, not practical. Far otherwise: I rather wish you to experiment boldly and give play to your energies, but not, if I could prevail with you, in conventional ways. I should wish your energy to run in works and emergencies growing out of your personal character. Nature will fast enough instruct you in the occasion and the need, and will bring to each of you the crowded hour, the great opportunity. Love, Rectitude, everlasting Fame, will come to each of you in loneliest places with their grand alternatives, and Honor watches to see whether you dare seize the palms.

¶ I have no quarrel with action, only I prefer no action to misaction, and I reject the abusive application of the term *practical* to those lower activities. Let us hear no more of the practical men, or I will tell you something of them,—this, namely, that the scholar finds in them unlooked-for acceptance of his most paradoxical experience. There is confession in their eyes, and if they parade their business and public importance, it is by way of apology and palliation for not being the students and obeyers of those diviner laws. Talk frankly with them and you learn that you have little to tell them; that the Spirit of the Age has been before you with influences impossible to parry or resist. The dry-goods men, and the brokers, the lawyers and the manufacturers, are idealists, and only differ from the philosopher in the intensity of the charge. We are all contemporaries and bones of one body.

¶ The shallow clamor against theoretic men comes from the weak. Able men may sometimes affect a contempt for thought, which no able man ever feels. For what alone in the history of this world interests all men in proportion as they are men? What but truth, and perpetual advance in knowledge of it, and brave obedience to it in right action? Every man or woman who can voluntarily or involuntarily give them any insight or suggestion on these secrets they will hearken after. The poet writes his verse on a scrap of paper, and instantly the desire and love of all mankind take charge of it, as if it were Holy Writ. What need has he to cross the sill of his door? Why need he meddle with politics? His idlest thought, his yesternight's dream is told already in the Senate. What the Genius whispered him at night he reported to the young men at dawn. He rides in them, he traverses sea and land. The engineer in the locomotive is waiting for him; the steamboat is hissing at the wharf, and the wheels whirling to go. 'T is wonderful, 't is almost scandalous, this extraordinary favoritism shown to poets. I do not mean to excuse it. I admit the enormous partiality. It only shows that such is the gulf between our perception and our painting, the eye is so wise, and the hand so clumsy, that all the human race have agreed to value a man according to his power of expression. For him arms, art, politics, trade, waited like menials, until the lord of the manor should arrive. Even the

demonstrations of Nature for millenniums seem not to have attained their end, until this interpreter arrives. "I," said the great-hearted Kepler, "may well wait a hundred years for a reader, since God Almighty has waited six thousand years for an observer like myself."

¶ Genius is a poor man and has no house, but see, this proud landlord who has built the palace and furnished it so delicately, opens it to him and beseeches him to make it honorable by entering there and eating bread. Where is the palace in England whose tenants are not too happy if it can make a home for Pope or Addison or Swift or Burke or Canning or Tennyson? Or if wealth has humors and wishes to shake off the yoke and assert itself,—oh, by all means let it try! Will it build its fences very high, and make its Almacks too narrow for a wise man to enter? Will it be independent? I incline to concede the isolation which it asks, that it may learn that it is not independent but parasitical.

¶ There could always be traced, in the most barbarous tribes, and also in the most character-destroying civilization, some vestiges of a faith in genius, as in the exemption of a priesthood or bards or artists from taxes and tolls levied on other men; or in civic distinction; or in enthusiastic homage; or in hospitalities; as if men would signify their sense that genius and virtue should not pay money for house and land and bread, because they have a royal right in these and in all things,—a first mortgage that takes effect before the right of the present proprietor. For they are the First Good, of which Plato affirms that "all things are for its sake, and it is the cause of everything beautiful."

¶ This reverence is the reëstablishment of natural order; for as the solidest rocks are made up of invisible gases, as the world is made of thickened light and arrested electricity, so men know that ideas are the parents of men and things; there was never anything that did not proceed from a thought. The scholar has a deep ideal interest in the moving show around him. He knew the motley system in its egg. We have—have we not?—a real relation to markets and brokers and currency and coin. "Gold and silver," says one of the Platonists, "grow in the earth from the celestial gods,—an effluxion from them." The unmentionable dollar itself has at last a high origin in moral and metaphysical nature. Union Pacific stock is not quite private property, but the quality and essence of the universe is in that also. Have we less interest in ships or in shops, in manual work or in household affairs; in any object of Nature, or in any handiwork of man; in any relation of life or custom of society? The scholar is to show, in each, identity and connexion; he is to show its origin in the brain of man, and its secret history and issues. He is the attorney of the world, and can never be superfluous where so vast a variety of questions are ever coming up to be solved, and for ages.

As the solidest rocks are made up of invisible gases, as the world is made of thickened light and arrested electricity, so men know that ideas are the parents of men and things; there was never anything that did not proceed from a thought.

¶ I proceed to say that the allusions just now made to the extent of his duties, the manner in which every day's events will find him in work, may show that his place is no sinecure. The scholar, when he comes, will be known by an energy that will animate all who see him. The labor of ambition and avarice will appear fumbling beside his. In the right hands, literature is not resorted to as a consolation, and by the broken and decayed, but as a decalogue. In this

country we are fond of results and of short ways to them; and most in this department. In our experiences, learning is not learned, nor is genius wise. The name of the Scholar is taken in vain. We who should be the channel of that unwearіable Power which never sleeps, must give our diligence no holidays. Other men are planting and building, baking and tanning, running and sailing, heaving and carrying, each that he may peacefully execute the fine function by which they all are helped. Shall he play, whilst their eyes follow him from far with reverence, attributing to him the delving in great fields of thought, and conversing with supernatural allies? If he is not kindling his torch or collecting oil, he will fear to go by a workshop; he will not dare to hear the music of a saw or plane; the steam-engine will reprimand, the steam-pipe will hiss at him; he cannot look a blacksmith in the eye, in the field he will be shamed by mowers and reapers. The speculative man, the scholar, is the right hero. He is brave, because he sees the omnipotence of that which inspires him. Is there only one courage and one warfare? I cannot manage sword and rifle; can I not therefore be brave? I thought there were as many courages as men. Is an armed man the only hero? Is a man only the breech of a gun or the haft of a bowie-knife? Men of thought fail in fighting down malignity, because they wear other armor than their own. Let them decline henceforward foreign methods and foreign courages. Let them do that which they can do. Let them fight by their strength, not by their weakness. It seems to me that the thoughtful man needs no armor but this—concentration. One thing is for him settled, that he is to come at his ends. He is not there to defend himself, but to deliver his message; if his voice is clear, then clearly; if husky, then huskily; if broken, he can at least scream; gag him, he can still write it; bruise, mutilate him, cut off his hands and feet, he can still crawl towards his object on his stumps. It is the corruption of our generation that men value a long life, and do not esteem life simply as a means of expressing a sentiment.

¶ The great English patriot Algernon Sidney wrote to his father from his prison a little before his execution: "I have ever had in my mind that when God should cast me into such a condition as that I canot save my life but by doing an indecent thing he shows me the time has come when I should resign it. Beauty belongs to the sentiment, and is always departing from those who depart out of that. The hero rises out of all comparison with contemporaries and with ages of men, because he disesteems old age, and lands, and money, and power, and will oppose all mankind at the call of that private and perfect Right and Beauty in which he lives.

¶ Man is a torch borne in the wind. The ends I have hinted at made the scholar or spiritual man indispensable to the Republic or Commonwealth of Man. Nature could not leave herself without a seer and expounder. But he could not see or teach without organs. The same necessity then that would create him reappears in his splendid gifts. There is no power in the mind but in turn becomes an instrument. The descent of genius into talents is part of the natural order and history of the world. The incarnation must be. We cannot eat the granite nor drink hydrogen. They must be decompounded and recompounded into corn and water before they can enter our flesh. There is a great deal of spiritual energy in the universe, but it is not palpable to us until we can make it up into man. There is plenty of air, but it is worth nothing until by gathering it into sails we can get it into shape and service to carry us and our cargo across the sea. Then it is paid for by hundreds of thousands of our money. Plenty of water also, sea full, sky full; who cares for it? But when we can get it where we want it, and in measured portions, on a mill-wheel, or boat-paddle, we will buy it with millions. There is plenty of wild azote and carbon unappropriated, but it is nought till we have made it up into loaves and soup. So we find it in higher relations. There is plenty of wild wrath,

but it steads not until we can get it racked off, shall I say? and bottled into persons; a little pure, and not too much, to every head. How many young geniuses we have known, and none but ourselves will ever hear of them for want in them of a little talent!

¶ Ah, gentlemen, I own I love talents and accomplishments; the feet and hands of genius. As Burke said, "it is not only our duty to make the right known, but to make it prevalent." So I delight to see the Godhead in distribution; to see men that can come at their ends. These shrewd faculties belong to man. I love to see them in play, and to see them trained: this memory carrying in its caves the pictures of all the past, and rendering them in the instant when they can serve the possessor;—the craft of mathematical combination, which carries a working-plan of the heavens and of the earth in a formula. I am apt to believe, with the Emperor Charles V., that "as many languages as a man knows, so many times is he a man." I like to see a man of that virtue that no obscurity or disguise can conceal, who wins all souls to his way of thinking. I delight in men adorned and weaponed with manlike arts, who could alone, or with a few like them, reproduce Europe and America, the result of our civilization.

¶ It is excellent when the individual is ripened to that degree that he touches both the centre and the circumference, so that he is not only widely intelligent, but carries a council in his breast for the emergency of to-day; and alternates the contemplation of the fact in pure intellect, with the total conversion of the intellect into energy; Jove, and the thunderbolt launched from his hand. Perhaps I value power of achievement a little more because in America there seems to be a certain indigence in this respect. I think there is no more intellectual people than ours. They are very apprehensive and curious. But there is a sterility of talent. These iron personalities, such as in Greece and Italy and once in England were formed to strike fear into kings and draw the eager service of thousands, rarely appear. We have general intelligence, but no Cyclop arms. A very little intellectual force makes a disproportionately great impression, and when one observes how eagerly our people entertain and discuss a new theory, whether home-born or imported, and how little thought operates how great an effect, one would draw a favorable inference as to their intellectual and spiritual tendencies. It seems as if two or three persons coming who should add to a high spiritual aim great constructive energy, would carry the country with them.

¶ In making this claim of costly accomplishments for the scholar, I chiefly wish to infer the dignity of his work by the lustre of his appointments. He is not cheaply equipped. The universe was rifled to furnish him. He is to forge out of coarsest ores the sharpest weapons. But if the weapons are valued for themselves, if his talents assume an independence, and come to work for ostentation, they cannot serve him. It was said of an eminent Frenchman, that "he was drowned in his talents." The peril of every fine faculty is the delight of playing with it for pride. Talent is commonly developed at the expense of character, and the greater it grows, the more is the mischief and misleading; so that presently all is wrong, talent is mistaken for genius, a dogma or system for truth, ambition for greatness, ingenuity for poetry, sensuality for art; and the young, coming up with innocent hope, and looking around them at education, at the professions and employments, at religious and literary teachers and teaching,—finding that nothing outside corresponds to the noble order in the soul, are confused, and become skeptical and forlorn. Hope is taken from youth unless there be, by the grace of God, sufficient vigor in their instinct to say, "All is wrong and human invention. I declare anew from Heaven that truth exists new and beautiful and profitable forevermore." Order is heaven's first law. These gifts, these senses, these facilities are excellent as long as subordinated; all wasted and mischievous when

they assume to lead and not obey. What is the use of strength or cunning or beauty, or musical voice, or birth, or breeding, or money to a maniac? Yet society, in which we live, is subject to fits of frenzy; sometimes is for an age together a maniac, with birth, breeding, beauty, cunning, strength and money. And there is but one defence against this principle of chaos, and that is the principle of order, or brave return at all hours to an infinite common sense, to the mother-wit, to the wise instinct, to the pure intellect.

¶ When a man begins to dedicate himself to a particular function, as his logical, or his remembering, or his oratorical, or his arithmetical skill, the advance of his character and genius pauses; he has run to the end of his line; seal the book; the development of that mind is arrested. The scholar is lost in the showman. Society is babyish, and is dazzled and deceived by the weapon, without inquiring into the cause for which it is drawn; like boys by the drums and colors of the troops.

¶ The objection of men of the world to what they call the morbid intellectual tendency in our young men at present, is not a hostility to their truth, but to this, its shortcoming, that the idealistic views unfit their children for business in their sense, and do not qualify them for any complete life of a better kind. They threaten the validity of contracts, but do not prevail so far as to establish the new kingdom which shall supersede contracts, oaths and property. "We have seen to weariness what you cannot do; now show us what you can and will do," asks the practical man, and with perfect reason.

¶ We are not afraid of new truth,—of truth never, new, or old,—no, but of a counterfeit. Everybody hates imbecility and shortcoming, not new methods. The astronomer is not ridiculous inasmuch as he is an astronomer, but inasmuch as he is not an astronomer. Be that you are: be that cheerly and sovereignly. Plotinus makes no apologies, he says roundly, "the knowledge of the senses is truly ludicrous." "Body and its properties belong to the region of nonentity, as if more of body was necessarily produced where a defect of being happens in a greater degree." "Matter," says Plutarch, "is privation." Let the man of ideas at this hour be as direct, and as fully committed. Have you a thought in your heart? There was never such need of it as now. As we read the newspapers, as we see the effrontery with which money and power carry their ends and ride over honesty and good meaning, patriotism and religion seem to shriek like ghosts. We will not speak for them, because to speak for them seems so weak and hopeless. We will hold fast our opinion and die in silence. But a true orator will make us feel that the states and kingdoms, the senators, lawyers and rich men are caterpillars' webs and caterpillars, when seen in the light of this despised and imbecile truth. Then we feel what cowards we have been. Truth alone is great. The orator too becomes a fool and a shadow before this light which lightens through him. It shines backward and forward, diminishes and annihilates everybody, and the prophet so gladly feels his personality lost in this victorious life. The spiritual nature exhibits itself so in its counteraction to any accumulation of material force. There is no mass that can be a counterweight for it. This makes one man good against mankind. This is the secret of eloquence, for it is the end of eloquence in a half-hour's discourse,—perhaps by a few sentences,—to persuade a multitude of persons to renounce their opinions, and change the course of life. They go forth not the men they came in, but shriven, convicted and converted.

¶ We have many revivals of religion. We have had once what was called the Revival of Letters. I wish to see a revival of the human mind: to see men's sense of duty extend to the cherishing and use of their intellectual powers: their religion should go with their thought and hallow it. Whosoever looks with heed into his thoughts will find that our science of the mind has not got far. He will find there is somebody within him that knows more than he

does, a certain dumb life in life; a simple wisdom behind all acquired wisdom; somewhat not educated or educable; not altered or alterable; a mother-wit which does not learn by experience or by books, but knew it all already; makes no progress, but was wise in youth as in age. More or less clouded it yet resides the same in all, saying *Ay, ay,* or *No, no* to every proposition. Yet its grand *Ay* and its grand *No* are more musical than all eloquence. Nobody has found the limit of its knowledge. Whatever object is brought before it is already well known to it. Its justice is perfect; its look is catholic and universal, its light ubiquitous like the sun. It does not put forth organs, it rests in presence: yet trusted and obeyed in happy natures it becomes active and salient, and makes new means for its great ends.

I INVITE you not to cheap joys, to the flutter of gratified vanity, to a sleek and rosy comfort; no, but to bareness, to power, to enthusiasm, to the mountain of vision, to true and natural supremacy, to the society of the great, and to love.

¶ The scholar then is unfurnished who has only literary weapons. He ought to have as many talents as he can; memory, arithmetic, practical power, manners, temper, lion-heart, are all good things, and if he has none of them he can still manage, if he have the main-mast,—if he is anything. But he must have the resource of resources, and be planted on necessity. For the sure months are bringing him to an examination-day in which nothing is remitted or excused, and for which no tutor, no book, no lectures, and almost no preparation can be of the least avail. He will have to answer certain questions, which, I must plainly tell you, cannot be staved off. For all men, all women, Time, your country, your condition, the invisible world, are the interrogators: *Who are you? What do you? Can you obtain what you wish? Is there method in your consciousness? Can you see tendency in your life? Can you help any soul?*

¶ Can he answer these questions? can he dispose of them? Happy if you can answer them mutely in the order and disposition of your life! Happy for more than yourself, a benefactor of men, if you can answer them in works of wisdom, art or poetry; bestowing on the general mind of men organic creations, to be the guidance and delight of all who know them. These questions speak to Genius, to that power which is underneath and greater than all talent, and which proceeds out of the constitution of every man: to Genius, which is an emanation of that it tells of; whose private counsels are not tinged with selfishness, but are laws. Men of talent fill the eye with their pretension. They go out into some camp of their own, and noisily persuade society that this thing which they do is the needful cause of all men. They have talents for contention, and they nourish a small difference into a loud quarrel. But the world is wide, nobody will go there after tomorrow. The gun they have pointed can defend nothing but itself, nor itself any longer than the man is by. What is the use of artificial positions? But Genius has no taste for weaving sand, or for any trifling, but flings itself on real elemental things, which are powers, self-defensive; which first subsist, and then resist unweariably forevermore all that opposes. Genius has truth and clings to it, so that what it says and does is not in a by-road, visited only by curiosity, but on the great highways of Nature, which were before the Appian Way, and which all souls must travel. Genius delights only in statements which are themselves true, which attack and wound any who opposes them,

whether he who brought them here remains here or not;—which are live men, and do daily declare fresh war against all falsehood and custom, and will not let an offender go; which society cannot dispose of or forget, but which abide there and will not down at anybody's bidding, but stand frowning and formidable, and will and must be finally obeyed and done.

¶ The scholar must be ready for bad weather, poverty, insult, weariness, repute of failure and many vexations. He must have a great patience, and ride at anchor and vanquish every enemy whom his small arms cannot reach, by the grand resistance of submission, of ceasing to do. He is to know that in the last resort he is not here to work, but to be worked upon. He is to eat insult, drink insult, be clothed and shod in insult until he has learned that this bitter bread and shameful dress is also wholesome and warm, is, in short, indifferent; is of the same chemistry as praise and fat living; that they also are disgrace and soreness to him who has them. I think much may be said to discourage and dissuade the young scholar from his career. Freely be that said. Dissuade all you can from the lists. Sift the wheat, frighten away the lighter souls. Let us keep only the heavy-armed. Let those come who cannot but come, and who see that there is no choice here, no advantage and no disadvantage compared with other careers. For the great Necessity is our patron, who distributes sun and shade after immutable laws.

¶ Yes, he has his dark days, he has weakness, he has waitings, he has bad company, he is pelted by storms of cares, untuning cares, untuning company. Well, let him meet them. He has not consented to the frivolity, nor to the dispersion. The practical aim is forever higher than the literary aim. He shall not submit to degradation, but shall bear these crosses with what grace he can. He is still to decline how many glittering opportunities, and to retreat, and wait. So shall you find in this penury and absence of thought a purer splendor than ever clothed the exhibitions of wit. I invite you not to cheap joys, to the flutter of gratified vanity, to a sleek and rosy comfort; no, but to bareness, to power, to enthusiasm, to the mountain of vision, to true and natural supremacy, to the society of the great, and to love. Give me bareness and poverty so that I know them as the sure heralds of the Muse. Not in plenty, not in a thriving, well-to-do condition, she delighteth. He that would sacrifice at her altar must not leave a few flowers, an apple, or some symbolic gift. No; he must relinquish orchards and gardens, prosperity and convenience; he may live on a heath without trees; sometimes hungry, and sometimes rheumatic with cold. The fire retreats and concentrates within into a pure flame, pure as the stars to which it mounts.

¶ But, gentlemen, there is plainly no end to these expansions. I have exhausted your patience, and I have only begun. I had perhaps wiselier adhered to my first purpose of confining my illustration to a single topic, but it is so much easier to say many things than to explain one. Well, you will see the drift of all my thoughts, this, namely—that the scholar must be much more than a scholar, that his ends give value to every means, but he is to subdue and keep down his methods; that his use of books is occasional, and infinitely subordinate; that he should read a little proudly, as one who knows the original, and cannot therefore very highly value the copy. In like manner he is to hold lightly every tradition, every opinion, every person, out of his piety to that Eternal Spirit which dwells unexpressed with him. He shall think very highly of his destiny. He is here to know the secret of Genius; to become, not a reader of poetry, but Homer, Dante, Milton, Shakspeare, Swedenborg, in the fountain, through that. If one man could impart his faith to another, if I could prevail to communicate the incommunicable mysteries, you should see the breadth of your realm;—that ever as you ascend your proper and native path, you receive the keys of Nature and history, and rise on the same stairs to science and to joy.

PLUTARCH

IT is remarkable that of an author so familiar as Plutarch, not only to scholars, but to all reading men, and whose history is so easily gathered from his works, no accurate memoir of his life, not even the dates of his birth and death, should have come down to us. Strange that the writer of so many illustrious biographies should wait so long for his own. It is agreed that he was born about the year 50 of the Christian era. He has been represented as having been the tutor of the Emperor Trajan, as dedicating one of his books to him, as living long in Rome in great esteem, as having received from Trajan the consular dignity, and as having been appointed by him the governor of Greece. He was a man whose real superiority had no need of these flatteries. Meantime, the simple truth is, that he was not the tutor of Trajan, that he dedicated no book to him, was not consul in Rome, nor governor of Greece; appears never to have been in Rome but on two occasions, and then on business of the people of his native city, Chæronea; and though he found or made friends at Rome, and read lectures to some friends or scholars, he did not know or learn the Latin language there; with one or two doubtful exceptions, never quotes a Latin book; and though the contemporary, in his youth or in his old age, of Persius, Juvenal, Lucan and Seneca, of Quintilian, Martial, Tacitus, Suetonius, Pliny the Elder and the Younger, he does not cite them, and, in return, his name is never mentioned by any Roman writer. It would seem that the community of letters and of personal news was even more rare at that day than the want of printing, of railroads and telegraphs, would suggest to us.

¶ But this neglect by his contemporaries has been compensated by an immense popularity in modern nations. Whilst his books were never known to the world in their own Greek tongue, it is curious that the Lives were translated and printed in Latin, thence into Italian, French and English, more than a century before the original Works were yet printed. For whilst the Lives were translated in Rome in 1470, and the Morals, part by part, soon after, the first printed edition of the Greek Works did not appear until 1572. Hardly current in his own Greek, these found learned interpreters in the scholars of Germany, Spain and Italy. In France, in the middle of the most turbulent civil wars, Amyot's translation awakened general attention. His genial version of the Lives in 1559, of the Morals in 1572, had signal success. King Henry IV. wrote to his wife, Marie de Medicis: "*Vive Dieu.* As God liveth, you could not have sent me anything which could be more agreeable than the news of the pleasure you have taken in this reading. Plutarch always delights me with a fresh novelty. To love him is to love me; for he has been long time the instructor of my youth. My good mother, to whom I owe all, and who would not wish, she said, to see her son an illustrious dunce, put this book into my hands almost when I was a child at the breast. It has been like my conscience,

PLUTARCH occupies a unique place in literature as an encyclopædia of Greek and Roman antiquity. Whatever is eminent in fact or in fiction, in opinion, in character, in institutions, in science,—or in memorable sayings, drew his attention and came to his pen with more or less fulness of record.

and has whispered in my ear many good suggestions and maxims for my conduct and the government of my affairs." Still earlier, Rabelais cites him with due respect. Montaigne, in 1589, says: "We dunces had been lost, had not this book raised us out of the dirt. By this favor of his we dare now speak and write. The ladies are able to read to schoolmasters. 'T is our breviary." Montesquieu drew from him his definition of law, and, in his *Pensées*, declares, "I am always charmed with Plutarch; in his writings are circumstances attached to persons, which give great pleasure;" and adds examples. Saint-Evremond read Plutarch to the great Condé under a tent. Rollin, so long the historian of antiquity for France, drew unhesitatingly his history from him. Voltaire honored him, and Rousseau acknowledged him as his master. In England, Sir Thomas North translated the Lives in 1579, and Holland the Morals in 1603, in time to be used by Shakspeare in his plays, and read by Bacon, Dryden and Cudworth.

¶ Then, recently, there has been a remarkable revival, in France, in the taste for Plutarch and his contemporaries; led, we may say, by the eminent critic Sainte-Beuve. M. Octave Gréard, in a critical work on the Morals, has carefully corrected the popular legends and constructed from the works of Plutarch himself his true biography. M. Levéque has given an exposition of his moral philosophy, under the title of "A Physician of the Soul," in the Revue des Deux Mondes; and M. C. Martha, chapters on the genius of Marcus Aurelius, of Persius and Lucretius, in the same journal; whilst M. Fustel de Coulanges has explored from its roots in the Aryan race, then in their Greek and Roman descendants, the primæval religion of the household.

¶ Plutarch occupies a unique place in literature as an encyclopædia of Greek and Roman antiquity. Whatever is eminent in fact or in fiction, in opinion, in character, in institutions, in science,—natural, moral or metaphysical,—or in memorable sayings, drew his attention and came to his pen with more or less fulness of record. He is, among prose writers, what Chaucer is among English poets, a repertory for those who want the story without searching for it at first hand,—a compend of all accepted traditions. And all this without any supreme intellectual gifts. He is not a profound mind; not a master in any science; not a lawgiver, like Lycurgus or Solon; not a metaphysician, like Parmenides, Plato or Aristotle; not the founder of any sect or community, like Pythagoras or Zeno; not a naturalist, like Pliny or Linnæus; not a leader of the mind of a generation, like Plato or Goethe. But if he had not the highest powers, he was yet a man of rare gifts. He had that universal sympathy with genius which makes all its victories his own; though he never used verse, he had many qualities of the poet in the power of his imagination, the speed of his mental associations and his sharp, objective eyes. But what specially marks him, he is a chief example of the illumination of the intellect by the force of morals. Though the most amiable of boon companions, this generous religion gives him *aperçus* like Goethe's.

¶ Plutarch was well-born, well-taught, well-conditioned; a self-respecting, amiable man, who knew how to better a good education by travels, by devotion to affairs private and public; a master of ancient culture, he read books with a just criticism; eminently social, he was a king in his own house, surrounded himself with select friends, and knew the high value of good conversation; and declares in a letter written to his wife that "he finds scarcely an erasure, as in a book well-written, in the happiness of his life."

¶ The range of mind makes the glad writer. The reason of Plutarch's vast popularity is his humanity. A man of society, of affairs; upright, practical; a good son, husband, father and friend,—he has a taste for common life, and knows the court, the camp and the judgment-hall, but also the forge, farm, kitchen and cellar, and every utensil and use, and with a wise man's or a poet's eye. Thought defends him from any

degradation. He does not lose his way, for the attractions are from within, not from without. A poet in verse or prose must have a sensuous eye, but an intellectual co-perception. Plutarch's memory is full, and his horizon wide. Nothing touches man but he feels to be his; he is tolerant even of vice, if he finds it genial; enough a man of the world to give even the Devil his due, and would have hugged Robert Burns, when he cried:—

"O wad ye tak' a thought and mend!"

He is a philosopher with philosophers, a naturalist with naturalists, and sufficiently a mathematician to leave some of his readers, now and then, at a long distance behind him, or respectfully skipping to the next chapter. But this scholastic omniscience of our author engages a new respect, since they hope he understands his own diagram.

¶ He perpetually suggests Montaigne, who was the best reader he has ever found, though Montaigne excelled his master in the point and surprise of his sentences. Plutarch had a religion which Montaigne wanted, and which defends him from wantonness; and though Plutarch is as plain-spoken, his moral sentiment is always pure. What better praise has any writer received than he whom Montaigne finds "frank in giving things, not words," dryly adding, "it vexes me that he is so exposed to the spoil of those that are conversant with him." It is one of the felicities of literary history, the tie which inseparably couples these two names across fourteen centuries. Montaigne, whilst he grasps Etienne de la Boèce with one hand, reaches back the other to Plutarch. These distant friendships charm us, and honor all the parties, and make the best example of the universal citizenship and fraternity of the human mind.

¶ I do not know where to find a book —to borrow a phrase of Ben Jonson's —"so rammed with life," and this in chapters chiefly ethical, which are so prone to be heavy and sentimental. No poet could illustrate his thought with more novel or striking similes or happier anecdotes. His style is realistic, picturesque and varied; his sharp objective eyes seeing everything that moves, shines or threatens in nature or art, or thought or dreams. Indeed, twilight, shadows, omens and spectres have a charm for him. He believes in witchcraft and the evil eye, in demons and ghosts,— but prefers, if you please, to talk of these in the morning. His vivacity and abundance never leave him to loiter or pound on an incident. I admire his rapid and crowded style, as if he had such store of anecdotes of his heroes that he is forced to suppress more than he recounts, in order to keep up with the hasting history.

THE plain speaking of Plutarch, as of the ancient writers generally, coming from the habit of writing for one sex only, has a great gain for brevity, and, in our new tendencies of civilization, may tend to correct a false delicacy.

¶ His surprising merit is the genial facility with which he deals with his manifold topics. There is no trace of labor or pain. He gossips of heroes, philosophers and poets; of virtues and genius; of love and fate and empires. It is for his pleasure that he recites all that is best in his reading: he prattles history. But he is no courtier, and no Boswell: he is ever manly, far from fawning, and would be welcome to the sages and warriors he reports, as one having a native right to admire and recount these stirring deeds and speeches. I find him a better teacher of rhetoric than any modern. His superstitions are poetic, aspiring, affirmative. A poet might rhyme all day with hints drawn from Plutarch, page on page. No

doubt, this superior suggestion for the modern reader owes much to the foreign air, the Greek wine, the religion and history of antique heroes. Thebes, Sparta, Athens and Rome charm us away from the disgust of the passing hour. But his own cheerfulness and rude health are also magnetic. In his immense quotation and allusion we quickly cease to discriminate between what he quotes and what he invents. We sail on his memory into the ports of every nation, enter into every private property, and do not stop to discriminate owners, but give him the praise of all. 'T is all Plutarch, by right of eminent domain, and all property vests in this emperor. This facility and abundance make the joy of his narrative, and he is read to the neglect of more careful historians. Yet he inspires a curiosity, sometimes makes a necessity, to read them. He disowns any attempt to rival Thucydides; but I suppose he has a hundred readers where Thucydides finds one, and Thucydides must often thank Plutarch for that one. He has preserved for us a multitude of precious sentences, in prose or verse, of authors whose books are lost; and these embalmed fragments, through his loving selection alone, have come to be proverbs of later mankind. I hope it is only my immense ignorance that makes me believe that they do not survive out of his pages,—not only Thespis, Polemos, Euphorion, Ariston, Evenus, etc., but fragments of Menander and Pindar. At all events, it is in reading the fragments he has saved from lost authors that I have hailed another example of the sacred care which has unrolled in our times, and still searches and unrolls *papyri* from ruined libraries and buried cities, and has drawn attention to what an ancient might call the politeness of Fate,—we will say, more advisedly, the benign Providence which uses the violence of war, of earthquakes and changed water-courses, to save underground through barbarous ages the relics of ancient art, and thus allows us to witness the upturning of the alphabets of old races, and the deciphering of forgotten languages, so to complete the annals of the forefathers of Asia, Africa and Europe.

¶ His delight in poetry makes him cite with joy the speech of Gorgias, "that the tragic poet who deceived was juster than he who deceived not, and he that was deceived was wiser than he who was not deceived."

¶ It is a consequence of this poetic trait in his mind, that I confess that, in reading him, I embrace the particulars, and carry a faint memory of the argument or general design of the chapter; but he is not less welcome, and he leaves the reader with a relish and a necessity for completing his studies. Many examples might be cited of nervous expression and happy allusion, that indicate a poet and an orator, though he is not ambitious of these titles, and cleaves to the security of prose narrative, and only shows his intellectual sympathy with these; yet I cannot forbear to cite one or two sentences which none who reads them will forget. In treating of the style of the Pythian Oracle, he says:—

¶ "Do you not observe, some one will say, what a grace there is in Sappho's measures, and how they delight and tickle the ears and fancies of the hearers? Whereas the Sibyl, with her frantic grimaces, uttering sentences altogether thoughtful and serious, neither focused nor perfumed, continues her voice a thousand years through the favor of the Divinity that speaks within her."

¶ Another gives an insight into his mystic tendencies:—

¶ "Early this morning, asking Epaminondas about the manner of Lysis's burial, I found that Lysis had taught him as far as the incommunicable mysteries of our sect, and that the same Dæmon that waited on Lysis, presided over him, if I can guess at the pilot from the sailing of the ship. The paths of life are large, but in few are men directed by the Dæmons. When Theanor had said this, he looked attentively on Epaminondas, as if he designed a fresh search into his nature and inclinations."

¶ And here is his sentiment on superstition, somewhat condensed in Lord Bacon's citation of it: "I had rather a

great deal that men should say, There was no such man at all as Plutarch, than that they should say that there was one Plutarch that would eat up his children as soon as they were born, as the poets speak of Saturn."

¶ The chapter "On Fortune" should be read by poets, and other wise men; and the vigor of his pen appears in the chapter "Whether the Athenians were more Warlike or Learned," and in his attack upon Usurers.

¶ There is, of course, a wide difference of time in the writing of these discourses, and so in their merit. Many of them are mere sketches or notes for chapters in preparation, which were never digested or finished. Many are notes for disputations in the lecture-room. His poor indignation against Herodotus was perhaps a youthful prize essay: it appeared to me captious and labored; or perhaps, at a rhetorician's school, the subject of Herodotus being the lesson of the day, Plutarch was appointed by lot to take the adverse side.

¶ The plain speaking of Plutarch, as of the ancient writers generally, coming from the habit of writing for one sex only, has a great gain for brevity, and, in our new tendencies of civilization, may tend to correct a false delicacy.

¶ We are always interested in the man who treats the intellect well. We expect it from the philosopher,—from Plato, Aristotle, Spinoza and Kant; but we know that metaphysical studies in any but minds of large horizon and incessant inspiration have their dangers. One asks sometimes whether a metaphysician can treat the intellect well. The central fact is the superhuman intelligence, pouring into us from its unknown fountain, to be received with religious awe, and defended from any mixture of our will. But this high Muse comes and goes; and the danger is that, when the Muse is wanting, the student is prone to supply its place with microscopic subtleties and logomachy. It is fatal to spiritual health to lose your admiration. "Let others wrangle," said St. Augustine; "I will wonder." Plato and Plotinus are enthusiasts, who honor the race; but the logic of the sophists and materialists, whether Greek or French, fills us with disgust. Whilst we expect this awe and reverence of the spiritual power from the philosopher in his closet, we praise it in the man of the world;—the man who lives on quiet terms with existing institutions, yet indicates his perception of these high oracles; as do Plutarch, Montaigne, Hume and Goethe. These men lift themselves at once from the vulgar and are not the parasites of wealth. Perhaps they sometimes compromise, go out to dine, make and take compliments; but they keep open the source of wisdom and health. Plutarch is uniformly true to this centre. He had not lost his wonder. He is a pronounced idealist, who does not hesitate to say, like another Berkeley, "Matter is itself privation;" and again, "The Sun is the cause that all men are ignorant of Apollo, by sense withdrawing the rational intellect from that which is to that which appears." He thinks that "souls are naturally endowed with the faculty of prediction;" he delights in memory, with its miraculous power of resisting time. He thinks that "Alexander invaded Persia with greater assistance from Aristotle than from his father Philip." He thinks that "he who has ideas of his own is a bad judge of another man's, it being true that the Eleans would be most proper judges of the Olympic games, were no Eleans gamesters." He says of Socrates that he endeavored to bring reason and things together, and make truth consist with sober sense. He wonders with Plato at that nail of pain and pleasure which fastens the body to the mind. The mathematics give him unspeakable pleasure, but he chiefly liked that proportion which teaches us to account that which is just, equal; and not that which is equal, just.

¶ Of philosophy he is more interested in the results than in the method. He has a just instinct of the presence of a master, and prefers to sit as a scholar with Plato, than as a disputant; and true to his practical character, he wishes the philosopher not to hide in a corner,

but to commend himself to men of public regards and ruling genius: "for, if he once possess such a man with principles of honor and religion, he takes a compendious method, by doing good to one, to oblige a great part of mankind." 'T is a temperance, not an eclecticism, which makes him adverse to the severe Stoic, or the Gymnosophist, or Diogenes, or any other extremist. That vice of theirs shall not hinder him from citing any good word they chance to drop. He is an eclectic in such sense as Montaigne was, — willing to be an expectant, not a dogmatist.

¶ In many of these chapters it is easy to infer the relation between the Greek philosophers and those who came to them for instruction. This teaching was no play nor routine, but strict, sincere and affectionate. The part of each of the class is as important as that of the master. They are like the baseball players, to whom the pitcher, the bat, the catcher and the scout are equally important. And Plutarch thought, with Ariston, "that neither a bath nor a lecture served any purpose, unless they were purgative." Plutarch has such a keen pleasure in realities that he has none in verbal disputes; he is impatient of sophistry, and despises the Epicharmian disputations: as, that he who ran in debt yesterday owes nothing to-day, as being another man; so, he that was yesterday invited to supper, the next night comes an unbidden guest, for that he is quite another person.

¶ Except as historical curiosities, little can be said in behalf of the scientific value of the Opinions of the Philosophers, the Questions and the Symposiacs. They are, for the most part, very crude opinions; many of them so puerile that one would believe that Plutarch in his haste adopted the notes of his younger auditors, some of them jocosely misreporting the dogma of the professor, who laid them aside as *memoranda* for future revision, which he never gave, and they were posthumously published. Now and then there are hints of superior science. You may cull from this record of barbarous guesses of shepherds and travellers, statements that are predictions of facts established in modern science. Usually, when Thales, Anaximenes or Anaximander are quoted, it is really a good judgment. The explanation of the rainbow, of the floods of the Nile, and of the *remora*, etc., are just; and the bad guesses are not worse than many of Lord Bacon's.

THE reason of Plutarch's vast popularity is his humanity. A man of society, of affairs; upright, practical; a good son, husband, father and friend,—he has a taste for common life, and knows the court, the camp and the judgment-hall, but also the forge, farm, kitchen and cellar, and every utensil and use, and with a wise man's or a poet's eye.

¶ His Natural History is that of a lover and poet, and not of a physicist. His humanity stooped affectionately to trace the virtues which he loved in the animals also. "Knowing and not knowing is the affirmative or negative of the dog; knowing you is to be your friend; not knowing you, your enemy." He quotes Thucydides's saying that "not the desire of honor only never grows old, but much less also the inclination to society and affection to the State, which continue even in ants and bees to the very last."

¶ But, though curious in the questions of the schools on the nature and genesis of things, his extreme interest in every trait of character, and his broad humanity, lead him constantly to Morals, to the study of the Beautiful and Good. Hence his love of heroes, his rule of life, and his clear convictions of the high destiny of the soul. La Harpe said that "Plutarch is the genius the most naturally moral that ever existed."

¶ 'T is almost inevitable to compare Plutarch with Seneca, who, born fifty

years earlier, was for many years his contemporary, though they never met, and their writings were perhaps unknown to each other. Plutarch is genial, with an endless interest in all human and divine things; Seneca, a professional philosopher, a writer of sentences, and, though he keep a sublime path, is less interesting, because less humane; and when we have shut his book, we forget to open it again. There is a certain violence in his opinions, and want of sweetness. He lacks the sympathy of Plutarch. He is tiresome through perpetual didactics. He is not happily living. Cannot the simple lover of truth enjoy the virtues of those he meets, and the virtues suggested by them, so to find himself at some time purely contented? Seneca was still more a man of the world than Plutarch; and by his conversation with the Court of Nero, and his own skill, like Voltaire's, of living with men of business and emulating their address in affairs by great accumulation of his own property, learned to temper his philosophy with facts. He ventured far—apparently too far—for so keen a conscience as he inly had. Yet we owe to that wonderful moralist illustrious maxims; as if the scarlet vices of the times of Nero had the natural effect of driving virtue to its loftiest antagonisms. "Seneca," says L'Estrange, "was a pagan Christian, and is very good reading for our Christian pagans." He was Buddhist in his cold abstract virtue, with a certain impassibility beyond humanity. He called pity, "that fault of narrow souls." Yet what noble words we owe to him: "God divided man into men, that they might help each other;" and again, "The good man differs from God in nothing but duration." His thoughts are excellent, if only he had the right to say them. Plutarch, meantime, with every virtue under heaven, thought it the top of wisdom to philosophize yet not appear to do it, and to reach in mirth the same ends which the most serious are proposing.

IF Plutarch delighted in heroes, his humanity shines not less in his intercourse with his personal friends. He thought it wonderful that a man having a muse in his own breast, and all the pleasantness that would fit an entertainment, would have pipes and harps play, and by that external noise destroy all the sweetness that was proper and his own.

¶ Plutarch thought "truth to be the greatest good that man can receive, and the goodliest blessing that God can give." "When you are persuaded in your mind that you cannot either offer or perform anything more agreeable to the gods than the entertaining a right notion of them, you will then avoid superstition as a no less evil than atheism." He cites Euripides to affirm, "If gods do aught dishonest, they are no gods," and the memorable words of Antigone, in Sophocles, concerning the moral sentiment:—

"For neither now nor yesterday began
These thoughts, which have been ever, nor yet can
A man be found who their first entrance knew."

¶ His faith in the immortality of the soul is another measure of his deep humanity. He reminds his friends that the Delphic oracles have given several answers the same in substance as that formerly given to Corax the Naxian:—

"It sounds profane impiety
To teach that human souls e'er die."

He believes that the doctrine of the Divine Providence, and that of the immortality of the soul, rest on one and the same basis. He thinks it impossible either than a man beloved of the gods should not be happy, or that a wise and just man should not be beloved of the gods. To him the Epicureans are hateful, who held that the soul perishes

when it is separated from the body. "The soul, incapable of death, suffers in the same manner in the body, as birds that are kept in a cage." He believes "that the souls of infants pass immediately into a better and more divine state."

¶ I can easily believe that an anxious soul may find in Plutarch's chapter called "Pleasure not attainable by Epicurus," and his "Letter to his Wife Timoxena," a more sweet and reassuring argument on the immortality than in the Phædo of Plato; for Plutarch always addresses the question on the human side, and not on the metaphysical; as Walter Scott took hold of boys and young men, in England and America, and through them of their fathers. His grand perception of duty lead him to his stern delight in heroism; a stoic resistance to low indulgence; to a fight with fortune; a regard for truth; his love of Sparta, and of the heroes like Aristides, Phocion and Cato. He insists that the highest good is in action. He thinks that the inhabitants of Asia came to be vassals to one, only for not having been able to pronounce one syllable; which is No. So keen is his sense of allegiance to right reason, that he makes a fight against Fortune whenever she is named. At Rome he thinks her wings were clipped: she stood no longer on a ball, but on a cube as large as Italy. He thinks it was by superior virtue that Alexander won his battles in Asia and Africa, and the Greeks theirs against Persia.

¶ But this Stoic in his fight with Fortune, with vices, effeminacy and indolence, is gentle as a woman when other strings are touched. He is the most amiable of men. "To erect a trophy in the soul against anger is that which none but a great and victorious puissance is able to achieve."—"Anger turns the mind out of doors, and bolts the door." He has a tenderness almost to tears when he writes on "Friendship," on the "Training of Children" and on the "Love of Brothers." "There is no treasure," he says, "parents can give to their children, like a brother; 't is a friend given by nature, a gift nothing can supply; once lost, not to be replaced. The Arcadian prophet, of whom Herodotus speaks, was obliged to make a wooden foot in place of that which had been chopped off. A brother, embroiled with his brother, going to seek in the street a stranger who can take his place, resembles him who will cut off his foot to give himself one of wood."

¶ All his judgments are noble. He thought, with Epicurus, that it is more delightful to do than to receive a kindness. "This courteous, gentle and benign disposition and behavior is not so acceptable, so obliging or delightful to any of those with whom we converse, as it is to those who have it." There is really no limit to his bounty: "It would be generous to lend our eyes and ears, nay, if possible, our reason and fortitude to others, whilst we are idle or asleep." His excessive and fanciful humanity reminds one of Charles Lamb, whilst it much exceeds him. When the guests are gone, he "would leave one lamp burning, only as a sign of the respect he bore to fires, for nothing so resembles an animal as fire. It is moved and nourished by itself, and by its brightness, like the soul, discovers and makes everything apparent, and in its quenching shows some power that seems to proceed from a vital principle, for it makes a noise and resists, like an animal dying, or violently slaughtered;" and he praises the Romans, who, when the feast was over, "dealt well with the lamps, and did not take away the nourishment they had given, but permitted them to live and shine by it."

¶ I can almost regret that the learned editor of the present republication has not preserved, if only as a piece of history, the preface of Mr. Morgan, the editor and in part writer of this Translation of 1718. In his dedication of the work to the Archbishop of Canterbury, William Wake, he tells the Primate that "Plutarch was the wisest man of his age, and, if he had been a Christian, one of the best too; *but it was his severe fate to flourish in those days of ignorance, which, 't is a favorable opinion to hope that the Almighty will sometime wink*

at; that our souls may be with these philosophers together in the same state of bliss." The puzzle in the worthy translator's mind between his theology and his reason well reappears in the puzzle of his sentence.

¶ I know that the chapter of "Apothegms of Noble Commanders" is rejected by some critics as not a genuine work of Plutarch; but the matter is good, and is so agreeable to his taste and genius, that if he had found it, he would have adopted it. If he did not compile the piece, many, perhaps most of the anecdotes were already scattered in his works. If I do not lament that a work not his should be ascribed to him, I regret that he should have suffered such destruction of his own. What a trilogy is lost to mankind in his Lives of Scipio, Epaminondas, and Pindar.

PLUTARCH'S popularity will return in rapid cycles. If over-read in this decade, so that his anecdotes and opinions become commonplace, his sterling values will presently recall the eye and thought of the best minds, and his books will be reprinted and read anew by coming generations. And thus Plutarch will be perpetually rediscovered as long as books last.

¶ His delight in magnanimity and self-sacrifice has made his books, like Homer's Iliad, a bible for heroes; and wherever the Cid is relished, the legends of Arthur, Saxon Alfred and Richard the Lion-hearted, Robert Bruce, Sydney, Lord Herbert of Cherbury, Cromwell, Nelson, Bonaparte, and Walter Scott's Chronicles in prose or verse,—there will Plutarch, who told the story of Leonidas, of Agesilaus, or Aristides, Phocion, Themistocles, Demosthenes, Epaminondas, Cæsar, Cato and the rest, sit as the bestower of the crown of noble knighthood, and laureate of the ancient world.

¶ The chapters "On the Fortune of Alexander," in the Morals, are an important appendix to the portrait in the Lives. The union in Alexander of sublime courage with the refinement of his pure tastes, making him the carrier of civilization into the East, are in the spirit of the ideal hero, and endeared him to Plutarch. That prince kept Homer's poems not only for himself under his pillow in his tent, but carried these for the delight of the Persian youth, and made them acquainted also with the tragedies of Euripides and Sophocles. He persuaded the Sogdians not to kill, but to cherish their aged parents; the Persians to reverence, not marry their mothers; the Scythians to bury and not eat their dead parents. What a fruit and fitting monument of his best days was his city Alexandria, to be the birthplace or home of Plotinus, St. Augustine, Synesius, Posidonius, Ammonius, Jamblichus, Porphyry, Origen, Aratus, Apollonius and Apuleius.

¶ If Plutarch delighted in heroes, and held the balance between the severe Stoic and the indulgent Epicurean, his humanity shines not less in his intercourse with his personal friends. He was a genial host and guest, and delighted in bringing chosen companions to the supper-table. He knew the laws of conversation and the laws of good-fellowship as well as Horace, and has set them down with such candor and grace as to make them good reading today. The guests not invited to a private board by the entertainer, but introduced by a guest as his companions, the Greek called *shadows;* and the question is debated whether it was civil to bring them, and he treats it candidly, but concludes: "Therefore, when I make an invitation, since it is hard to break the custom of the place, I give my guests leave to bring shadows; but when I myself am invited as a shadow, I assure you I refuse to go." He has an objection to the introduction of music at feasts. He thought it wonderful that a man having a muse in his own breast, and all the

pleasantness that would fit an entertainment, would have pipes and harps play, and by that external noise destroy all the sweetness that was proper and his own.

¶ I cannot close these notes without expressing my sense of the valuable service which the Editor has rendered to his Author and to his readers. Professor Goodwin is a silent benefactor to the book, whenever I have compared the editions. I did not know how careless and vicious in parts the old book was, until, in recent reading of the old text, on coming on anything absurd or unintelligible, I referred to the new text and found a clear and accurate statement in its place. It is the vindication of Plutarch. The correction is not only of names of authors and of places grossly altered or misspelled, but of unpardonable liberties taken by the translators, whether from negligence or freak.

¶ One proof of Plutarch's skill as a writer is that he bears translation so well. In spite of its carelessness and manifold faults, which, I doubt not, have tried the patience of its present learned editor and corrector, I yet confess my enjoyment of this old version, for its vigorous English style. The work of some forty or fifty University men, some of them imperfect in their Greek, it is a monument of the English language at a period of singular vigor and freedom of style. I hope the Commission of the Philological Society in London, charged with the duty of preparing a Critical Dictionary, will not overlook these volumes, which show the wealth of their tongue to greater advantage than many books of more renown as models. It runs through the whole scale of conversation in the street, the market, the coffee-house, the law courts, the palace, the college and the church. There are, no doubt, many vulgar phrases, and many blunders of the printer; but it is the speech of business and conversation and in every tone, from lowest to highest.

¶ We owe to these translators many sharp perceptions of the wit and humor of their author, sometimes even to the adding of the point. I notice one, which, although the translator has justified his rendering in a note, the severer criticism of the Editor has not retained. "Were there not a sun, we might, for all the other stars, pass our days in the Reverend Dark, as Heraclitus calls it." I find a humor in the phrase which might well excuse its doubtful accuracy.

¶ It is a service to our Republic to publish a book that can force ambitious young men, before they mount the platform of the county conventions, to read the "Laconic Apothegms" and the "Apothegms of Great Commanders." If we could keep the secret, and communicate it only to a few chosen aspirants, we might confide that, by this noble infiltration, they would easily carry the victory over all competitors. But, as it was the desire of these old patriots to fill with their majestic spirit all Sparta or Rome, and not a few leaders only, we hasten to offer them to the American people.

¶ Plutarch's popularity will return in rapid cycles. If over-read in this decade, so that his anecdotes and opinions become commonplace, and to-day's novelties are sought for variety, his sterling values will presently recall the eye and thought of the best minds, and his books will be reprinted and read anew by coming generations. And thus Plutarch will be perpetually rediscovered from time to time as long as books last.

THE ancient manners were giving way. There grew a certain tenderness on the people, not before remarked. Children had been repressed and kept in the background; now they were considered, cosseted and pampered. I recall the remark of a witty physician who remembered the hardships of his own youth; he said, "It was a misfortune to have been born when children were nothing, and to live till men were nothing."

¶ There are always two parties, the party of the Past and the party of the Future; the Establishment and the Movement. At times the resistance is reanimated, the schism runs under the world and appears in Literature, Philosophy, Church, State and social customs. It is not easy to date these eras of activity with any precision, but in this region one made itself remarked, say in 1820 and the twenty years following.

¶ It seemed a war between intellect and affection; a crack in Nature, which split every church in Christendom into Papal and Protestant; Calvinism into Old and New schools; Quakerism into Old and New; brought new divisions in politics; as the new conscience touching temperance and slavery. The key to the period appeared to be that the mind had become aware of itself. Men grew reflective and intellectual. There was a new consciousness. The former generations acted under the belief that a shining social prosperity was the beatitude of man, and sacrificed uniformly the citizen to the State. The modern mind believed that the nation existed for the individual, for the guardianship and education of every man. This idea, roughly written in revolutions and national movements, in the mind of the philosopher had far more precision; the individual is the world.

¶ This perception is a sword such as was never drawn before. It divides and detaches bone and marrow, soul and body, yea, almost the man from himself. It is the age of severance, of dissociation, of freedom, of analysis, of detachment. Every man for himself. The public speaker disclaims speaking for any other; he answers only for himself. The social sentiments are weak; the sentiment of patriotism is weak; veneration is low; the natural affections feebler than they were. People grow philosophical about native land and parents and relations. There is an universal resistance to ties and ligaments once supposed essential to civil society. The new race is stiff, heady and rebellious; they are fanatics in freedom; they hate tolls, taxes, turnpikes, banks, hierarchies, governors, yea, almost laws. They have a neck of unspeakable tenderness; it winces at a hair. They rebel against theological as against political dogmas; against mediation, or saints, or any nobility in the unseen.

THE former generations acted under the belief that a shining social prosperity was the beatitude of man, and sacrificed uniformly the citizen to the State. The modern mind believed that the nation existed for the individual. The individual is the world. Every man for himself.

¶ The age tends to solitude. The association of the time is accidental and momentary and hypocritical, the detachment intrinsic and progressive. The association is for power, merely,—for means; the end being the enlargement and independency of the individual. Anciently, society was in the course of things. There was a Sacred Band, a

Theban Phalanx. There can be none now. College classes, military corps, or trades-unions may fancy themselves indissoluble for a moment, over their wine; but it is a painted hoop, and has no girth. The age of arithmetic and of criticism has set in. The structures of old faith in every department of society a few centuries have sufficed to destroy. Astrology, magic, palmistry, are long gone. The very last ghost is laid. Demonology is on its last legs. Prerogative, government, goes to pieces day by day. Europe is strewn with wrecks; a constitution once a week. In social manners and morals the revolution is just as evident. In the law courts, crimes of fraud have taken the place of crimes of force. The stockholder has stepped into the place of the warlike baron. The nobles shall not any longer, as feudal lords, have power of life and death over the churls, but now, in another shape, as capitalists, shall in all love and peace eat them up as before. Nay, government itself becomes the resort of those whom government was invented to restrain. "Are there any brigands on the road?" inquired the traveller in France. "Oh, no, set your heart at rest on that point," said the landlord; "what should these fellows keep the highway for, when they can rob just as effectually, and much more at their ease, in the bureaus of office?"

¶ In literature the effect appeared in the decided tendency of criticism. The most remarkable literary work of the age has for its hero and subject precisely this introversion: I mean the poem of Faust. In philosophy, Immanuel Kant has made the best catalogue of the human faculties and the best analysis of the mind. Hegel also, especially. In science the French *savant*, exact, pitiless, with barometer, crucible, chemic test and calculus in hand, travels into all nooks and islands, to weigh, to analyze and report. And chemistry, which is the analysis of matter, has taught us that we eat gas, drink gas, tread on gas, and are gas. The same decomposition has changed the whole face of physics; the like in all arts, modes. Authority falls, in Church, College, Courts of Law, Faculties, Medicine. Experiment is credible; antiquity is grown ridiculous.

¶ It marked itself by a certain predominance of the intellect in the balance of powers. The warm swart Earth-spirit which made the strength of past ages, mightier than it knew, with instincts instead of science, like a mother yielding food from her own breast instead of preparing it through chemic and culinary skill,—warm negro ages of sentiment and vegetation,—all gone; another hour had struck and other forms arose. Instead of the social existence which all shared, was now separation. Every one for himself; driven to find all his resources, hopes, rewards, society and deity within himself.

¶ The young men were born with knives in their brain, a tendency to introversion, self-dissection, anatomizing of motives. The popular religion of our fathers had received many severe shocks from the new times; from the Arminians, which was the current name of the backsliders from Calvinism, sixty years ago; then from the English philosophic theologians, Hartley and Priestley and Belsham, the followers of Locke; and then I should say much later from the slow but extraordinary influence of Swedenborg; a man of prodigious mind, though as I think tainted with a certain suspicion of insanity, and therefore generally disowned, but exerting a singular power over an important intellectual class; then the powerful influence of the genius and character of Dr. Channing.

¶ Germany had created criticism in vain for us until 1820, when Edward Everett returned from his five years in Europe, and brought to Cambridge his rich results, which no one was so fitted by natural grace and the splendor of his rhetoric to introduce and recommend. He made us for the first time acquainted with Wolff's theory of the Homeric writings, with the criticism of Heyne. The novelty of the learning lost nothing in the skill and genius of his relation, and the rudest undergraduate found a new morning opened to him in the lecture-room of Harvard Hall.

¶ There was an influence on the young people from the genius of Everett which was almost comparable to that of Pericles in Athens. He had an inspiration which did not go beyond his head, but which made him the master of elegance. If any of my readers were at that period in Boston or Cambridge, they will easily remember his radiant beauty of person, of a classic style, his heavy large eyes, marble lids, which gave the impression of mass which the slightness of his form needed; sculptured lips; a voice of such rich tones, such precise and perfect utterance, that, although slightly nasal, it was the most mellow and beautiful and correct of all the instruments of the time. The word that he spoke, in the manner in which he spoke it, became current and classical in New England. He had a great talent for collecting facts, and for bringing those he had to bear with ingenious felicity on the topic of the moment. Let him rise to speak on what occasion soever, a fact had always just transpired which composed, with some other fact well known to the audience, the most pregnant and happy coincidence. It was remarked that for a man who threw out so many facts he was seldom convicted of a blunder. He had a good deal of special learning, and all his learning was available for purposes of the hour. It was all new learning, that wonderfully took and stimulated the young men. It was so coldly and weightily communicated from so commanding a platform, as if in the consciousness and consideration of all history and all learning,—adorned with so many simple and austere beauties of expression, and enriched with so many excellent digressions and significant quotations, that, though nothing could be conceived beforehand less attractive or indeed less fit for green boys from Connecticut, New Hampshire and Massachusetts, with their unripe Latin and Greek reading, than exegetical discourses in the style of Voss and Wolff and Ruhnken, on the Orphic and Ante-Homeric remains,—yet this learning instantly took the highest place to our imagination in our unoccupied American Parnassus. All his auditors felt the extreme beauty and dignity of the manner, and even the coarsest were contented to go punctually to listen, for the manner, when they had found out that the subject-matter was not for them. In the lecture-room, he abstained from all ornament, and pleased himself with the play of detailing erudition in a style of perfect simplicity. In the pulpit (for he was then a clergyman) he made amends to himself and his auditor for the self-denial of the professor's chair, and, with an infantine simplicity still, of manner, he gave the reins to his florid, quaint and affluent fancy.

I HONOR the generous ideas of the Socialists, the magnificence of their theories and the enthusiasm with which they have been urged. They appeared the inspired men of their time.

¶ Then was exhibited all the richness of a rhetoric which we have never seen rivalled in this country. Wonderful how memorable were words made which were only pleasing pictures, and covered no new or valid thoughts. He abounded in sentences, in wit, in satire, in splendid allusion, in quotation impossible to forget, in daring imagery, in parable and even in a sort of defying experiment of his own wit and skill in giving an oracular weight to Hebrew or Rabbinical words;—feats which no man could better accomplish; such was his self-command and the security of his manner. All his speech was music, and with such variety and invention that the ear was never tired. Especially beau-

tiful were his poetic quotations. He delighted in quoting Milton, and with such sweet modulation that he seemed to give as much beauty as he borrowed; and whatever he has quoted will be remembered by any who heard him, with inseparable association with his voice and genius. He had nothing in common with vulgarity and infirmity, but, speaking, walking, sitting, was as much aloof and uncommon as a star. The smallest anecdote of his behavior or conversation was eagerly caught and repeated, and every young scholar could recite brilliant sentences from his sermons, with mimicry, good or bad, of his voice. This influence went much farther, for he who was heard with such throbbing hearts and sparkling eyes in the lighted and crowded churches, did not let go his hearers when the church was dismissed, but the bright image of that eloquent form followed the boy home to his bed-chamber; and not a sentence was written in academic exercises, not a declamation attempted in the college chapel, but showed the omnipresence of his genius to youthful heads. This made every youth his defender, and boys filled their mouths with arguments to prove that the orator had a heart. This was a triumph of Rhetoric. It was not the intellectual or the moral principles which he had to teach. It was not thoughts. When Massachusetts was full of his fame it was not contended that he had thrown any truths into circulation. But his power lay in the magic of form; it was in the graces of manner; in a new perception of Grecian beauty, to which he had opened our eyes. There was that finish about this person which is about women, and which distinguishes every piece of genius from the works of talent,—that these last are more or less matured in every degree of completeness according to the time bestowed on them, but works of genius in their first and slightest form are still wholes. In every public discourse there was nothing left for the indulgence of his hearer, no marks of late hours and anxious, unfinished study, but the goddess of grace had breathed on the work a last fragrancy and glitter.

¶ By a series of lectures largely and fashionably attended for two winters in Boston he made a beginning of popular literary and miscellaneous lecturing, which in that region at least had important results. It is acquiring greater importance every day, and becoming a national institution. I am quite certain that this purely literary influence was of the first importance to the American mind.

¶ In the pulpit Dr. Frothingham, an excellent classical and German scholar, had already made us acquainted, if prudently, with the genius of Eichhorn's theologic criticism. And Professor Norton a little later gave form and method to the like studies in the then infant Divinity School. But I think the paramount source of the religious revolution was Modern Science; beginning with Copernicus, who destroyed the pagan fictions of the Church, by showing mankind that the earth on which we live was not the centre of the Universe, around which the sun and stars revolved every day, and thus fitted to be the platform on which the Drama of the Divine Judgment was played before the assembled Angels of Heaven,—"the scaffold of the divine vengeance" Saurin called it,—but a little scrap of a planet, rushing round the sun in our system, which in turn was too minute to be seen at the distance of many stars which we behold. Astronomy taught us our insignificance in Nature; showed that our sacred as our profane history had been written in gross ignorance of the laws, which were far grander than we knew; and compelled a certain extension and uplifting of our views of the Deity and his Providence. This correction of our superstitions was confirmed by the new science of Geology, and the whole train of discoveries in every department. But we presently saw also that the religious nature in man was not affected by these errors in his understanding. The religious sentiment made nothing of bulk or size, or far or near; triumphed over time as well as space; and every lesson of humility, or justice, or charity, which

the old ignorant saints had taught him, was still forever true.

¶ Whether from these influences, or whether by a reaction of the general mind against the too formal science, religion and social life of the earlier period,—there was, in the first quarter of our nineteenth century, a certain sharpness of criticism, an eagerness for reform, which showed itself in every quarter. It appeared in the popularity of Lavater's Physiognomy, now almost forgotten. Gall and Spurzheim's Phrenology laid a rough hand on the mysteries of animal and spiritual nature, dragging down every sacred secret to a street show. The attempt was coarse and odious to scientific men, but had a certain truth in it; it felt connection where the professors denied it, and was a leading to a truth which had not yet been announced. On the heels of this intruder came Mesmerism, which broke into the inmost shrines, attempted the explanation of miracle and prophecy, as well as of creation. What could be more revolting to the contemplative philosopher! But a certain success attended it, against all expectation. It was human, it was genial, it affirmed unity and connection between remote points, and as such was excellent criticism on the narrow and dead classification of what passed for science; and the joy with which it was greeted was an instinct of the people which no true philosopher would fail to profit by. But while society remained in doubt between the indignation of the old school and the audacity of the new, a higher note sounded. Unexpected aid from high quarters came to iconoclasts. The German poet Goethe revolted against the science of the day, against French and English science, declared war against the great name of Newton, proposed his own new and simple optics; in Botany, his simple theory of metamorphosis;—the eye of a leaf is all; every part of the plant from root to fruit is only a modified leaf, the branch of a tree is nothing but a leaf whose serratures have become twigs. He extended this into anatomy and animal life, and his views were accepted. The revolt became a revolution. Schelling and Oken introduced their ideal natural philosophy, Hegel his metaphysics, and extended it to Civil History.

¶ The result in literature and the general mind was a return to law; in science, in politics, in social life; as distinguished from the profligate manners and politics of earlier times. The age was moral. Every immorality is a departure from nature, and is punished by natural loss and deformity. The popularity of Combe's Constitution of Man; the humanity which was the aim of all the multitudinous works of Dickens; the tendency even of Punch's caricature, was all on the side of the people. There was a breath of new air, much vague expectation, a consciousness of power not yet finding its determinate aim.

¶ I attribute much importance to two papers of Dr. Channing, one on Milton and one on Napoleon, which were the first specimens in this country of that large criticism which in England had given power and fame to the Edinburgh Review. They were widely read, and of course immediately fruitful in provoking emulation which lifted the style of Journalism. Dr. Channing, whilst he lived, was the star of the American Church, and we then thought, if we do not still think, that he left no successor in the pulpit. He could never be reported, for his eye and voice could not be printed, and his discourses lost their best in losing them. He was made for the public; his cold temperament made him the most unprofitable private companion; but all America would have been impoverished in wanting him. We could not then spare a single word he uttered in public, not so much as the reading a lesson in Scripture, or a hymn, and it is curious that his printed writings are almost a history of the times; as there was no great public interest, political, literary or even economical (for he wrote on the Tariff), on which he did not leave some printed record of his brave and thoughtful opinion. A poor little invalid all his life, he is yet one of those men who vindicate the power of the American race to produce greatness.

¶ Dr. Channing took counsel in 1840 with George Ripley, to the point whether it were possible to bring cultivated, thoughtful people together, and make society that deserved the name. He had earlier talked with Dr. John Collins Warren on the like purpose, who admitted the wisdom of the design and undertook to aid him in making the experiment. Dr. Channing repaired to Dr. Warren's house on the appointed evening, with large thoughts which he wished to open. He found a well-chosen assembly of gentlemen variously distinguished; there was mutual greeting and introduction, and they were chatting agreeably on indifferent matters and drawing gently towards their great expectation, when a side-door opened, the whole company streamed in to an oyster supper, crowned by excellent wines; and so ended the first attempt to establish æsthetic society in Boston.

IN our free institutions, where every man is at liberty to choose his home and his trade; and all possible modes of working and gaining are open to him, fortunes are easily made by thousands, as in no other country.

¶ Some time afterwards Dr. Channing opened his mind to Mr. and Mrs. Ripley, and with some care they invited a limited party of ladies and gentlemen. I had the honor to be present. Though I recall the fact, I do not retain any instant consequence of this attempt, or any connection between it and the new zeal of the friends who at that time began to be drawn together by sympathy of studies and of aspiration. Margaret Fuller, George Ripley, Dr. Convers Francis, Theodore Parker, Dr. Hedge, Mr. Brownson, James Freeman Clarke, William H. Channing and many others, gradually drew together and from time to time spent an afternoon at each other's houses in a serious conversation. With them was always one well-known form, a pure idealist, not at all a man of letters, nor of any practical talent, nor a writer of books; a man quite too cold and contemplative for the alliances of friendship, with rare simplicity and grandeur of perception, who read Plato as an equal, and inspired his companions only in proportion as they were intellectual,—whilst the men of talent complained of the want of point and precision in this abstract and religious thinker.

¶ These fine conversations, of course, were incomprehensible to some in the company, and they had their revenge in their little joke. One declared that "It seemed to him like going to heaven in a swing;" another reported that, at a knotty point in the discourse, a sympathizing Englishman with a squeaking voice interrupted with the question, "Mr. Alcott, a lady near me desires to inquire whether omnipotence abnegates attribute?"

¶ I think there prevailed at that time a general belief in Boston that there was some concert of *doctrinaires* to establish certain opinions and inaugurate some movement in literature, philosophy and religion, of which design the supposed conspirators were quite innocent; for there was no concert, and only here and there two or three men or women who read and wrote, each alone, with unusual vivacity. Perhaps they only agreed in having fallen upon Coleridge and Wordsworth and Goethe, then on Carlyle, with pleasure and sympathy. Otherwise, their education and reading were not marked, but had the American superficialness, and their studies were solitary. I suppose all of them were surprised at this rumor of a school or sect, and certainly at the name of Transcendentalism, given nobody knows by whom, or when it was first applied. As these persons became in the common

chances of society acquainted with each other, there resulted certainly strong friendships, which of course were exclusive in proportion to their heat: and perhaps those persons who were mutually the best friends were the most private and had no ambition of publishing their letters, diaries or conversation.

¶ From that time meetings were held for conversation, with very little form, from house to house, of people engaged in studies, fond of books, and watchful of all the intellectual light from whatever quarter it flowed. Nothing could be less formal, yet the intelligence and character and varied ability of the company gave it some notoriety and perhaps waked curiosity as to its aims and results.

NOTHING is so vulgar as a great warehouse of rooms full of furniture and trumpery. A penthouse to fend the sun and rain is the house which lays no tax on the owner's time and thoughts, and which he can leave, when the sun is warm, and defy the robber. This was Thoreau's doctrine.

¶ Nothing more serious came of it than the modest quarterly journal called The Dial, which, under the editorship of Margaret Fuller, and later of some other, enjoyed its obscurity for four years. All its papers were unpaid contributions, and it was rather a work of friendship among the narrow circle of students than the organ of any party. Perhaps its writers were its chief readers: yet it contained some noble papers by Margaret Fuller, and some numbers had an instant exhausting sale, because of papers by Theodore Parker.

¶ Theodore Parker was our Savonarola, an excellent scholar, in frank and affectionate communication with the best minds of his day, yet the tribune of the people, and the stout Reformer to urge and defend every cause of humanity with and for the humblest of mankind. He was no artist. Highly refined persons might easily miss in him the element of beauty. What he said was mere fact, almost offended you, so bald and detached; little cared he. He stood altogether for practical truth; and so to the last. He used every day and hour of his short life, and his character appeared in the last moments with the same firm control as in the midday of strength. I habitually apply to him the words of a French philosopher who speaks of "the man of Nature who abominates the steam-engine and the factory. His vast lungs breathe independence with the air of the mountains and the woods."

¶ The vulgar politician disposed of this circle cheaply as "the sentimental class." State Street had an instinct that they invalidated contracts and threatened the stability of stocks; and it did not fancy brusque manners. Society always values, even in its teachers, inoffensive people, susceptible of conventional polish. The clergyman who would live in the city *may* have piety, but *must* have taste, whilst there was often coming, among these, some John the Baptist, wild from the woods, rude, hairy, careless of dress and quite scornful of the etiquette of cities. There was a pilgrim in those days walking in the country who stopped at every door where he hoped to find hearing for his doctrine, which was, Never to give or receive money. He was a poor printer, and explained with simple warmth the belief of himself and five or six young men with whom he agreed in opinion, of the vast mischief of our insidious coin. He thought every one should labor at some necessary product, and as soon as he had made more than enough for himself, were it corn, or paper, or cloth, or boot-jacks, he should give of the commodity to any applicant, and in turn go to his neighbor for any article which he had to spare. Of course we were curious to know how he sped in his experiments on the neighbor, and his anecdotes were interesting, and often

highly creditable. But he had the courage which so stern a return to Arcadian manners required, and had learned to sleep, in cold nights, when the farmer at whose door he knocked declined to give him a bed, on a wagon covered with the buffalo-robe under the shed,—or under the stars, when the farmer denied the shed and the buffalo-robe. I think he persisted for two years in his brave practice, but did not enlarge his church of believers.

¶ These reformers were a new class. Instead of the fiery souls of the Puritans, bent on hanging the Quaker, burning the witch and banishing the Romanist, these were gentle souls, with peaceful and even with genial dispositions, casting sheep's-eyes even on Fourier and his houris. It was a time when the air was full of reform. Robert Owen of Lanark came hither from England in 1845, and read lectures or held conversations wherever he found listeners; the most amiable, sanguine and candid of men. He had not the least doubt that he had hit on a right and perfect socialism, or that all mankind would adopt it. He was then seventy years old, and being asked, "Well, Mr. Owen, who is your disciple? How many men are there possessed of your views who will remain after you are gone, to put them in practice?" "Not one," was his reply. Robert Owen knew Fourier in his old age. He said that Fourier learned of him all the truth he had; the rest of his system was imagination, and the imagination of a banker. Owen made the best impression by his rare benevolence. His love of men made us forget his "Three Errors." His charitable construction of men and their actions was invariable. He was the better Christian in his controversy with Christians, and he interpreted with great generosity the acts of the "Holy Alliance," and Prince Metternich, with whom the persevering *doctrinaire* had obtained interviews; "Ah," he said, "you may depend on it there are as tender hearts and as much good will to serve men, in palaces, as in colleges."

¶ And truly I honor the generous ideas of the Socialists, the magnificence of their theories and the enthusiasm with which they have been urged. They appeared the inspired men of their time. Mr. Owen preached his doctrine of labor and reward, with the fidelity and devotion of a saint, to the slow ears of his generation. Fourier, almost as wonderful an example of the mathematical mind of France as La Place or Napoleon, turned a truly vast arithmetic to the question of social misery, and has put men under the obligation which a generous mind always confers, of conceiving magnificent hopes and making great demands as the right of man. He took his measure of that which all should and might enjoy, from no soup-society or charity-concert, but from the refinements of palaces, the wealth of universities and the triumphs of artists. He thought nobly. A man is entitled to pure air, and to the air of good conversation in his bringing up, and not, as we or so many of us, to the poor-smell and musty chambers, cats and fools. Fourier carried a whole French Revolution in his head, and much more. Here was arithmetic on a huge scale. His ciphering goes where ciphering never went before, namely, into stars, atmospheres and animals, and men and women, and classes of every character. It was the most entertaining of French romances, and could not but suggest vast possibilities of reform to the coldest and least sanguine.

¶ We had an opportunity of learning something of these Socialists and their theory, from the indefatigable apostle of the sect in New York, Albert Brisbane. Mr. Brisbane pushed his doctrine with all the force of memory, talent, honest faith and importunacy. As we listened to his exposition it appeared to us the sublime of mechanical philosophy; for the system was the perfection of arrangement and contrivance. The force of arrangement could no farther go. The merit of the plan was that it was a system; that it had not the partiality and hint-and-fragment character of most popular schemes, but was coherent and comprehensive of facts to a wonderful degree. It was not daunted by distance, or magnitude, or remote-

ness of any sort, but strode about nature with a giant's step, and skipped no fact, but wove its large Ptolemaic web of cycle and epicycle, of phalanx and phalanstery, with laudable assiduity. Mechanics were pushed so far as fairly to meet spiritualism. One could not but be struck with strange coincidences betwixt Fourier and Swedenborg. Genius hitherto has been shamefully misapplied, a mere trifler. It must now set itself to raise the social condition of man and to redress the disorders of the planet he inhabits. The Desert of Sahara, the Campagna di Roma, the frozen Polar circles, which by their pestilential or hot or cold airs poison the temperate regions, accuse man. Society, concert, cooperation, is the secret of the coming Paradise. By reason of the isolation of men at the present day, all work is drudgery. By concert and the allowing each laborer to choose his own work, it becomes pleasure. "Attractive Industry" would speedily subdue, by adventurous scientific and persistent tillage, the pestilential tracts; would equalize temperature, give health to the globe and cause the earth to yield "healthy imponderable fluids" to the solar system, as now it yields noxious fluids. The hyæna, the jackal, the gnat, the bug, the flea, were all beneficent parts of the system; the good Fourier knew what those creatures should have been, had not the mould slipped, through the bad state of the atmosphere; caused no doubt by the same vicious imponderable fluids. All these shall be redressed by human culture, and the useful goat and dog and innocent poetical moth, or the woodtick to consume decomposing wood, shall take their place. It takes sixteen hundred and eighty men to make one Man, complete in all the faculties; that is, to be sure that you have got a good joiner, a good cook, a barber, a poet, a judge, an umbrella-maker, a mayor and alderman, and so on. Your community should consist of two thousand persons, to prevent accidents of omission; and each community should take up six thousand acres of land. Now fancy the earth planted with fifties and hundreds of these phalanxes side by side,—what tillage, what architecture, what refectories, what dormitories, what reading-rooms, what concerts, what lectures, what gardens, what baths! What is not in one will be in another, and many will be within easy distance. Then know you one and all, that Constantinople is the natural capital of the globe. There, in the Golden Horn, will the Arch-Phalanx be established; there will the Omniarch reside. Aladdin and his magician, or the beautiful Scheherezade can alone, in these prosaic times before the sight, describe the material splendors collected there. Poverty shall be abolished; deformity, stupidity and crime shall be no more. Genius, grace, art, shall abound, and it is not to be doubted but that in the reign of "Attractive Industry" all men will speak in blank verse.

¶ Certainly we listened with great pleasure to such gay and magnificent pictures. The ability and earnestness of the advocate and his friends, the comprehensiveness of their theory, its apparent directness of proceeding to the end they would secure, the indignation they felt and uttered in the presence of so much social misery, commanded our attention and respect. It contained so much truth, and promised in the attempts that shall be made to realize it so much valuable instruction, that we are engaged to observe every step of its progress. Yet in spite of the assurances of its friends that it was new and widely discriminated from all other plans for the regeneration of society, we could not exempt it from the criticism which we apply to so many projects for reform with which the brain of the age teems. Our feeling was that Fourier had skipped no fact but one, namely Life. He treats man as a plastic thing, something that may be put up or down, ripened or retarded, moulded, polished, made into solid or fluid or gas, at the will of the leader; or perhaps as a vegetable, from which, though now a poor crab, a very good peach can by manure and exposure be in time produced,—but skips the faculty of life, which spawns and scorns sys-

tem and system-makers; which eludes all conditions; which makes or supplants a thousand phalanxes and New Harmonies with each pulsation. There is an order in which in a sound mind the faculties always appear, and which, according to the strength of the individual, they seek to realize in the surrounding world. The value of Fourier's system is that it is a statement of such an order externized, or carried outward into its correspondence in facts. The mistake is that this particular order and series is to be imposed, by force or preaching and votes, on all men, and carried into rigid execution. But what is true and good must not only be begun by life, but must be conducted to its issues by life. Could not the conceiver of this design have also believed that a similar model lay in every mind, and that the method of each associate might be trusted, as well as that of his particular Committee and General Office, No. 200 Broadway? Nay, that it would be better to say, Let us be lovers and servants of that which is just, and straightway every man becomes a centre of a holy and beneficent republic, which he sees to include all men in its law, like that of Plato, and of Christ. Before such a man the whole world becomes Fourierized or Christized or humanized, and in obedience to his most private being he finds himself, according to his presentiment, though against all sensuous probability, acting in strict concert with all others who followed their private light.

¶ Yet, in a day of small, sour and fierce schemes, one is admonished and cheered by a project of such friendly aims and of such bold and generous proportion; there is an intellectual courage and strength in it which is superior and commanding; it certifies the presence of so much truth in the theory, and in so far is destined to be fact.

¶ It argued singular courage, the adoption of Fourier's system, to even a limited extent, with his books lying before the world only defended by the thin veil of the French language. The Stoic said, Forbear, Fourier said, Indulge. Fourier was of the opinion of Saint-Evremond; abstinence from pleasure appeared to him a great sin. Fourier was very French indeed. He labored under a misapprehension of the nature of women. The Fourier marriage was a calculation how to secure the greatest amount of kissing that the infirmity of human constitution admitted. It was false and prurient, full of absurd French superstitions about women; ignorant how serious and how moral their nature always is; how chaste is their organization; how lawful a class.

THOREAU was in his own person a practical answer, almost a refutation, to the theories of the socialists. He lived extempore from hour to hour, like the birds and the angels; the only man of leisure in his town; and his independence made all others look like slaves.

¶ It is the worst of community that it must inevitably transform into charlatans the leaders, by the endeavor continually to meet the expectation and admiration of this eager crowd of men and women seeking they know not what. Unless he have a Cossack roughness of clearing himself of what belongs not, charlatan he must be.

¶ It was easy to see what must be the fate of this fine system in any serious and comprehensive attempt to set it on foot in this country. As soon as our people got wind of the doctrine of Marriage held by this master, it would fall at once into the hands of a lawless crew who would flock in troops to so fair a game, and, like the dreams of poetic people on the first outbreak of the old French Revolution, so theirs would

disappear in a slime of mire and blood. ¶ There is of course to every theory a tendency to run to an extreme, and to forget the limitations. In our free institutions, where every man is at liberty to choose his home and his trade; and all possible modes of working and gaining are open to him, fortunes are easily made by thousands, as in no other country. Then property proves too much for the man, and the men of science, art, intellect, are pretty sure to degenerate into selfish housekeepers, dependent on wine, coffee, furnace-heat, gas-light and fine furniture. Then instantly things swing the other way, and we suddenly find that civilization crowed too soon; that what we bragged as triumphs were treacheries: that we have opened the wrong door and let the enemy into the castle; that civilization was a mistake; that nothing is so vulgar as a great warehouse of rooms full of furniture and trumpery; that, in the circumstances, the best wisdom were an auction or a fire. Since the foxes and the birds have the right of it, with a warm hole to keep out the weather, and no more,—a penthouse to fend the sun and rain is the house which lays no tax on the owner's time and thoughts, and which he can leave, when the sun is warm, and defy the robber. This was Thoreau's doctrine, who said that the Fourierists had a sense of duty which led them to devote themselves to their second-best. And Thoreau gave in flesh and blood and pertinacious Saxon belief the purest ethics. He was more real and practically believing in them than any of his company, and fortified you at all times with an affirmative experience which refused to be set aside. Thoreau was in his own person a practical answer, almost a refutation, to the theories of the socialists. He required no Phalanx, no Government, no society, almost no memory. He lived extempore from hour to hour, like the birds and the angels; brought every day a new proposition, as revolutionary as that of yesterday, but different: the only man of leisure in his town; and his independence made all others look like slaves. He was a good Abbot Samson, and carried a counsel in his breast. "Again and again I congratulate myself on my so-called poverty. I could not overstate this advantage." "What you call bareness and poverty, is to me simplicity. God could not be unkind to me if he should try. I love best to have each thing in its season only, and enjoy doing without it at all other times. It is the greatest of all advantages to enjoy no advantage at all. I have never got over my surprise that I should have been born into the most estimable place in all the world, and in the very nick of time too." There's an optimist for you.

IN practice it is always found that virtue is occasional, spotty. Good people are as bad as rogues if steady performance is claimed; the conscience of the conscientious runs in veins, and the most punctilious in some particulars are latitudinarian in others.

¶ I regard these philanthropists as themselves the effects of the age in which we live, and, in common with so many other good facts, the efflorescence of the period, and predicting a good fruit that ripens. They were not the creators they believed themselves, but they were unconscious prophets of a true state of society; one which the tendencies of nature lead unto, one which always establishes itself for the sane soul, though not in that manner in which they paint it; but they were describers of that which is really being done. The large cities are phalansteries; and the theorists drew all their argument from facts already taking place in our experience. The cheap way is to make every man do what he was

born for. One merchant to whom I described the Fourier project, thought it must not only succeed, but that agricultural association must presently fix the price of bread, and drive single farmers into association in self-defence, as the great commercial and manufacturing companies had done. Society in England and in America is trying the experiment again in small pieces, in coöperative associations, in cheap eating-houses, as well as in the economies of club-houses and in cheap reading-rooms.

¶ It chanced that here in one family were two brothers, one a brilliant and fertile inventor, and close by him his own brother, a man of business, who knew how to direct his faculty and make it instantly and permanently lucrative. Why could not the like partnership be formed between the inventor and the man of executive talent everywhere? Each man of thought is surrounded by wiser men than he, if they cannot write as well. Cannot he and they combine? Talents supplement each other. Beaumont and Fletcher and many French novelists have known how to utilize such partnerships. Why not have a larger one, and with more various members?

¶ Housekeepers say, "There are a thousand things to everything," and if one must study all the strokes to be laid, all the faults to be shunned in a building or work of art, of its keeping, its composition, its site, its color, there would be no end. But the architect, acting under a necessity to build the house for its purpose, finds himself helped, he knows not how, into all these merits of detail, and steering clear, though in the dark, of those dangers which might have shipwrecked him.

BROOK FARM

¶ The West Roxbury Association was formed in 1841, by a society of members, men and women, who bought a farm in West Roxbury, of about two hundred acres, and took possession of the place in April. Mr. George Ripley was the President, and I think Mr. Charles Dana (afterwards well known as one of the editors of the New York Tribune) was the Secretary. Many members took shares by paying money, others held shares by their labor. An old house on the place was enlarged, and three new houses built. William Allen was at first and for some time the head farmer, and the work was distributed in orderly committees to the men and women. There were many employments more or less lucrative found for, or brought hither by these members,—shoemakers, joiners, sempstresses. They had good scholars among them, and so received pupils for their education. The parents of the children in some instances wished to live there, and were received as boarders. Many persons, attracted by the beauty of the place and the culture and ambition of the community, joined them as boarders, and lived there for years. I think the numbers of this mixed community soon reached eighty or ninety souls.

¶ It was a noble and generous movement in the projectors, to try an experiment of better living. They had the feeling that our ways of living were too conventional and expensive, not allowing each to do what he had a talent for, and not permitting men to combine cultivation of mind and heart with a reasonable amount of daily labor. At the same time, it was an attempt to lift others with themselves, and to share the advantages they should attain, with others now deprived of them.

¶ There was no doubt great variety of character and purpose in the members of the community. It consisted in the main of young people,—few of middle age, and none old. Those who inspired and organized it were of course persons impatient of the routine, the uniformity, perhaps they would say the squalid contentment of society around them, which was so timid and skeptical of any progress. One would say then that impulse was the rule in the society, without centripetal balance; perhaps it would not be severe to say, intellectual sans-culottism, an impatience of the formal, routinary character of our educational, religious,

social and economical life in Massachusetts. Yet there was immense hope in these young people. There was nobleness; there were self-sacrificing victims who compensated for the levity and rashness of their companions. The young people lived a great deal in a short time, and came forth some of them perhaps with shattered constitutions. And a few grave sanitary influences of character were happily there, which, I was assured, were always felt.

¶ George W. Curtis of New York, and his brother, of English Oxford, were members of the family from the first, Theodore Parker, the near neighbor of the farm and the most intimate friend of Mr. Ripley, was a frequent visitor. Mr. Ichabod Morton of Plymouth, a plain man formerly engaged through many years in the fisheries with success, eccentric,—with a persevering interest in education, and of a very democratic religion, came and built a house on the farm, and he, or members of his family, continued there to the end. Margaret Fuller, with her joyful conversation and large sympathy, was often a guest, and always in correspondence with her friends. Many ladies, whom to name were to praise, gave character and varied attraction to the place.

¶ In and around Brook Farm, whether as members, boarders or visitors, were many remarkable persons, for character, intellect or accomplishments. I recall one youth of the subtlest mind, I believe I must say the subtlest observer and diviner of character I ever met, living, reading, writing, talking there, perhaps as long as the colony held together; his mind fed and overfed by whatever is exalted in genius, whether in Poetry or Art, in Drama or Music, or in social accomplishment and elegancy; a man of no employment or practical aims, a student and philosopher, who found his daily enjoyment not with the elders or his exact contemporaries so much as with the fine boys who were skating and playing ball or bird-hunting; forming the closest friendships with such, and finding his delight in the petulant heroism of boys; yet was he the chosen counsellor to whom the guardians would repair on any hitch or difficulty that occurred, and draw from him a wise counsel. A fine, subtle, inward genius, puny in body and habit as a girl, yet with an *aplomb* like a general, never disconcerted. He lived and thought, in 1842, such worlds of life; all hinging on the thought of Being or Reality as opposed to consciousness; hating intellect with the ferocity of a Swedenborg. He was the Abbé or spiritual father, from his religious bias. His reading lay in Æschylus, Plato, Dante, Calderon, Shakspeare, and in modern novels and romances of merit. There too was Hawthorne, with his cold yet gentle genius, if he failed to do justice to this temporary home. There was the accomplished Doctor of Music, who has presided over its literature ever since in our metropolis. Rev. William Henry Channing, now of London, was from the first a student of Socialism in France and England, and in perfect sympathy with this experiment. An English baronet, Sir John Caldwell, was a frequent visitor, and more or less directly interested in the leaders and the success.

¶ Hawthorne drew some sketches, not happily, as I think; I should rather say, quite unworthy of his genius. No friend who knew Margaret Fuller could recognize her rich and brilliant genius under

THE Founders of Brook Farm should have this praise, that they made what all people try to make, an agreeable place to live in: There is agreement in the testimony that it was, to most of the associates, education; to many, the most important period of their life, the birth of valued friendships, their first acquaintance with the riches of conversation, their training in behavior.

the dismal mask which the public fancied was meant for her in that disagreeable story.

¶ The Founders of Brook Farm should have this praise, that they made what all people try to make, an agreeable place to live in. All comers, even the most fastidious, found it the pleasantest of residences. It is certain that freedom from household routine, variety of character and talent, variety of work, variety of means of thought and instruction, art, music, poetry, reading, masquerade, did not permit sluggishness or despondency; broke up routine. There is agreement in the testimony that it was, to most of the associates, education; to many, the most important period of their life, the birth of valued friendships, their first acquaintance with the riches of conversation, their training in behavior. The art of letter-writing, it is said, was immensely cultivated. Letters were always flying not only from house to house, but from room to room. It was a perpetual picnic, a French Revolution in small, an Age of Reason in a patty-pan.

¶ In the American social communities, the gossip found such vent and sway as to become despotic. The institutions were whispering-galleries, in which the adored Saxon privacy was lost. Married women I believe uniformly decided against the community. It was to them like the brassy and lacquered life in hotels. The common school was well enough, but to the common nursery they had grave objections. Eggs might be hatched in ovens, but the hen on her own account much preferred the old way. A hen without her chickens was but half a hen.

¶ It was a curious experience of the patrons and leaders of this noted community, in which the agreement with many parties was that they should give so many hours of instruction in mathematics, in music, in moral and intellectual philosophy, and so forth,—that in every instance the newcomers showed themselves keenly alive to the advantages of the society, and were sure to avail themselves of every means of instruction; their knowledge was increased, their manners refined,—but they became in that proportion averse to labor, and were charged by the heads of the departments with a certain indolence and selfishness.

¶ In practice it is always found that virtue is occasional, spotty, and not linear or cubic. Good people are as bad as rogues if steady performance is claimed; the conscience of the conscientious runs in veins, and the most punctilious in some particulars are latitudinarian in others. It was very gently said that people on whom beforehand all persons would put the utmost reliance were not responsible. They saw the necessity that the work must be done, and did it not, and it of course fell to be done by the few religious workers. No doubt there was in many a certain strength drawn from the fury of dissent. Thus Mr. Ripley told Theodore Parker, "There is your accomplished friend ——: he would hoe corn all Sunday if I would let him, but all Massachusetts could not make him do it on Monday."

¶ Of course every visitor found that there was a comic side to this Paradise of shepherds and shepherdesses. There was a stove in every chamber, and every one might burn as much wood as he or she would saw. The ladies took cold on washing-day; so it was ordained that the gentlemen-shepherds should wring and hang out the clothes; which they punctually did. And it would sometimes occur that when they danced in the evening, clothespins dropped plentifully from their pockets. The country members naturally were surprised to observe that one man ploughed all day and one looked out of the window all day, and perhaps drew his picture, and both received at night the same wages. One would meet also some modest pride in their advanced condition, signified by a frequent phrase, "Before we came out of civilization."

¶ The question which occurs to you had occurred much earlier to Fourier: "How in this charming Elysium is the dirty work to be done?" And long ago Fourier had exclaimed, "Ah! I have it," and jumped with joy. "Don't you see,"

he cried, "that nothing so delights the young Caucasian child as dirt? See the mud-pies that all children will make if you will let them. See how much more joy they find in pouring their pudding on the table-cloth than into their beautiful mouths. The children from six to eight, organized into companies with flags and uniforms, shall do this last function of civilization."

¶ In Brook Farm was this peculiarity, that there was no head. In every family is the father; in every factory, a foreman; in a shop, a master; in a boat, the skipper; but in this Farm, no authority; each was master or mistress of his or her actions; happy, hapless anarchists. They expressed, after much perilous experience, the conviction that plain dealing was the best defence of manners and moral between the sexes. People cannot live together in any but necessary ways. The only candidates who will present themselves will be those who have tried the experiment of independence and ambition, and have failed; and none others will barter for the most comfortable equality the chance of superiority. Then all communities have quarrelled. Few people can live together on their merits. There must be kindred, or mutual economy, or a common interest in their business, or other external tie.

¶ The society at Brook Farm existed, I think, about six or seven years, and then broke up, the Farm was sold, and I believe all the partners came out with pecuniary loss. Some of them had spent on it the accumulations of years. I suppose they all, at the moment, regarded it as a failure. I do not think they can so regard it now, but probably as an important chapter in their experience which has been of lifelong value. What knowledge of themselves and of each other, what various practical wisdom, what personal power, what studies of character, what accumulated culture many of the members owed to it! What mutual measure they took of each other! It was a close union, like that in a ship's cabin, of clergymen, young collegians, merchants, mechanics, farmers' sons and daughters, with men and women of rare opportunities and delicate culture, yet assembled there by a sentiment which all shared, some of them hotly shared, of the honesty of a life of labor and of the beauty of a life of humanity. The yeoman saw refined manners in persons who were his friends; and the lady or the romantic scholar saw the continuous strength and faculty in people who would have disgusted them but that these powers were now spent in the direction of their own theory of life.

¶ I recall these few selected facts, none of them of much independent interest, but symptomatic of the times and country. I please myself with the thought that our American mind is not now eccentric or rude in its strength, but is beginning to show a quiet power, drawn from wide and abundant sources, proper to a Continent and to an educated people. If I have owed much to the special influences I have indicated, I am not less aware of that excellent and increasing circle of masters in arts and in song and in science, who cheer the intellect of our cities and this country to-day,—whose genius is not a lucky accident, but normal, and with broad foundation of culture, and so inspires the hope of steady strength advancing on itself, and a day without night.

EZRA RIPLEY, D. D.

EZRA RIPLEY was born May 1, 1751 (O. S.), at Woodstock, Connecticut. He was the fifth of the nineteen children of Noah and Lydia (Kent) Ripley. Seventeen of these nineteen children married, and it is stated that the mother died leaving nineteen children, one hundred and two grandchildren and ninety-six great-grandchildren. The father was born at Hingham, on the farm purchased by his ancestor, William Ripley, of England, at the first settlement of the town; which farm has been occupied by seven or eight generations. Ezra Ripley followed the business of farming till sixteen years of age, when his father wished him to be qualified to teach a grammar school, not thinking himself able to send one son to college without injury to his other children. With this view, the father agreed with the late Rev. Dr. Forbes of Gloucester, then minister of North Brookfield, to fit Ezra for college by the time he should be twenty-one years of age, and to have him labor during the time sufficiently to pay for his instruction, clothing and books.

¶ But, when fitted for college, the son could not be contented with teaching, which he had tried the preceding winter. He had early manifested a desire for learning, and could not be satisfied without a public education. Always inclined to notice ministers, and frequently attempting, when only five or six years old, to imitate them by preaching, now that he had become a professor of religion he had an ardent desire to be a preacher of the gospel. He had to encounter great difficulties, but, through a kind providence and the patronage of Dr. Forbes, he entered Harvard University, July, 1772. The commencement of the Revolutionary War greatly interrupted his education at college. In 1775, in his senior year, the college was removed from Cambridge to this town. The studies were much broken up. Many of the students entered the army, and the class never returned to Cambridge. There were an unusually large number of distinguished men in this class of 1776: Christopher Gore, Governor of Massachusetts and Senator in Congress; Samuel Sewall, Chief Justice of Massachusetts; George Thatcher, Judge of the Supreme Court; Royall Tyler, Chief Justice of Vermont; and the late learned Dr. Prince, of Salem.

¶ Mr. Ripley was ordained minister of Concord November 7, 1778. He married, November 16, 1780, Mrs. Phebe (Bliss) Emerson, then a widow of thirty-nine, with five children. They had three children: Sarah, born August 18, 1781; Samuel, born May 11, 1783; Daniel Bliss, born August 1, 1784. He died September 21, 1841.

¶ To these facts, gathered chiefly from his own diary, and stated nearly in his own words, I can only add a few traits from memory.

¶ He was identified with the ideas and forms of the New England Church, which expired about the same time with him, so that he and his coevals seemed the rear guard of the great camp and army of the Puritans, which, however in its last days declining into formalism, in the heyday of its strength had planted and liberated America. It was a pity that his old meeting-house should have been modernized in his time. I am sure all who remember both will associate his form with whatever was grave and droll in the old, cold, unpainted, uncarpeted, square-pewed meeting-house, with its four iron-gray deacons in their little box under the pulpit,—with Watts's hymns, with long prayers, rich with the diction of ages; and not less with the report like musketry from the movable seats. He and his contemporaries, the old New England clergy, were believers in what is called a particular providence,—certainly, as they held it, a very particular providence,—following the narrowness of King David and the Jews, who thought the universe existed only or

mainly for their church and congregation. Perhaps I cannot better illustrate this tendency than by citing a record from the diary of the father of his predecessor, the minister of Malden, written in the blank leaves of the almanac for the year 1735. The minister writes against January 31st: "Bought a shay for 27 pounds, 10 shillings. The Lord grant it may be a comfort and blessing to my family." In March following he notes: "Had a safe and comfortable journey to York." But April 24th, we find: "Shay overturned, with my wife and I in it, yet neither of us much hurt. Blessed be our gracious Preserver. Part of the shay, as it lay upon one side, went over my wife, and yet she was scarcely anything hurt. How wonderful the preservation." Then again, May 5th: "Went to the beach with three of the children. The beast, being frightened when we were all out of the shay, overturned and broke it. I desire (I hope I desire it) that the Lord would teach me suitably to resent this Providence, to make suitable remarks on it, and to be suitably affected with it. Have I done well to get me a shay? Have I not been proud or too fond of this convenience? Do I exercise the faith in the Divine care and protection which I ought to do? Should I not be more in my study and less fond of diversion? Do I not withhold more than is meet from pious and charitable uses?" Well, on 15th May we have this: "Shay brought home; mending cost thirty shillings. Favored in this respect beyond expectation." 16th May: "My wife and I rode together to Rumney Marsh. The beast frighted several times." And at last we have this record, June 4th: "Disposed of my shay to Rev. Mr. White."

¶ The same faith made what was strong and what was weak in Dr. Ripley and his associates. He was a perfectly sincere man, punctual, severe, but just and charitable, and if he made his forms a strait-jacket to others, he wore the same himself all his years. Trained in this church, and very well qualified by his natural talent to work in it, it was never out of his mind. He looked at every person and thing from the parochial point of view. I remember, when a boy, driving about Concord with him, and in passing each house he told the story of the family that lived in it, and especially he gave me anecdotes of the nine church members who had made a division in the church in the time of his predecessor, and showed me how every one of the nine had come to bad fortune or to a bad end. His prayers for rain and against the lightning, "that it may not lick up our spirits;" and for good weather; and against sickness and insanity; "that we have not been tossed to and and fro until the dawning of the day; that we have not been a terror to ourselves and others,"—are well remembered, and his own entire faith that these petitions were not to be overlooked, and were entitled to a favorable answer. Some of those around me will remember one occasion of severe drought in this vicinity, when the late Rev. Mr. Goodwin offered to relieve the Doctor of the duty of leading in prayer; but the Doctor suddenly remembering the season, rejected his offer with some humor, as with an air that said to all the congregation, "This is no time for you young Cambridge men; the affair, sir, is getting serious. I will pray myself." One August afternoon, when I was in his hayfield helping him with his man to rake up his hay, I well remember his pleading, almost reproachful looks at the sky, when the thunder-gust was coming up to spoil his hay. He raked very fast, then looked at the cloud, and said, "We are in the Lord's hand; mind your rake, George! We are in the Lord's hand;" and seemed to say, "You know me; this field is mine,—Dr. Ripley's,—thine own servant!"

¶ He used to tell the story of one of his old friends, the minister of Sudbury, who, being at the Thursday lecture in Boston, heard the officiating clergyman praying for rain. As soon as the service was over, he went to the petitioner, and said, "You Boston ministers, as soon as a tulip wilts under your windows, go to church and pray for rain, until all Concord and Sudbury are under water." I

once rode with him to a house at Nine Acre Corner to attend the funeral of the father of a family. He mentioned to me on the way his fears that the oldest son, who was now to succeed to the farm, was becoming intemperate. We presently arrived, and the Doctor addressed each of the mourners separately: "Sir, I condole with you." "Madam, I condole with you." "Sir, I knew your great-grandfather. When I came to this town, your great-grandfather was a substantial farmer in this very place, a member of the church, and an excellent citizen. Your grandfather followed him, and was a virtuous man. Now your father is to be carried to his grave, full of labors and virtues. There is none of that large family left but you, and it rests with you to bear up the good name and usefulness of your ancestors. If you fail,— 'Ichabod, the glory is departed.' Let us pray." Right manly he was, and the manly thing he could always say. I can remember a little speech he made to me, when the last tie of blood which held me and my brothers to his house was broken by the death of his daughter. He said, on parting, "I wish you and your brothers to come to this house as you have always done. You will not like to be excluded; I shall not like to be neglected."

¶ When "Put" Merriam, after his release from the state prison, had the effrontery to call on the Doctor as an old acquaintance, in the midst of general conversation Mr. Frost came in, and the Doctor presently said, "Mr. Merriam, my brother and colleague, Mr. Frost, has come to take tea with me. I regret very much the causes (which you know very well) which make it impossible for me to ask you to stay and break bread with us." With the Doctor's views it was a matter of religion to say thus much. He had a reverence and love of society, and the patient, continuing courtesy, carrying out every respectful attention to the end, which marks what is called the manners of the old school. His hospitality obeyed Charles Lamb's rule, and "ran fine to the last." His partiality for ladies was always strong, and was by no means abated by time. He claimed privilege of years, was much addicted to kissing; spared neither maid, wife nor widow, and, as a lady thus favored remarked to me, "seemed as if he was going to make a meal of you."

¶ He was very credulous, and as he was no reader of books or journals, he knew nothing beyond the columns of his weekly religious newspaper, the tracts of his sect, and perhaps the Middlesex Yeoman. He was the easy dupe of any tonguey agent, whether colonizationist or anti-papist, or charlatan of iron combs, or tractors, or phrenology, or magnetism, who went by. At the time when Jack Downing's letters were in every paper, he repeated to me at table some of the particulars of that gentleman's intimacy with General Jackson, in a manner that betrayed to me at once that he took the whole for fact. To undeceive him, I hastened to recall some particulars to show the absurdity of the thing, as the Major and the President going out skating on the Potomac, etc. "Why," said the Doctor with perfect faith, "it was a bright moonlight night;" and I am not sure that he did not die in the belief in the reality of Major Downing. Like other credulous men, he was opinionative, and, as I well remember, a great browbeater of the poor old fathers who still survived from the 19th of April, to the end that they should testify to his history as he had written it.

¶ He was a man so kind and sympathetic, his character was so transparent, and his merits so intelligible to all observers, that he was very justly appreciated in this community. He was a natural gentleman, no dandy, but courtly, hospitable, manly and public-spirited; his nature social, his house open to all men. We remember the remark made by the old farmer who used to travel hither from Maine, that no horse from the Eastern country would go by the Doctor's gate. Travellers from the West and North and South bear the like testimony. His brow was serene and open to his visitor, for he loved men, and he had no studies, no occupations, which com-

pany could interrupt. His friends were his study, and to see them loosened his talents and his tongue. In his house dwelt order and prudence and plenty. There was no waste and no stint. He was open-handed and just and generous. Ingratitude and meanness in his beneficiaries did not wear out his compassion; he bore the insult, and the next day his basket for the beggar, his horse and chaise for the cripple, were at their door. Though he knew the value of a dollar as well as another man, yet he loved to buy dearer and sell cheaper than others. He subscribed to all charities, and it is no reflection on others to say that he was the most public-spirited man in the town. The late Dr. Gardiner, in a funeral sermon on some parishioner whose virtues did not readily come to mind, honestly said, "He was good at fires." Dr. Ripley had many virtues, and yet all will remember that even in his old age, if the firebell was rung, he was instantly on horseback with his buckets, and bag.

¶ He showed even in his fireside discourse traits of that pertinency and judgment, softening ever and anon into elegancy, which make the distinction of the scholar, and which, under better discipline might have ripened into a Bentley or a Porson. He had a foresight, when he opened his mouth, of all that he would say, and he marched straight to the conclusion. In debate, in the vestry of the Lyceum, the structure of his sentences was admirable; so neat, so natural, so terse, his words fell like stones; and often, though quite unconscious of it, his speech was a satire on the loose, voluminous, draggle-tail periods of other speakers. He sat down when he had done. A man of anecdote, his talk in the parlor was chiefly narrative. We remember the remark of a gentleman who listened with much delight to his conversation at the time when the Doctor was preparing to go to Baltimore and Washington, that "a man who could tell a story so well was company for kings and John Quincy Adams."

¶ Sage and savage strove harder in him than in any of my acquaintances, each getting the mastery by turns, and pretty sudden turns: "Save us from the extremity of cold and these violent sudden changes." "The society will meet after the Lyceum, as it is difficult to bring people together in the evening,—and no moon." "Mr. N. F. is dead, and I expect to hear of the death of Mr. B. It is cruel to separate old people from their wives in this cold weather."

¶ With a very limited acquaintance with books, his knowledge was an external experience, an Indian wisdom, the observation of such facts as country life for nearly a century could supply. He watched with interest the garden, the field, the orchard, the house and the barn, horse, cow, sheep and dog, and all the common objects that engage the thought of the farmer. He kept his eye on the horizon, and knew the weather like a sea-captain. The usual experiences of men, birth, marriage, sickness, death, burial; the common temptations; the common ambitions;—he studied them all, and sympathized so well in these that he was excellent company and counsel to all, even the most humble and ignorant. With extraordinary states of mind, with states of enthusiasm or enlarged speculation, he had no sympathy, and pretended to none. He was sincere, and kept to his point, and his mark was never remote. His conversation was strictly personal and apt to the party and the occasion. An eminent skill he had in saying difficult and unspeakable things; in delivering to a man or a woman that which all their other friends had abstained from saying, in uncovering the bandage from a sore place, and applying the surgeon's knife with a truly surgical spirit. Was a man a sot, or a spendthrift, or too long time a bachelor, or suspected of some hidden crime, or had he quarrelled with his wife, or collared his father, or was there any cloud or suspicious circumstances in his behavior, the good pastor knew his way straight to that point, believing himself entitled to a full explanation, and whatever relief to the conscience of both parties plain speech could effect was sure to be procured. In all such pas-

sages he justified himself to the conscience, and commonly to the love, of the persons concerned. He was the more competent to these searching discourses from his knowledge of family history. He knew everybody's grandfather, and seemed to address each person rather as the representative of his house and name, than as an individual. In him have perished more local and personal anecdotes of this village and vicinity than are possessed by any survivor. This intimate knowledge of families, and this skill of speech, and still more, his sympathy, made him incomparable in his parochial visits, and in his exhortations and prayers. He gave himself up to his feelings, and said on the instant the best things in the world. Many and many a felicity he had in his prayer, now forever lost, which defied all the rules of all the rhetoricians. He did not know when he was good in prayer or sermon, for he had no literature and no art; but he believed, and therefore spoke. He was eminently loyal in his nature, and not fond of adventure or innovation. By education, and still more by temperament, he was engaged to the old forms of the New England Church. Not speculative, but affectionate, devout, but with an extreme love of order, he adopted heartily, though in its mildest form, the creed and catechism of the fathers, and appeared a modern Israelite in his attachment to the Hebrew history and faith. He was a man very easy to read, for his whole life and conversation were consistent. All his opinions and actions might be securely predicted by a good observer on short acquaintance. My classmate at Cambridge, Frederick King, told me from Governor Gore, who was the Doctor's classmate, that in college he was called Holy Ripley.

¶ And now, in his old age, when all the antique Hebraism and its customs are passing away, it is fit that he too should depart,—most fit that in the fall of laws a loyal man should die.

THE CHARDON STREET CONVENTION

IN the month of November, 1840, a Convention of Friends of Universal Reform assembled in the Chardon Street Chapel in Boston, in obedience to a call in the newspapers, signed by a few individuals, inviting all persons to a public discussion of the institutions of the Sabbath, the Church and the Ministry. The Convention organized itself by the choice of Edmund Quincy as Moderator, spent three days in the consideration of the Sabbath, and adjourned to a day in March of the following year, for the discussion of the second topic. In March, accordingly, a three-days' session was holden in the same place, on the subject of the Church, and a third meeting fixed for the following November, which was accordingly holden; and the Convention debated, for three days again, the remaining subject of the Priesthood. This Convention never printed any report of its deliberations, nor pretended to arrive at any result by the expression of its sense in formal resolutions;—the professed objects of those persons who felt the greatest interest in its meetings being simply the elucidation of truth through free discussion. The daily newspapers reported, at the time, brief sketches of the course of proceedings, and the remarks of the principal speakers. These meetings attracted a great deal of public attention, and were spoken of in different circles in every note of hope, of sympathy, of joy, of alarm, of abhorrence and of merriment. The composition of the assembly was rich and various. The singularity and latitude of the summons drew together, from all parts of New England and also from the Middle States, men of every shade of

opinion from the straitest orthodoxy to the wildest heresy, and many persons whose church was a church of one member only. A great variety of dialect and of costume was noticed; a great deal of confusion, eccentricity and freak appeared, as well as of zeal and enthusiasm. If the assembly was disorderly, it was picturesque. Madmen, madwomen, men with beards, Dunkers, Muggletonians, Come-outers, Groaners, Agrarians, Seventh-day Baptists, Quakers, Abolitionists, Calvinists, Unitarians and Philosophers,—all came successively to the top, and seized their moment, if not their hour, wherein to chide, or pray, or preach, or protest. The faces were a study. The most daring innovators and the champions-until-death of the old cause sat side by side. The still-living merit of the oldest New England families, glowing yet after several generations, encountered the founders of families, fresh merit, emerging, and expanding the brows to a new breadth, and lighting a clownish face with sacred fire. The assembly was characterized by the predominance of a certain plain, sylvan strength and earnestness, whilst many of the most intellectual and cultivated persons attended its councils. Dr. Channing, Edward Taylor, Bronson Alcott, Mr. Garrison, Mr. May, Theodore Parker, H. C. Wright, Dr. Osgood, William Adams, Edward Palmer, Jones Very, Maria W. Chapman and many other persons of a mystical or sectarian or philanthropic renown, were present, and some of them participant. And there was no want of female speakers; Mrs. Little and Mrs. Lucy Sessions took a pleasing and memorable part in the debate, and that flea of Conventions, Mrs. Abigail Folsom, was but too ready with her interminable scroll. If there was not parliamentary order, there was life, and the assurance of that constitutional love for religion and religious liberty which, in all periods, characterizes the inhabitants of this part of America.

¶ There was a great deal of wearisome speaking in each of those three-days' sessions, but relieved by signal passages of pure eloquence, by much vigor of thought, and especially by the exhibition of character, and by the victories of character. These men and women were in search of something better and more satisfying than a vote or a definition, and they found what they sought, or the pledge of it, in the attitude taken by individuals of their number of resistance to the insane routine of parliamentary usage; in the lofty reliance on principles, and the prophetic dignity and transfiguration which accompanies, even amidst opposition and ridicule, a man whose mind is made up to obey the great inward Commander, and who does not anticipate his own action, but awaits confidently the new emergency for the new counsel. By no means the least value of this Convention, in our eye, was the scope it gave to the genius of Mr. Alcott, and not its least instructive lesson was the gradual but sure ascendency of his spirit, in spite of the incredulity and derision with which he is at first received, and in spite, we might add, of his own failures. Moreover, although no decision was had, and no action taken on all the great points mooted in the discussion, yet the Convention brought together many remarkable persons, face to face, and gave occasion to memorable interviews and conversations, in the hall, in the lobbies or around the doors.

MARY MOODY EMERSON

I WISH to meet the invitation with which the ladies have honored me by offering them a portrait of real life. It is a representative life, such as could hardly have appeared out of New England; of an age now past, and of which I think no types survive. Perhaps I deceive myself and overestimate its interest. It has to me a value like that which many readers find in Madame Guyon, in Rahel, in Eugénie de Guérin, but it is purely original and hardly admits of a duplicate. Then it is a fruit of Calvinism and New England, and marks the precise time when the power of the old creed yielded to the influence of modern science and humanity.

¶ I have found that I could only bring you this portrait by selections from the diary of my heroine, premising a sketch of her time and place. I report some of the thoughts and soliloquies of a country girl, poor, solitary,—"a goody" as she called herself,—growing from youth to age amid slender opportunities and usually very humble company.

¶ Mary Moody Emerson was born just before the outbreak of the Revolution. When introduced to Lafayette at Portland, she told him that she was "in arms" at the Concord Fight. Her father, the minister of Concord, a warm patriot in 1775, went as a chaplain to the American army at Ticonderoga: he carried his infant daughter, before he went, to his mother in Malden and told her to keep the child until he returned. He died at Rutland, Vermont, of army-fever, the next year, and Mary remained at Malden with her grandmother, and, after her death, with her father's sister, in whose house she grew up, rarely seeing her brothers and sisters in Concord. This aunt and her husband lived on a farm, were getting old, and the husband a shiftless, easy man. There was plenty of work for the little niece to do day by day, and not always bread enough in the house.

¶ One of her tasks, it appears, was to watch for the approach of the deputy-sheriff, who might come to confiscate the spoons or arrest the uncle for debt. Later, another aunt, who had become insane, was brought hither to end her days. More and sadder work for this young girl. She had no companions, lived in entire solitude with these old people, very rarely cheered by short visits from her brothers and sisters. Her mother had married again,—married the minister who succeeded her husband in the parish at Concord [Dr. Ezra Ripley], and had now a young family growing up around her.

¶ Her aunt became strongly attached to Mary, and persuaded the family to give the child up to her as a daughter, on some terms embracing a care of her future interests. She would leave the farm to her by will. This promise was kept; she came into possession of the property many years after, and her dealings with it gave her no small trouble, though they give much piquancy to her letters in after years. Finally it was sold, and its price invested in a share of a farm in Maine, where she lived as a boarder with her sister, for many years. It was in a picturesque country, within sight of the White Mountains, with a little lake in front at the foot of a high hill called Bear Mountain. Not far from the house was a brook running over a granite floor like the Franconia Flume, and noble forests around. Every word she writes about this farm ("Elm Vale," Waterford), her dealings and vexations about it, her joys and raptures of religion and Nature, interest like a romance, and to those who may hereafter read her letters, will make its obscure acres amiable.

¶ In Malden she lived through all her youth and early womanhood, with the habit of visiting the families of her brothers and sisters on any necessity of theirs. Her good will to serve in time of sickness or of pressure was known to them, and promptly claimed, and her

attachment to the youths and maidens growing up in those families was secure for any trait of talent or of character. Her sympathy for young people who pleased her was almost passionate, and was sure to make her arrival in each house a holiday.

¶ Her early reading was Milton, Young, Akenside, Samuel Clarke, Jonathan Edwards, and always the Bible. Later, Plato, Plotinus, Marcus Antoninus, Stewart, Coleridge, Cousin, Herder, Locke, Madame De Staël, Channing, Mackintosh, Byron. Nobody can read in her manuscript, or recall the conversation of old-school people, without seeing that Milton and Young had a religious authority in their mind, and nowise the slight, merely entertaining quality of modern bards. And Plato, Aristotle, Plotinus,—how venerable and organic as Nature they are in her mind! What a subject is her mind and life for the finest novel! When I read Dante, the other day, and his paraphrases to signify with more adequateness Christ or Jehovah, whom do you think I was reminded of? Whom but Mary Emerson and her eloquent theology? She had a deep sympathy with genius. When it was unhallowed, as in Byron, she had none the less, whilst she deplored and affected to denounce him. But she adored it when ennobled by character. She liked to notice that the greatest geniuses have died ignorant of their power and influence. She wished you to scorn to shine. "My opinion," she writes, [is] "that a mind like Byron's would never be satisfied with modern Unitarianism,—that the fiery depths of Calvinism, its high and mysterious elections to eternal bliss, beyond angels, and all its attendant wonders would have alone been fitted to fix his imagination."

¶ Her wit was so fertile, and only used to strike, that she never used it for display, any more than a wasp would parade his sting. It was ever the will and not the phrase that concerned her. Yet certain expressions, when they marked a memorable state of mind in her experience, recurred to her afterwards, and she would vindicate herself as having said to Dr. Ripley or Uncle Lincoln [Ripley] so and so, at such a period of her life. But they were intensely true when first spoken. All her language was happy, but inimitable, unattainable by talent, as if caught from some dream. She calls herself "the puny pilgrim, whose sole talent is sympathy." "I like that kind of apathy that is a triumph to overset."

WHEN Mary Emerson met a young person who interested her, she made herself acquainted and intimate with him or her at once, by sympathy, by flattery, by raillery, by anecdotes, by wit, by rebuke, and stormed the castle. None but was attracted or piqued by her interest and wit. She surprised, attracted, chided and denounced her companion by turns.

¶ She writes to her nephew Charles Emerson, in 1833: "I could never have adorned the garden. If I had been in aught but dreary deserts, I should have idolized my friends, despised the world and been haughty. I never expected connections and matrimony. My taste was formed in romance, and I knew I was not destined to please. I love God and his creation as I never else could. I scarcely feel the sympathies of this life enough to agitate the pool. This in general, one case or so excepted, and even this is a relation to God through you. 'T was so in my happiest early days, when you were at my side."

¶ Destitution is the Muse of her genius,—Destitution and Death. I used to propose that her epitaph should be: "Here lies the angel of Death." And wonderfully as she varies and poetically repeats that image in every page and day, yet not less fondly and sublimely she returns to the other,—the grandeur of humility and privation, as thus: "The

chief witness which I have had of a Godlike principle of action and feeling is in the disinterested joy felt in others' superiority. For the love of superior virtue is mine own gift from God." "Where were thine own intellect if others had not lived?"

¶ She had many acquaintances among the notables of the time; and now and then in her migrations from town to town in Maine and Massachusetts, in search of a new boarding-place, discovered some preacher with sense or piety, or both. For on her arrival at any new home she was likely to steer first to the minister's house and pray his wife to take a boarder; and as the minister found quickly that she knew all his books and many more, and made shrewd guesses at his character and possibilities, she would easily rouse his curiosity, as a person who could read his secret and tell him his fortune.

¶ She delighted in success, in youth, in beauty, in genius, in manners. When she met a young person who interested her, she made herself acquainted and intimate with him or her at once, by sympathy, by flattery, by raillery, by anecdotes, by wit, by rebuke, and stormed the castle. None but was attracted or piqued by her interest and wit and wide acquaintance with books and with eminent names. She said she gave herself full swing in these sudden intimacies, for she knew she should disgust them soon, and resolved to have their best hours. "Society is shrewd to detect those who do not belong to her train, and seldom wastes her attentions." She surprised, attracted, chided and denounced her companion by turns, and pretty rapid turns. But no intelligent youth or maiden could have once met her without remembering her with interest, and learning something of value. Scorn trifles, lift your aims: do what you are afraid to do: sublimity of character must come from sublimity of motive: these were the lessons which were urged with vivacity, in ever new language. But if her companion was dull, her impatience knew no bounds. She tired presently of dull conversations, and asked to be read to, and so disposed of the visitor. If the voice or the reading tired her, she would ask the friend if he or she would do an errand for her, and so dismiss them. If her companion were a little ambitious, and asked her opinions on books or matters on which she did not wish rude hands laid, she did not hesitate to stop the intruder with "How's your cat, Mrs. Tenner?"

¶ "I was disappointed," she writes, "in finding my little Calvinist no companion, a cold little thing who lives in society alone, and is looked up to as a specimen of genius. I performed a mission in secretly undermining his vanity, or trying to. Alas! never done but by mortifying affliction." From the country she writes to her sister in town, "You cannot help saying that my epistle is a striking specimen of egotism. To which I can only answer that, in the country, we converse so much more with ourselves, that we are almost led to forget everybody else. The very sound of your bells and the rattling of the carriages have a tendency to divert selfishness." "This seems a world rather of trying each other's dispositions than of enjoying each other's virtues."

¶ She had the misfortune of spinning with a greater velocity than any of the other tops. She would tear into the chaise or out of it, into the house or out of it, into the conversation, into the thought, into the character of the stranger,—disdaining all the graduation by which her fellows time their steps: and though she might do very happily in a planet where others moved with the like velocity, she was offended here by the phlegm of all her fellow creatures, and disgusted them by her impatience. She could keep step with no human being. Her nephew [C. C. E.] wrote of her: "I am glad the friendship with Aunt Mary is ripening. As by seeing a high tragedy, reading a true poem, or a novel like Corinne, so, by society with her, one's mind is electrified and purged. She is no statute-book of practical commandments, nor orderly digest of any system of philosophy, divine or human, but a Bible, miscellaneous in its parts,

but one in its spirit, wherein are sentences of condemnation, promises and covenants of love that make foolish the wisdom of the world with the power of God."

¶ Our Delphian was fantastic enough, Heaven knows, yet could always be tamed by large and sincere conversation. Was there thought and eloquence, she would listen like a child. Her aspiration and prayer would begin, and the whim and petulance in which by diseased habit she had grown to indulge without suspecting it, was burned up in the glow of her pure and poetic spirit, which dearly loved the Infinite.

¶ She writes: "August, 1847: Vale.—My oddities were never designed—effect of an uncalculating constitution, at first, then through isolation; and as to dress, from duty. To be singular of choice, without singular talents and virtues, is as ridiculous as ungrateful." "It is so universal with all classes to avoid contact with me that I blame none. The fact has generally increased piety and self-love." "As a traveller enters some fine palace and finds all the doors closed, and he only allowed the use of some avenues and passages, so have I wandered from the cradle over the apartments of social affections, or the cabinets of natural or moral philosophy, the recesses of ancient and modern lore. All say—Forbear to enter the pales of the initiated by birth, wealth, talents and patronage. I submit with delight, for it is the echo of a decree from above; and from the highway hedges where I get lodging, and from the rays which burst forth when the crowd are entering these noble saloons, whilst I stand in the doors, I get a pleasing vision which is an earnest of the interminable skies where the mansions are prepared for the poor."

¶ "To live to give pain rather than pleasure (the latter so delicious) seems the spider-like necessity of my being on earth, and I have gone on my queer way with joy, saying, 'Shall the clay interrogate?' But in every actual case, 't is hard, and we lose sight of the first necessity,—here too amid works red with default in all great and grand and infinite aims. Yet with intentions disinterested, though uncontrolled by proper reverence for others."

¶ When Mrs. Thoreau called on her one day, wearing pink ribbons, she shut her eyes, and so conversed with her for a time. By and by she said, "Mrs. Thoreau, I don't know whether you have observed that my eyes are shut." "Yes, Madam, I have observed it." "Perhaps you would like to know the reasons?" "Yes, I should." "I don't like to see a person of your age guilty of such levity in her dress."

¶ When her cherished favorite, Elizabeth Hoar, was at the Vale, and had gone out to walk in the forest with Hannah, her niece, Aunt Mary feared they were lost, and found a man in the next house and begged him to go and look for them. The man went and returned saying that he could not find them. "Go and cry, 'Elizabeth!' " The man rather declined this service, as he did not know Miss Hoar. She was highly offended, and exclaimed, "God has given you a voice that you might use it in the service of your fellow creatures. Go instantly and call 'Elizabeth' till you find them." The man went immediately, and did as he was bid, and having found them apologized for calling thus, by telling what Miss Emerson had said to him.

¶ When some ladies of my acquaintance by an unusual chance found themselves in her neighborhood and visited her, I told them that she was no whistle that every mouth could play on, but a quite clannish instrument, a pibroch, for example, from which none but a native Highlander could draw music.

¶ In her solitude of twenty years, with fewest books and those only sermons, and a copy of Paradise Lost, without covers or title-page, so that later, when she heard much of Milton and sought his work, she found it was her very book which she knew so well,—she was driven to find Nature her companion and solace. She speaks of "her attempts in Malden, to wake up the soul amid the dreary scenes of monotonous Sab-

baths, when Nature looked like a pulpit."

¶ "Malden, November 15th, 1805.—What a rich day, so fully occupied in pursuing truth that I scorned to touch a novel which for so many years I have wanted. How insipid is fiction to a mind touched with immortal views! November 16th.—I am so small in my expectations, that a week of industry delights. Rose before light every morn; visited from necessity once, and again for books; read Butler's Analogy; commented on the Scriptures; read in a little book,—Cicero's Letters,—a few: touched Shakspeare,—washed, carded, cleaned house, and baked. To-day cannot recall an error, nor scarcely a sacrifice, but more fulness of content in the labors of a day never was felt. There is a sweet pleasure in bending to circumstances while superior to them.

¶ "Malden, September, 1807.—The rapture of feeling I would part from, for days more devoted to higher discipline. But when Nature beams with such excess of beauty, when the heart thrills with hope in its Author,—feels that it is related to him more than by any ties of Creation,—it exults, too fondly perhaps for a state of trial. But in dead of night, nearer morning, when the eastern stars glow or appear to glow with more indescribable lustre, a lustre which penetrates the spirit with wonder and curiosity,—then, however awed, who can fear? Since Sabbath, Aunt B——— [the insane aunt] was brought here. Ah! mortifying sight! instinct perhaps triumphs over reason, and every dignified respect to herself, in her anxiety about recovery, and the smallest means connected. Not one wish of others detains her, not one care. But it alarms me not, I shall delight to return to God. His name my fullest confidence. His sole presence ineffable pleasure.

¶ "I walked yesterday five or more miles, lost to mental or heart existence, through fatigue,—just fit for the society I went into, all mildness and the most commonplace virtue. The lady is celebrated for her cleverness, and she was never so good to me. Met a lady in the morning walk, a foreigner,—conversed on the accomplishments of Miss T. My mind expanded with novel and innocent pleasure. Ah! were virtue, and that of dear heavenly meekness attached by any necessity to a lower rank of genteel people, who would sympathize with the exalted with satisfaction? But that is not the case, I believe. A mediocrity does seem to me more distant from eminent virtue than the extremes of station; though after all it must depend on the nature of the heart. A mediocre mind will be deranged in either extreme of wealth or poverty, praise or censure, society or solitude. The feverish lust of notice perhaps in all these cases would injure the heart of common refinement and virtue."

¶ Later she writes of her early days in Malden: "When I get a glimpse of the revolutions of nations,—that retribution which seems forever going on in this part of creation,—I remember with great satisfaction that from all the ills suffered, in childhood and since, from others, I felt that it was rather the order of things than their individual fault. It was from being early impressed by my poor unpractical aunt, that Providence and Prayer were all in all. Poor woman! Could her own temper in childhood or age have been subdued, how happy for herself, who had a warm heart; but for me would have prevented those early lessons of fortitude, which her caprices taught me to practise. Had I prospered in life, what a proud, excited being, even to feverishness, I might have been. Loving to shine, flattered and flattering, anxious, and wrapped in others, frail and feverish as myself."

¶ She alludes to the early days of her solitude, sixty years afterward, on her own farm in Maine, speaking sadly the thoughts suggested by the rich autumn landscape around her: "Ah! as I walked out this afternoon, so sad was wearied Nature that I felt her whisper to me, 'Even these leaves you use to think my better emblem have lost their charm on me too, and I weary of my pilgrimage, —tired that I must again be clothed in

the grandeurs of winter, and anon be bedizened in flowers and cascades. Oh, if there be a power superior to me,—and that there is, my own dread fetters proclaim,—when will He let my lights go out, my tides cease to an eternal ebb? Oh for transformation! I am not infinite, nor have I power or will, but bound and imprisoned, the tool of mind, even of the beings I feed and adorn. Vital, I feel not: not active, but passive, and cannot aid the creatures which seem my progeny,—myself. But you are ingrate to tire of me, now you want to look beyond. 'T was I who soothed your thorny childhood, though you knew me not, and you were placed in my most leafless waste. Yet I comforted thee when going on the daily errand, fed thee with my mallows, on the first young day of bread failing. More, I led thee when thou knewest not a syllable of my active Cause (any more than if it had been dead eternal matter), to that Cause; and from the solitary heart taught thee to say, at first womanhood, Alive with God is enough, —'t is rapture.'

¶ "This morning rich in existence; the remembrance of past destitution in the deep poverty of my aunt, and her most unhappy temper; of bitterer days of youth and age, when my senses and understanding seemed but means of labor, or to learn my own unpopular destiny, and that—but no more;—joy, hope and resignation unite me to Him whose mysterious Will adjusts everything, and the darkest and lightest are alike welcome. Oh! could this state of mind continue, death would not be longed for." "I felt, till above twenty years old, as though Christianity were as necessary to the world as existence;—was ignorant that it was lately promulgated, or partially received." Later: "Could I have those hours in which in fresh youth I said, To obey God is joy, though there were no hereafter, I should rejoice, though returning to dust."

¶ "Folly follows me as the shadow does the form. Yet my whole life devoted to find some new truth which will link me closer to God. And the simple principle which made me say, in youth and laborious poverty, that, should He make me a blot on the fair face of his Creation, I should rejoice in His will, has never been equalled, though it returns in the long life of destitution like an Angel. I end days of fine health and cheerfulness without getting upward now. How did I use to think them lost! If more liberal views of the divine government make me think nothing lost which carries me to His now hidden presence, there may be danger of losing and causing others the loss of that awe and sobriety so indispensable."

SHE was addressed and offered marriage by a man of talents, education and good social position, whom she respected. After consideration she refused it, I know not on what grounds: but it is easy to see that she could hardly promise herself sympathy in her religious abandonment with any but a rarely-found partner.

¶ She was addressed and offered marriage by a man of talents, education and good social position, whom she respected. The proposal gave her pause and much to think, but after consideration she refused it, I know not on what grounds: but a few allusions to it in her diary suggest that it was a religious act, and it is easy to see that she could hardly promise herself sympathy in her religious abandonment with any but a rarely-found partner.

¶ "1807. January 19, Malden [alluding to the sale of her farm]. Last night I spoke two sentences about that foolish place, which I most bitterly lament,—not because they were improper, but they arose from anger. It is difficult, when we have no kind of barrier, to

command our feelings. But this shall teach me. It humbles me beyond anything I have met, to find myself for a moment affected with hope, fear, or especially anger, about interest. But I did overcome and return kindness for the repeated provocations. What is it? My uncle has been the means of lessening my property. Ridiculous to wound him for that. He was honestly seeking his own. But at last, this very night, the bargain is closed, and I am delighted with myself:—my dear self has done well. Never did I so exult in a trifle. Happy beginning of my bargain, though the sale of the place appears to me one of the worst things for me at this time."

¶ "January 21. Weary at times of objects so tedious to hear and see. O the power of vision, then the delicate power of the nerve which receives impressions from sounds! If ever I am blest with a social life, let the accent be grateful. Could I at times be regaled with music, it would remind me that there are *sounds*. Shut up in this severe weather with careful, infirm, afflicted age, it is wonderful, my spirits: hopes I can have none. Not a prospect but is dark on earth, as to knowledge and joy from externals: but the prospect of a dying bed reflects lustre on all the rest.

¶ "The evening is fine, but I dare not enjoy it. The moon and stars reproach me, because I had to do with mean fools. Should I take so much care to save a few dollars? Never was I so much ashamed. Did I say with what rapture I might dispose of them to the poor? Pho! self-preservation, dignity, confidence in the future, contempt of trifles! Alas, I am disgraced. Took a momentary revenge on ———— for worrying me."

¶ "Jan. 30. I walked to Captain Dexter's. Sick. Promised never to put that ring on. Ended miserably the month which began so worldly.

¶ "It was the choice of the Eternal that gave the glowing seraph his joys, and to me my vile imprisonment. I adore Him. It was His will that gives my superiors to shine in wisdom, friendship, and ardent pursuits, while I pass my youth, its last traces, in the veriest shades of ignorance and complete destitution of society, I praise Him, though when my strength of body falters, it is a trial not easily described."

¶ "True, I must finger the very farthing candle-ends,—the duty assigned to my pride; and indeed so poor are some of those allotted to join me on the weary needy path, that 't is benevolence enjoins self-denial. Could I but dare it in the bread-and-water diet! Could I but live free from calculation, as in the first half of life, when my poor aunt lived. I had ten dollars a year for clothes and charity, and I never remember to have been needy, though I never had but two or three aids in those six years of earning my home. That ten dollars my dear father earned, and one hundred dollars remain, and I can't bear to take it, and don't know what to do. Yet I would not breathe to ————or———— my want. 'T is only now that I would not let ———— pay my hotel-bill. They have enough to do. Besides, it would send me packing to depend for anything. Better anything than dishonest dependence, which robs the poorer, and despoils friendship of equal connection."

¶ In 1830, in one of her distant homes, she reproaches herself with some sudden passion she has for visiting her old home and friends in the city, where she had lived for a while with her brother [Mr. Emerson's father] and afterwards with his widow. "Do I yearn to be in Boston? 'T would fatigue, disappoint; I, who have so long despised means, who have always found it a sort of rebellion to seek them? Yet the old desire for the worm is not so greedy as [mine] to find myself in my old haunts."

¶ 1833. "The difficulty of getting places of low board for a lady, is obvious. And, at moments, I am tired out. Yet how independent, how better than to hang on friends! And sometimes I fancy that I am emptied and peeled to carry some seed to the ignorant, which no idler wind can so well dispense." "Hard to contend for a health which is daily used in petition for a final close." "Am I, poor victim, swept on through the sternest ordinations of Na-

ture's laws which slay? Yet I'll trust." "There was great truth in what a pious enthusiast said, that, if God should cast him into hell, he would yet clasp his hands around Him."

¶ "Newburyport, Sept. 1822. High, solemn, entrancing noon, prophetic of the approach of the Presiding Spirit of Autumn. God preserve my reason! Alone, feeling strongly, fully, that I have deserved nothing; according to Adam Smith's idea of society, 'done nothing;' doing nothing, never expect to; yet joying in existence, perhaps striving to beautify one individual of God's creation.

¶ "Our civilization is not always mending our poetry. It is sauced and spiced with our complexity of arts and inventions, but lacks somewhat of the grandeur that belongs to a Doric and unphilosophical age. In a religious contemplative public it would have less outward variety, but simpler and grander means; a few pulsations of created beings, a few successions of acts, a few lamps held out in the firmament enable us to talk of Time, make epochs, write histories,—to do more,—to date the revelations of God to man. But these lamps are held to measure out some of the moments of eternity, to divide the history of God's operations in the birth and death of nations, of worlds. It is a goodly name for our notions of breathing, suffering, enjoying, acting. We personify it. We call it by every name of fleeting, dreaming, vaporing imagery. Yet it is nothing. We exist in eternity. Dissolve the body and the night is gone, the stars are extinguished, and we measure duration by the number of our thoughts, by the activity of reason, the discovery of truths, the acquirement of virtue, the approach to God. And the gray-headed god throws his shadows all around, and his slaves catch, now at this, now at that, one at the halo he throws around poetry, or pebbles, bugs, or bubbles. Sometimes they climb, sometimes creep into the meanest holes—but they are all alike in vanishing, like the shadow of a cloud."

¶ To her nephew Charles: "War; what do I think of it? Why in your ear I think it so much better than oppression that if it were ravaging the whole geography of despotism it would be an omen of high and glorious import. Channing paints its miseries, but does he know those of a worse war,—private animosities, pinching, bitter warfare of the human heart, the cruel oppression of the poor by the rich, which corrupts old worlds? How much better, more honest, are storming and conflagration of towns! They are but letting blood which corrupts into worms and dragons. A war-trump would be harmony to the jars of theologians and statesmen such as the papers bring. It was the glory of the Chosen People, nay, it is said there was war in Heaven. War is among the means of discipline, the rough meliorators, and no worse than the strife with poverty, malice and ignorance. War devastates the conscience of men, yet corrupt peace does not less. And if you tell me of the miseries of the battle-field, with the sensitive Channing (of whose love of life I am ashamed), what of a few days of agony, what of a vulture being the bier, tomb and parson of a hero, compared to the long years of sticking on a bed and wished away? For the widows and orphans—Oh, I could give facts of the long-drawn years of imprisoned minds and hearts, which uneducated orphans endure!

¶ "O Time! Thou loiterer. Thou, whose might has laid low the vastest and crushed the worm, restest on thy hoary throne, with like potency over thy agitations and thy graves. When will thy routines give way to higher and lasting institutions? When thy trophies and thy name and all its wizard forms be lost in the Genius of Eternity? In Eternity, no deceitful promises, no fantastic illusions, no riddles concealed by thy shrouds, none of thy Arachnean webs, which decoy and destroy. Hasten to finish thy motley work, on which frightful Gorgons are at play, spite of holy ghosts. 'T is already moth-eaten and its shuttles quaver, as the beams of the loom are shaken.

¶ "Sat. 25. Hail requiem of departed Time! Never was incumbent's funeral followed by expectant heir with more satisfaction. Yet not his hope is mine. For in the weary womb are prolific numbers of the same sad hour, colored by the memory of defeats in virtue, by the prophecy of others, more dreary, blind and sickly. Yet He who formed thy web, who stretched thy warp from long ages, has graciously given man to throw his shuttle, or feel he does, and irradiate the filling woof with many a flowery rainbow,—labors, rather—evanescent efforts, which will wear like flowerets in brighter soils;—has attuned his mind in such unison with the harp of the universe, that he is never without some chord of hope's music. 'T is not in the nature of existence, while there is a God, to be without the pale of excitement. When the dreamy pages of life seem all turned and folded down to very weariness, even this idea of those who fill the hour with crowded virtues, lifts the spectator to other worlds, and he adores the eternal purposes of Him who lifteth up and casteth down, bringeth to dust, and raiseth to the skies. 'T is a strange deficiency in Brougham's title of a System of Natural Theology, when the moral constitution of the being for whom these contrivances were made is not recognized. The wonderful inhabitant of the building to which unknown ages were the mechanics, is left out as to that part where the Creator had put his own lighted candle, placed a vicegerent. Not to complain of the poor old earth's chaotic state, brought so near in its long and gloomy transmutings by the geologist. Yet its youthful charms as decked by the hand of Moses' Cosmogony, will linger about the heart, while Poetry succumbs to Science. Yet there is a sombre music in the whirl of times so long gone by. And the bare bones of this poor embryo earth may give the idea of the Infinite far, far better than when dignified with arts and industry:—its oceans, when beating the symbols of ceaseless ages, than when covered with cargoes of war and oppression. How grand its preparation for souls,—souls who were to feel the Divinity, before Science had dissected the emotions, and applied its steely analysis to that state of being which recognizes neither psychology nor element.

¶ "September, 1836. Vale. The mystic dream which is shed over the season. O, to dream more deeply; to lose external objects a little more! Yet the hold on them is so slight, that duty is lost sight of perhaps, at times. Sadness is better than walking talking acting somnambulism. Yes, this entire solitude with the Being who makes the powers of life! Even Fame which lives in other states of Virtue, palls. Usefulness, if it requires action, seems less like existence than the desire of being absorbed in God, retaining consciousness. Number the waste places of the journey,—the secret martyrdom of youth, heavier than the stake, I thought, the narrow limits which know no outlet, the bitter dregs of the cup,—and all are sweetened by the purpose of Him I love. The idea of being no mate for those intellectualists I've loved to admire, is no pain. Hereafter the same solitary joy will go with me, were I not to live, as I expect, in the vision of the Infinite. Never do the feelings of the Infinite and the consciousness of finite frailty and ignorance harmonize so well as at this mystic season in the deserts of life. Contradictions, the modern German says, of the Infinite and finite."

¶ I sometimes fancy I detect in her writings a certain—shall I say—polite and courtly homage to the name and dignity of Jesus, not at all spontaneous, but growing out of her respect to the Revelation, and really veiling and betraying her organic dislike to any interference, any mediation between her and the Author of her being, assurance of whose direct dealing with her she incessantly invokes: for example, the parenthesis "Saving thy presence, Priest and Medium of all this approach for a sinful creature!" "Were it possible that the Creator was not virtually present with the spirits and bodies which He has made:—if it were in the nature of

things possible He could withdraw himself,—I would hold on to the faith that, at some moment of His existence, I was present: that, though cast from Him, my sorrows, my ignorance and meanness were a part of His plan; my death, too, however long and tediously delayed to prayer,—was decreed, was fixed. Oh how weary in youth—more so scarcely now, not whenever I can breathe, as it seems, the atmosphere of the Omnipresence: then I ask not faith nor knowledge; honors, pleasures, labors, I always refuse, compared to this divine partaking of existence;—but how rare, how dependent on the organs through which the soul operates!

¶ "The sickness of the last week was fine medicine; pain disintegrated the spirit, or became spiritual. I rose,—I felt that I had given to God more perhaps than an angel could,—had promised Him in youth that to be a blot on this fair world, at His command, would be acceptable. Constantly offer myself to continue the obscurest and loneliest thing ever heard of, with one proviso, —His agency. Yes, love Thee, and all Thou dost, while Thou sheddest frost and darkness on every path of mine."

¶ For years she had her bed made in the form of a coffin; and delighted herself with the discovery of the figure of a coffin made every evening on their sidewalk, by the shadow of a church tower which adjoined the house.

¶ Saladin caused his shroud to be made, and carried it to battle as his standard. She made up her shroud, and death still refusing to come, and she thinking it a pity to let it lie idle, wore it as a night-gown, or a day-gown, nay, went out to ride in it, on horseback, in her mountain roads, until it was worn out. Then she had another made up, and as she never travelled without being provided for this dear and indispensable contingency, I believe she wore out a great many.

¶ "1833. I have given up, the last year or two, the hope of dying. In the lowest ebb of health nothing is ominous; diet and exercise restore. So it seems best to get that very humbling business of insurance. I enter my dear sixty the last of this month."

SHE made up her shroud, and death still refusing to come, wore it as a night-gown, or a day-gown, nay, went out to ride in it, on horseback, in her mountain roads, until it was worn out. I believe she wore out a great many.

¶ "1835, June 16. Tedious indisposition:—hoped, as it took a new form, it would open the cool, sweet grave. Now existence itself in any form is sweet. Away with knowledge;—God alone. He communicates this our condition and humble waiting, or I should never perceive Him. Science, Nature,—O, I've yearned to open some page;—not now, too late. Ill health and nerves. O dear worms,—how they will at some sure time take down this tedious tabernacle, most valuable companions, instructors in the science of mind, by gnawing away the meshes which have chained it. A very Beatrice in showing the Paradise. Yes, I irk under contact with forms of depravity, while I am resigned to being nothing, never expect a palm, a laurel, hereafter."

¶ "1826, July. If one could choose, and without crime be gibbeted,—were it not altogether better than the long drooping away by age without mentality or devotion? The vulture and crow would *caw caw*, and, unconscious of any deformity in the mutilated body, would relish their meal, make no grimace of affected sympathy, nor suffer any real compassion. I pray to die, though happier myriads and mine own companions press nearer to the throne. His coldest beam will purify and render me

forever holy. Had I the highest place of acquisition and diffusing virtue here, the principle of human sympathy would be too strong for that rapt emotion, that severe delight which I crave; nay for that kind of obscure virtue which is so rich to lay at the feet of the Author of morality. Those economists (Adam Smith) who say nothing is added to the wealth of a nation but what is dug out of the earth, and that, whatever disposition of virtue may exist, unless something is done for society, deserves no fame,—why, I am content with such paradoxical kind of facts; but one secret sentiment of virtue, disinterested (or perhaps not), is worthy, and will tell, in the world of spirits, of God's immediate presence, more than the blood of many a martyr who has it not." "I have heard that the greatest geniuses have died ignorant of their power and influence on the arts and sciences. I believe thus much, that their large perception consumed their egotism, or made it impossible for them to make small calculations."

¶ "That greatest of all gifts, however small my power of receiving,—the capacity, the element to love the All-perfect, without regard to personal happiness:—happiness?—'t is itself." She checks herself amid her passionate prayers for immediate communion with God;—"I who never made a sacrifice to record,—I cowering in the nest of quiet for so many years;—I indulge the delight of sympathizing with great virtues,—blessing their original: Have I this right?" "While I am sympathizing in the government of God over the world, perhaps I lose nearer views. Well, I learned his existence *a priori*. No object of science or observation ever was pointed out to me by my poor aunt, but His Being and commands; and oh how much I trusted Him with every event till I learned the order of human events from the pressure of wants."

¶ "What a timid, ungrateful creature! Fear the deepest pitfalls of age, when pressing on, in imagination at least, to Him with whom a day is a thousand years,—with whom all miseries and irregularities are conforming to universal good! Shame on me who have learned within three years to sit whole days in peace and enjoyment without the least apparent benefit to any, or knowledge to myself;—resigned, too, to the memory of long years of slavery passed in labor and ignorance, to the loss of that character which I once thought and felt so sure of, without ever being conscious of acting from calculation."

¶ Her friends used to say to her, "I wish you joy of the worm." And when at last her release arrived, the event of her death had really such a comic tinge in the eyes of every one who knew her, that her friends feared they might, at her funeral, not dare to look at each other, lest they should forget the serious proprieties of the hour.

¶ She gave high counsels. It was the privilege of certain boys to have this immeasurably high standard indicated to their childhood; a blessing which nothing else in education could supply. It is frivolous to ask,—"And was she ever a Christian in practice?" Cassandra uttered, to a frivolous, skeptical time, the arcana of the Gods: but it is easy to believe that Cassandra domesticated in a lady's house would have proved a troublesome boarder. Is it the less desirable to have the lofty abstractions because the abstractionist is nervous and irritable? Shall we not keep Flamsteed and Herschel in the observatory, though it should even be proved that they neglected to rectify their own kitchen clock? It is essential to the safety of every mackerel fisher that latitudes and longitudes should be astronomically ascertained; and so every banker, shopkeeper and wood-sawer has a stake in the elevation of the moral code by saint and prophet. Very rightly, then, the Christian ages, proceeding on a grand instinct, have said: Faith alone, Faith alone.

SAMUEL HOAR

HERE is a day on which more public good or evil is to be done than was ever done on any day. And this is the pregnant season, when our old Roman, Samuel Hoar, has chosen to quit this world. *Ab iniquo certamine indignabundus recessit.*

¶ He was born under a Christian and humane star, full of mansuetude and nobleness, honor and charity; and whilst he was willing to face every disagreeable duty, whilst he dared to do all that might beseem a man, his self-respect restrained him from any foolhardiness. The Homeric heroes, when they saw the gods mingling in the fray, sheathed their swords. So did not he feel any call to make it a contest of personal strength with mobs or nations; but when he saw the day and the gods went against him, he withdrew, but with an unaltered belief. All was conquered *præter atrocem animum Catonis.*

¶ At the time when he went to South Carolina as the Commissioner of Massachusetts, in 1844, whilst staying in Charleston, pending his correspondence with the governor and the legal officers, he was repeatedly warned that it was not safe for him to appear in public, or to take his daily walk, as he had done, unattended by his friends, in the streets of the city. He was advised to withdraw to private lodgings, which were eagerly offered him by friends. He rejected the advice, and refused the offers, saying that he was old, and his life was not worth much, but he had rather the boys should troll his old head like a football in their streets, than that he should hide it. And he continued the uniform practice of his daily walk in all parts of the city. But when the mob of Charleston was assembled in the streets before his hotel, and a deputation of gentlemen waited upon him in the hall to say they had come with the unanimous voice of the State to remove him by force, and the carriage was at the door, he considered his duty discharged to the last point of possibility. The force was apparent and irresistible; the legal officer's part was up; it was now time for the military officer to be sent; and he said, "Well, gentlemen, since it is your pleasure to use force, I must go." But his opinion was unchanged.

¶ In like manner now, when the votes of the Free States, as shown in the recent election in the State of Pennsylvania, had disappointed the hopes of mankind and betrayed the cause of freedom, he considered the question of justice and liberty, for his age, lost, and had no longer the will to drag his days through the dishonors of the long defeat, and promptly withdrew, but with unaltered belief.

¶ He was a very natural, but a very high character; a man of simple tastes, plain and true in speech, with a clear perception of justice, and a perfect obedience thereto in his action; of a strong understanding, precise and methodical, which gave him great eminence in the legal profession. It was rather his reputation for severe method in his intellect than any special direction in his studies that caused him to be offered the mathematical chair in Harvard University, when vacant in 1806. The severity of his logic might have inspired fear, had it not been restrained by his natural reverence, which made him modest and courteous, though his courtesy had a grave and almost military air. He combined a uniform self-respect with a natural reverence for every other man; so that it was perfectly easy for him to associate with farmers, and with plain, uneducated, poor men, and he had a strong, unaffected interest in farms, and crops, and weathers, and the common incidents of rural life. It was just as easy for him to meet on the same floor, and with the same plain courtesy, men of distinction and large ability. He was fond of farms and trees, fond of birds, and attentive to their manners and hab-

its; addicted to long and retired walks; temperate to asceticism, for no lesson of his experience was lost on him, and his self-command was perfect. Though rich, of a plainness and almost poverty of personal expenditure, yet liberal of his money to any worthy use, readily lending it to young men, and industrious men, and by no means eager to reclaim of them either the interest or the principal. He was open-handed to every charity, and every public claim that had any show of reason in it. When I talked with him one day of some inequality of taxes in the town, he said it was his practice to pay whatever was demanded; for, though he might think the taxation large and very unequally proportioned, yet he thought the money might as well go in this way as in any other.

¶ The strength and the beauty of the man lay in the natural goodness and justice of his mind, which, in manhood and in old age, after dealing all his life with weighty private and public interests, left an infantile innocence, of which we have no second or third example,—the strength of a chief united to the modesty of a child. He returned from courts or congresses to sit down, with unaltered humility, in the church or in the town-house, on the plain wooden bench where honor came and sat down beside him.

¶ He was a man in whom so rare a spirit of justice visibly dwelt, that if one had met him in a cabin or in a forest he must still seem a public man, answering as sovereign state to sovereign state; and might easily suggest Milton's picture of John Bradshaw, that "he was a consul from whom the fasces did not depart with the year, but in private seemed ever sitting in judgment on kings." Everybody knew where to find him. What he said, that would he do. But he disdained any arts in his speech: he was not adorned with any graces of rhetoric,—

> "But simple truth his utmost skill."

So cautious was he, and tender of the truth, that he sometimes wearied his audience with the pains he took to qualify and verify his statements, adding clause on clause to do justice to all his conviction. He had little or no power of generalization. But a plain way he had of putting his statement with all his might, and now and then borrowing the aid of a good story, or a farmer's phrase, whose force had imprinted it on his memory, and, by the same token, his hearers were bound to remember his point.

¶ The impression he made on juries was honorable to him and them. For a long term of years, he was at the head of the bar in Middlesex, practising, also, in the adjoining counties. He had one side or the other of every important case, and his influence was reckoned despotic, and sometimes complained of as a bar to public justice. Many good stories are still told of the perplexity of jurors who found the law and the evidence on one side, and yet Squire Hoar had said that he believed, on his conscience, his client entitled to a verdict. And what Middlesex jury, containing any God-fearing men in it, would hazard an opinion in flat contradiction to what Squire Hoar believed to be just? He was entitled to this respect; for he discriminated in the business that was brought to him, and would not argue a rotten cause; and he refused very large sums offered him to undertake the defence of criminal persons.

¶ His character made him the conscience of the community in which he lived. And in many a town it was asked, "What does Squire Hoar think of this?" and in political crises, he was entreated to write a few lines to make known to good men in Chelmsford, or Marlborough, or Shirley, what that opinion was. I used to feel that his conscience was a kind of meter of the degree of honesty in the country, by which on each occasion it was tried. and sometimes found wanting. I am sorry to say he could not be elected to Congress a second time from Middlesex.

¶ And in his own town, if some important end was to be gained,—as, for instance, when the county commission-

ers refused to rebuild the burned courthouse, on the belief that the courts would be transferred from Concord to Lowell,—all parties combined to send Mr. Hoar to the Legislature, where his presence and speech, of course, secured the rebuilding; and, of course also, having answered our end, we passed him by and elected somebody else at the next term.

¶ His head, with singular grace in its lines, had a resemblance to the the bust of Dante. He retained to the last the erectness of his tall but slender form, and not less the full strength of his mind. Such was, in old age, the beauty of his person and carriage, as if the mind radiated, and made the same impression of probity on all beholders. His beauty was pathetic and touching in these latest days, and, as now appears, it awakened a certain tender fear in all who saw him, that the costly ornament of our homes and halls and streets was speedily to be removed. Yet how solitary he looked, day by day in the world, this man so revered, this man of public life, of large acquaintance and wide family connection! Was it some reserve of constitution, or was it only the lot of excellence, that with aims so pure and single, he seemed to pass out of life alone, and, as it were, unknown to those who were his contemporaries and familiars?

[The following sketch of Mr. Hoar from a slightly different point of view, was prepared by Mr. Emerson, shortly after the above paper appeared in Putnam's Magazine (December, 1856), at the request of the Editor of the Monthly Religious Magazine, and was printed there, January, 1857. It is here appended as giving some additional traits of a characteristic figure which may serve as a pendant in some respects to that of Dr. Ripley.]

¶ Mr. Hoar was distinguished in his profession by the grasp of his mind, and by the simplicity of his means. His ability lay in the clear apprehension and the powerful statement of the material points of his case. He soon possessed it, and he never possessed it better, and he was equally ready at any moment to state the facts. He saw what was essential, and refused whatever was not, so that no man embarrassed himself less with a needless array of books and evidences of contingent value.

¶ These tactics of the lawyer were the tactics of his life. He had uniformly the air of knowing just what he wanted and of going to that in the shortest way. It is singular that his character should make so deep an impression, standing and working as he did on so common a ground. He was neither spiritualist nor man of genius nor of a literary nor an executive talent. In strictness, the vigor of his understanding was directed on the ordinary domestic and municipal well-being. Society had reason to cherish him, for he was a main pillar on which it leaned. The useful and practical superabounded in his mind, and to a degree which might be even comic to young and poetical persons. If he spoke of the engagement of two lovers, he called it a contract. Nobody cared to speak of thoughts or aspirations to a black-letter lawyer, who only studied to keep men out of prison, and their lands out of attachment. Had you read Swedenborg or Plotinus to him, he would have waited till you had done, and answered you out of the Revised Statutes. He had an affinity for mathematics, but it was a taste rather than a pursuit, and of the modern sciences he liked to read popular books on geology. Yet so entirely was this respect to the ground-plan and substructure of society a natural ability, and from the order of his mind, and not for "tickling commodity," that it was admirable, as every work of nature is, and like one of those opaque crystals, big beryls weighing tons, which are found in Acworth, New Hampshire, not less perfect in their angles and structure, and only less beautiful, than the transparent topazes and diamonds. Meantime, whilst his talent and his profession led him to guard the material wealth of society, a more disinterested person did not exist. And if there were regions of knowledge not open to him, he did not pretend to them. His modesty was sincere. He had a childlike innocence and a native temperance, which

left him no temptations, and enabled him to meet every comer with a free and disengaged courtesy that had no memory in it

"Of wrong and outrage with which earth is filled."

No person was more keenly alive to the stabs which the ambition and avarice of men inflicted on the commonwealth. Yet when politicians or speculators approached him, these memories left no scar; his countenance had an unalterable tranquillity and sweetness; he had nothing to repent of,—let the cloud rest where it might, he dwelt in eternal sunshine.

¶ He had his birth and breeding in a little country town, where the old religion existed in strictness, and spent all his energy in creating purity of manners and careful education. No art or practice of the farm was unknown to him, and the farmers greeted him as one of themselves, whilst they paid due homage to his powers of mind and to his virtues.

¶ He loved the dogmas and the simple usages of his church; was always an honored and sometimes an active member. He never shrunk from a disagreeable duty. In the time of the Sunday laws he was a tithing-man; under the Maine Law he was a prosecutor of the liquor dealers. It seemed as if the New England church had formed him to be its friend and defender; the lover and assured friend of its parish by-laws, of its ministers, its rites, and its social reforms. He was a model of those formal but reverend manners which make what is called a gentlemen of the old school, so called under an impression that the style is passing away, but which, I suppose, is an optical illusion, as there is always a few more of the class remaining, and always a few young men to whom these manners are native.

¶ I have spoken of his modesty; he had nothing to say about himself; and his sincere admiration was commanded by certain heroes of the profession, like Judge Parsons and Judge Marshall, Mr. Mason and Mr. Webster. When someone said, in his presence, that Chief Justice Marshall was failing in his intellect, Mr. Hoar remarked that "Judge Marshall could afford to lose brains enough to furnish three or four common men, before common men would find it out." He had a huge respect for Mr. Webster's ability, with whom he had often occasion to try his strength at the bar, and a proportionately deep regret at Mr. Webster's political course in his later years.

¶ There was no elegance in his reading or tastes beyond the crystal clearness of his mind. He had no love of poetry; and I have heard that the only verse that he was ever known to quote was the Indian rule:

"When the oaks are in the gray,
Then, farmers, plant away."

But I find an elegance in his quiet but firm withdrawal from all business in the courts which he could drop without manifest detriment to the interests involved (and this when in his best strength), and his self-dedication thenceforward to unpaid services of the Temperance and Peace and other philanthropic societies, the Sunday Schools, the cause of Education, and specially of the University, and to such political activities as a strong sense of duty and the love of order and of freedom urged him to forward.

¶ Perfect in his private life, the husband, father, friend, he was severe only with himself. He was as if on terms of honor with those nearest him, nor did he think a lifelong familiarity could excuse any omission of courtesy from him. He carried ceremony finely to the last. But his heart was all gentleness, gratitude and bounty.

With beams December planets dart,
His cold eye truth and conduct scanned;
July was in his sunny heart,
October in his liberal hand.

THOREAU

HENRY DAVID THOREAU was the last male descendant of a French ancestor who came to this country from the Isle of Guernsey. His character exhibited occasional traits drawn from this blood, in singular combination with a very strong Saxon genius.

¶ He was born in Concord, Massachusetts, on the 12th of July, 1817. He was graduated at Harvard College in 1837, but without any literary distinction. An iconoclast in literature, he seldom thanked colleges for their service to him, holding them in small esteem, whilst yet his debt to them was important. After leaving the University, he joined his brother in teaching a private school, which he soon renounced. His father was a manufacturer of lead-pencils, and Henry applied himself for a time to this craft, believing he could make a better pencil than was then in use. After completing his experiments, he exhibited his work to chemists and artists in Boston, and having obtained their certificates to its excellence and to its equality with the best London manufacture, he returned home contented. His friends congratulated him that he had now opened his way to fortune. But he replied that he should never make another pencil. "What should I? I would not do again what I have done once." He resumed his endless walks and miscellaneous studies, making every day some new acquaintance with Nature, though as yet never speaking of zoölogy or botany, since, though very studious of natural facts, he was incurious of technical and textual science.

NEVER idle or self-indulgent, Thoreau preferred, when he wanted money, earning it by some piece of manual labor agreeable to him, as building a boat or a fence, planting, grafting, surveying or other short work, to any long engagements. With his hardy habits and few wants, he was very competent to live in any part of the world.

¶ At this time, a strong, healthy youth, fresh from college, whilst all his companions were choosing their profession, or eager to begin some lucrative employment, it was inevitable that his thoughts should be exercised on the same question, and it required rare decision to refuse all the accustomed paths and keep his solitary freedom at the cost of disappointing the natural expectations of his family and friends: all the more difficult that he had a perfect probity, was exact in securing his own independence, and in holding every man to the like duty. But Thoreau never faltered. He was a born protestant. He declined to give up his large ambition of knowledge and action for any narrow craft or profession, aiming at a much more comprehensive calling, the art of living well. If he slighted and defied the opinions of others, it was only that he was more intent to reconcile his practice with his own belief. Never idle or self-indulgent, he preferred, when he wanted money, earning it by some piece of manual labor agreeable to him, as building a boat or a fence, planting, grafting, surveying or other short work, to any long engagements. With his hardy habits and few wants, his skill in wood-craft, and his powerful arithmetic, he was very competent to live in any part of the world. It would cost him less time to supply his wants than another. He was therefore secure of his leisure.

¶ A natural skill for mensuration, growing out of his mathematical knowledge and his habit of ascertaining the measures and distances of objects

which interested him, the size of trees, the depth and extent of ponds and rivers, the height of mountains and the air-line distance of his favorite summits, —this, and his intimate knowledge of the territory about Concord, made him drift into the profession of land-surveyor. It had the advantage for him that it led him continually into new and secluded grounds, and helped his studies of Nature. His accuracy and skill in this work were readily appreciated, and he found all the employment he wanted.

¶ He could easily solve the problems of the surveyor, but he was daily beset with graver questions, which he manfully confronted. He interrogated every custom, and wished to settle all his practice on an ideal foundation. He was a protestant *à outrance*, and few lives contain so many renunciations. He was bred to no profession; he never married; he lived alone; he never went to church; he never voted; he refused to pay a tax to the State; he ate no flesh, he drank no wine, he never knew the use of tobacco; and, though a naturalist, he used neither trap nor gun. He chose, wisely no doubt for himself, to be the bachelor of thought and Nature. He had no talent for wealth, and knew how to be poor without the least hint of squalor or inelegance. Perhaps he fell into his way of living without forecasting it much, but approved it with later wisdom. "I am often reminded," he wrote in his journal, "that if I had bestowed on me the wealth of Crœsus, my aims must be still the same, and my means essentially the same." He had no temptations to fight against,—no appetites, no passions, no taste for elegant trifles. A fine house, dress, the manners and talk of highly cultivated people were all thrown away on him. He much preferred a good Indian, and considered these refinements as impediments to conversation, wishing to meet his companion on the simplest terms. He declined invitations to dinner-parties, because there each was in every one's way, and he could not meet the individuals to any purpose. "They make their pride," he said, "in making their dinner cost much; I make my pride in making my dinner cost little." When asked at table what dish he preferred, he answered, "The nearest." He did not like the taste of wine, and never had a vice in his life. He said,—"I have a faint recollection of pleasure derived from smoking dried lily-stems, before I was a man. I had commonly a supply of these. I have never smoked anything more noxious."

¶ He chose to be rich by making his wants few, and supplying them himself. In his travels, he used the railroad only to get over so much country as was unimportant to the present purpose, walking hundreds of miles, avoiding taverns, buying a lodging in farmers' and fishermen's houses, as cheaper, and more agreeable to him, and because there he could better find the men and the information he wanted.

¶ There was somewhat military in his nature, not to be subdued, always manly and able, but rarely tender, as if he did not feel himself except in opposition. He wanted a fallacy to expose, a blunder to pillory, I may say required a little sense of victory, a roll of the drum, to call his powers into full exercise. It cost him nothing to say No; indeed he found it much easier than to say Yes. It seemed as if his first instinct on hearing a proposition was to controvert it, so impatient was he of the limitations of our daily thought. This habit, of course, is a little chilling to the social affections; and though the companion would in the end acquit him of any malice or untruth, yet it mars conversation. Hence, no equal companion stood in affectionate relations with one so pure and guileless. "I love Henry," said one of his friends, "but I cannot like him; and as for taking his arm, I should as soon think of taking the arm of an elm-tree."

¶ Yet, hermit and stoic as he was, he was really fond of sympathy, and threw himself heartily and childlike into the company of young people whom he loved, and whom he delighted to entertain, as he only could, with the varied and endless anecdotes of his experiences by field and river: and he was always ready to lead a huckleberry-party or a

search for chestnuts or grapes. Talking, one day, of a public discourse, Henry remarked that whatever succeeded with the audience was bad. I said, "Who would not like to write something which all can read, like Robinson Crusoe? and who does not see with regret that his page is not solid with a right materialistic treatment, which delights everybody?" Henry objected, of course, and vaunted the better lectures which reached only a few persons. But, at supper, a young girl, understanding that he was to lecture at the Lyceum, sharply asked him, "Whether his lecture would be a nice, interesting story, such as she wished to hear, or whether it was one of those old philosophical things that she did not care about." Henry turned to her, and bethought himself; and, I saw, was trying to believe that he had matter that might fit her and her brother, who were to sit up and go to the lecture, if it was a good one for them.

¶ He was a speaker and actor of the truth, born such, and was ever running into dramatic situations from this cause. In any circumstance it interested all bystanders to know what part Henry would take, and what he would say; and he did not disappoint expectation, but used an original judgment on each emergency. In 1845 he built himself a small framed house on the shores of Walden Pond, and lived there two years alone, a life of labor and study. This action was quite native and fit for him. No one who knew him would tax him with affectation. He was more unlike his neighbors in his thought than in his action. As soon as he had exhausted the advantages of that solitude, he abandoned it. In 1847, not approving some uses to which the public expenditure was applied, he refused to pay his town tax, and was put in jail. A friend paid the tax for him, and he was released. The like annoyance was threatened the next year. But as his friends paid the tax, notwithstanding his protest, I believe he ceased to resist. No opposition or ridicule had any weight with him. He coldly and fully stated his opinion without affecting to believe that it was the opinion of the company. It was of no consequence if every one present held the opposite opinion. On one occasion he went to the University Library to procure some books. The librarian refused to lend them. Mr. Thoreau repaired to the President, who stated to him the rules and usages, which permitted the loan of books to resident graduates, to clergymen who were alumni, and to some others resident within a circle of ten miles' radius from the College. Mr. Thoreau explained to the President that the railroad had destroyed the old scale of distances,—that the library was useless, yes, and President and College useless, on the terms of his rules,—that the one benefit he owed to the College was its library,—that, at this moment, not only his want of books was imperative, but he wanted a large number of books, and assured him that he, Thoreau and not the librarian, was the proper custodian of these. In short, the President found the petitioner so formidable, and the rules getting to look so ridiculous, that he ended by giving him a privilege which in his hands proved unlimited thereafter.

¶ No truer American existed than Thoreau. His preference of his country and condition was genuine, and his aversation from English and European manners and tastes almost reached contempt. He listened impatiently to news or *bonmots* gleaned from London circles; and though he tried to be civil, these anecdotes fatigued him. The men were all imitating each other, and on a small mould. Why can they not live as far apart as possible, and each be a man by himself? What he sought was the most energetic nature; and he wished to go to Oregon, not to London. "In every part of Great Britain," he wrote in his diary, "are discovered traces of the Romans, their funeral urns, their camps, their roads, their dwellings. But New England, at least, is not based on any Roman ruins. We have not to lay the foundations of our houses on the ashes of a former civilization."

¶ But idealist as he was, standing for abolition of slavery, abolition of tariffs, almost for abolition of government, it is needless to say he found himself not only unrepresented in actual politics, but almost equally opposed to every class of reformers. Yet he paid the tribute of his uniform respect to the Anti-Slavery party. One man, whose personal acquaintance he had formed, he honored with exceptional regard. Before the first friendly word had been spoken for Captain John Brown, he sent notices to most houses in Concord that he would speak in a public hall on the condition and character of John Brown, on Sunday evening, and invited all people to come. The Republican Committee, the Abolitionist Committee, sent him word that it was premature and not advisable. He replied,—"I did not send to you for advice, but to announce that I am to speak." The hall was filled at an early hour by people of all parties, and his earnest eulogy of the hero was heard by all respectfully, by many with a sympathy that surprised themselves.

¶ It was said of Plotinus that he was ashamed of his body, and 't is very likely he had good reason for it,—that his body was a bad servant, and he had not skill in dealing with the material world, as happens often to men of abstract intellect. But Mr. Thoreau was equipped with a most adapted and serviceable body. He was of short stature, firmly built, of light complexion, with strong, serious blue eyes, and a grave aspect,—his face covered in the late years with a becoming beard. His senses were acute, his frame well-knit and hardy, his hands strong and skilful in the use of tools. And there was a wonderful fitness of body and mind. He could pace sixteen rods more accurately than another man could measure them with rod and chain. He could find his path in the woods at night, he said, better by his feet than his eyes. He could estimate the measure of a tree very well by his eye; he could estimate the weight of a calf or a pig, like a dealer. From a box containing a bushel or more of loose pencils, he could take up with his hands fast enough just a dozen pencils at every grasp. He was a good swimmer, runner, skater, boatman, and would probably outwalk most countrymen in a day's journey. And the relation of body to mind was still finer than we have indicated. He said he wanted every stride his legs made. The length of his walk uniformly made the length of his writing. If shut up in the house he did not write at all.

¶ He had a strong common sense, like that which Rose Flammock, the weaver's daughter in Scott's romance, commends in her father, as resembling a yardstick, which, whilst it measures dowlas and diaper, can equally well measure tapestry and cloth of gold. He had always a new resource. When I was planting forest trees, and had procured half a peck of acorns, he said that only a small portion of them would be sound, and proceeded to examine them and select the sound ones. But finding this took time, he said, "I think if you put them all into water the good ones will sink;" which experiment we tried with success. He could plan a garden or a house or a barn; would have been competent to lead a "Pacific Exploring Expedition;" could give judicious counsel in the gravest private or public affairs.

¶ He lived for the day, not cumbered and mortified by his memory. If he brought you yesterday a new proposition, he would bring you to-day another not less revolutionary. A very industrious man, and setting, like all highly organized men, a high value on his time, he seemed the only man of leisure in town, always ready for any excursion that promised well, or for conversation prolonged into late hours. His trenchant sense was never stopped by his rules of daily prudence, but was always up to the new occasion. He liked and used the simplest food, yet, when some one urged a vegetable diet, Thoreau thought all diets a very small matter, saying that "the man who shoots the buffalo lives better than the man who boards at the Graham House." He said,—"You can sleep near the rail-

road, and never be disturbed: Nature knows very well what sounds are worth attending to, and has made up her mind not to hear the railroad-whistle. But things respect the devout mind, and a mental ecstasy was never interrupted." He noted what repeatedly befell him, that, after receiving from a distance a rare plant, he would presently find the same in his own haunts. And those pieces of luck which happen only to good players happened to him. One day, walking with a stranger, who inquired where Indian arrow-heads could be found, he replied, "Everywhere," and stooping forward, picked one on the instant from the ground. At Mount Washington, in Tuckerman's Ravine, Thoreau had a bad fall, and sprained his foot. As he was in the act of getting up from his fall, he saw for the first time the leaves of the *Arnica mollis*.

THOREAU never married; he lived alone; he never went to church; he never voted; he refused to pay a tax to the State; he ate no flesh, he drank no wine, he never knew the use of tobacco; and, though a naturalist, he used neither trap nor gun. He chose to be rich by making his wants few, and supplying them himself.

¶ His robust common sense, armed with stout hands, keen perceptions and strong will, cannot yet account for the superiority which shone in his simple and hidden life. I must add the cardinal fact, that there was an excellent wisdom in him, proper to a rare class of men which showed him the material world as a means and symbol. This discovery, which sometimes yields to poets a certain casual and interrupted light, serving for the ornament of their writing, was in him an unsleeping insight; and whatever faults or obstructions of temperament might cloud it, he was not disobedient to the heavenly vision. In his youth, he said, one day, "The other world is all my art; my pencils will draw no other; my jack-knife will cut nothing else; I do not use it as a means." This was the muse and genius that ruled his opinions, conversation, studies, work and course of life. This made him a searching judge of men. At first glance he measured his companion, and, though insensible to some fine traits of culture, could very well report his weight and calibre. And this made the impression of genius which his conversation sometimes gave.

¶ He understood the matter in hand at a glance, and saw the limitations and poverty of those he talked with, so that nothing seemed concealed from such terrible eyes. I have repeatedly known young men of sensibility converted in a moment to the belief that this was the man they were in search of, the man of men, who could tell them all they should do. His own dealing with them was never affectionate, but superior, didactic, scorning their petty ways,—very slowly conceding, or not conceding at all, the promise of his society at their houses, or even at his own. "Would he not walk with them?" "He did not know. There was nothing so important to him as his walk; he had no walks to throw away on company." Visits were offered him from respectful parties, but he declined them. Admiring friends offered to carry him at their own cost to the Yellowstone River,—to the West Indies,—to South America. But though nothing could be more grave or considered than his refusals, they remind one, in quite new relations, of that fop Brummel's reply to the gentleman who offered him his carriage in a shower, "But where will *you* ride, then?"—and what accusing silences, and what searching and irresistible speeches, battering down all defences, his companions can remember!

¶ Mr. Thoreau dedicated his genius with such entire love to the fields, hills

and waters of his native town, that he made them known and interesting to all reading Americans, and to people over the sea. The river on whose banks he was born and died he knew from its springs to its confluence with the Merrimack. He had made summer and winter observations on it for many years, and at every hour of the day and night. The result of the recent survey of the Water Commissioners appointed by the State of Massachusetts he had reached by his private experiments, several years earlier. Every fact which occurs in the bed, on the banks or in the air over it; the fishes, and their spawning and nests, their manners, their food; the shad-flies which fill the air on a certain evening once a year, and which are snapped at by the fishes so ravenously that many of these die of repletion; the conical heaps of small stones on the river-shallows, the huge nests of small fishes, one of which will sometimes overfill a cart; the birds which frequent the stream, heron, duck, sheldrake, loon, osprey; the snake, muskrat, otter, woodchuck and fox, on the banks; the turtle, frog, hyla and cricket, which make the banks vocal,—were all known to him, and, as it were, townsmen and fellow creatures; so that he felt an absurdity or violence in any narrative of one of these by itself apart, and still more of its dimensions on an inch-rule, or in the exhibition of its skeleton, or the specimen of a squirrel or a bird in brandy. He liked to speak of the manners of the river, as itself a lawful creature, yet with exactness, and always to an observed fact. As he knew the river, so the ponds in this region.

¶ One of the weapons he used, more important to him than microscope or alcohol-receiver to other investigators, was a whim which grew on him by indulgence, yet appeared in gravest statement, namely, of extolling his own town and neighborhood as the most favored centre for natural observation. He remarked that the Flora of Massachusetts embraced almost all the important plants of America,—most of the oaks, most of the willows, the best pines, the ash, the maple, the beech, the nuts. He returned Kane's Arctic Voyage to a friend of whom he had borrowed it, with the remark, that "Most of the phenomena noted might be observed in Concord." He seemed a little envious of the Pole, for the coincident sunrise and sunset, or five minutes' day after six months: a splendid fact, which Annursnuc had never afforded him. He found red snow in one of his walks, and told me that he expected to find yet the *Victoria regia* in Concord. He was the attorney of the indigenous plants, and owned to a preference of the weeds to the imported plants, as of the Indian to the civilized man, and noticed, with pleasure, that the willow bean-poles of his neighbor had grown more than his beans. "See these weeds," he said, "which have been hoed at by a million farmers all spring and summer, and yet have prevailed, and just now come out triumphant over all lanes, pastures, fields and gardens, such is their vigor. We have insulted them with low names, too,—as Pigweed, Wormwood, Chickweed, Shad-blossom." He says, "They have brave names, too,—Ambrosia, Stellaria, Amelanchier, Amaranth, etc."

¶ I think his fancy for referring everything to the meridian of Concord did not grow out of any ignorance or depreciation of other longitudes or latitudes, but was rather a playful expression of his conviction of the indifferency of all places, and that the best place for each is where he stands. He expressed it once in this wise: "I think nothing is to be hoped from you, if this bit of mould under your feet is not sweeter to you to eat than any other in this world, or in any world."

¶ The other weapon with which he conquered all obstacles in science was patience. He knew how to sit immovable, a part of the rock he rested on, until the bird, the reptile, the fish, which had retired from him, should come back and resume its habits, nay, moved by curiosity, should come to him and watch him.

¶ It was a pleasure and a privilege to walk with him. He knew the country

like a fox or a bird, and passed through it as freely by paths of his own. He knew every track in the snow or on the ground, and what creature had taken this path before him. One must submit abjectly to such a guide, and the reward was great. Under his arm he carried an old music-book to press plants; in his pocket, his diary and pencil, a spy-glass for birds, microscope, jack-knife and twine. He wore a straw hat, stout shoes, strong gray trousers, to brave scrub-oaks and smilax, and to climb a tree for a hawk's or a squirrel's nest. He waded into the pool for the water-plants, and his strong legs were no insignificant part of his armor. On the day I speak of he looked for the Menyanthes, detected it across the wide pool, and, on examination of the florets, decided that it had been in flower five days. He drew out of his breast-pocket his diary, and read the names of all the plants that should bloom on this day, whereof he kept account as a banker when his notes fall due. The Cypripedium not due till to-morrow. He thought that, if waked up from a trance, in this swamp, he could tell by the plants what time of the year it was within two days. The red-start was flying about, and presently the fine grosbeaks, whose brilliant scarlet "makes the rash gazer wipe his eye," and whose fine clear note Thoreau compared to that of a tanager which has got rid of its hoarseness. Presently he heard a note which he called that of the night-warbler, a bird he had never identified, had been in search of twelve years, which always, when he saw it, was in the act of diving down into a tree or bush, and which it was vain to seek; the only bird which sings indifferently by night and by day. I told him he must beware of finding and booking it, lest life should have nothing more to show him. He said, "What you seek in vain for, half your life, one day you come full upon, all the family at dinner. You seek it like a dream, and as soon as you find it you become its prey."

¶ His interest in the flower or the bird lay very deep in his mind, was connected with Nature,—and the meaning of Nature was never attempted to be defined by him. He would not offer a memoir of his observations to the Natural History Society. "Why should I? To detach the description from its connections in my mind would make it no longer true or valuable to me: and they do not wish what belongs to it." His power of observation seemed to indicate additional senses. He saw as with microscope, heard as with ear-trumpet, and his memory was a photographic register of all he saw and heard. And yet none knew better than he that it is not the fact that imports, but the impression or effect of the fact on your mind. Every fact lay in glory in his mind, a type of the order and beauty of the whole.

¶ His determination on Natural History was organic. He confessed that he sometimes felt like a hound or a panther, and, if born among Indians, would have been a fell hunter. But, restrained by his Massachusetts culture, he played out the game in this mild form of botany and ichthyology. His intimacy with animals suggested what Thomas Fuller records of Butler the apiologist, that "either he had told the bees things or the bees had told him." Snakes coiled round his legs; the fishes swam into his hand, and he took them out of the water; he pulled the woodchuck out of its hole by the tail, and took the foxes under his protection from the hunters. Our naturalist had perfect magnanimity; he had no secrets: he would carry you to the heron's haunt, or even to his most prized botanical swamp,—possibly knowing that you could never find it again, yet willing to take his risks.

¶ No college ever offered him a diploma, or a professor's chair; no academy made him its corresponding secretary, its discoverer or even its member. Perhaps these learned bodies feared the satire of his presence. Yet so much knowledge of Nature's secret and genius few others possessed; none in a more large and religious synthesis. For not a particle of respect had he to the opinions of any man or body of men, but homage solely to the truth itself; and as he dis-

covered everywhere among doctors some leaning of courtesy, it discredited them. He grew to be revered and admired by his townsmen, who had at first known him only as an oddity. The farmers who employed him as a surveyor soon discovered his rare accuracy and skill, his knowledge of their lands, of trees, of birds, of Indian remains and the like, which enabled him to tell every farmer more than he knew before of his own farm; so that he began to feel a little as if Mr. Thoreau had better rights in his land than he. They felt, too, the superiority of character which addressed all men with a native authority.

¶ Indian relics abound in Concord,—arrow-heads, stone chisels, pestles and fragments of pottery; and on the river-bank, large heaps of clam-shells and ashes mark spots which the savages frequented. These, and every circumstance touching the Indian, were important in his eyes. His visits to Maine were chiefly for love of the Indian. He had the satisfaction of seeing the manufacture of the bark canoe, as well as of trying his hand in its management on the rapids. He was inquisitive about the making of the stone arrow-head, and in his last days charged a youth setting out for the Rocky Mountains to find an Indian who could tell him that: "It was well worth a visit to California to learn it." Occasionally, a small party of Penobscot Indians would visit Concord, and pitch their tents for a few weeks in summer on the river-bank. He failed not to make acquaintance with the best of them; though he well knew that asking questions of Indians is like catechizing beavers and rabbits. In his last visit to Maine he had great satisfaction from Joseph Polis, an intelligent Indian of Oldtown, who was his guide for some weeks.

¶ He was equally interested in every natural fact. The depth of his perception found likeness of law throughout Nature, and I know not any genius who so swiftly inferred universal law from the single fact. He was no pedant of a department. His eyes was open to beauty, and his ear to music. He found these, not in rare conditions, but wheresoever he went. He thought the best of music was in single strains; and he found poetic suggestion in the humming of the telegraph-wire.

¶ His poetry might be bad or good; he no doubt wanted a lyric facility and technical skill, but he had the source of poetry in his spiritual perception. He was a good reader and critic, and his judgment on poetry was to the ground of it. He could not be deceived as to the presence or absence of the poetic element in any composition, and his thirst for this made him negligent and perhaps scornful of superficial graces. He would pass by many delicate rhythms; but he would have detected every live stanza or line in a volume and knew very well where to find an equal poetic charm in prose. He was so enamoured of the spiritual beauty that he held all actual written poems in very light esteem in the comparison. He admired Æschylus and Pindar; but when some one was commending them, he said that Æschylus and the Greeks, in describing Apollo and Orpheus, had given no song, or no good one. "They ought not to have moved trees, but to have chanted to the gods such a hymn as would have sung all their old ideas out of their heads, and new ones in." His own verses are often rude and defective. The gold does not yet run pure, is drossy and crude. The thyme and marjoram are not yet honey. But if he want lyric fineness and technical merits, if he have not the poetic temperament, he never lacks the causal thought, showing that his genius was better than his talent. He knew the worth of the Imagination for the uplifting and consolation of human life, and liked to throw every thought into a symbol. The fact you tell is of no value, but only the impression. For this reason his presence was poetic, always piqued the curiosity to know more deeply the secrets of his mind. He had many reserves, an unwillingness to exhibit to profane eyes what was still sacred in his own, and knew well how to throw a poetic veil over his experience. All readers of Walden

will remember his mythical record of his disappointments:—

¶ "I long ago lost a hound, a bay horse and a turtle-dove, and am still on their trail. Many are the travellers I have spoken concerning them, describing their tracks, and what calls they answered to. I have met one or two who have heard the hound, and the tramp of the horse, and even seen the dove disappear behind a cloud; and they seemed as anxious to recover them as if they had lost them themselves."

¶ His riddles were worth the reading, and I confide that if at any time I do not understand the expression, it is yet just. Such was the wealth of his truth that it was not worth his while to use words in vain. His poem entitled "Sympathy" reveals the tenderness under that triple steel of stoicism, and the intellectual subtility it could animate. His classic poem on "Smoke" suggests Simonides, but is better than any poem of Simonides. His biography is in his verses. His habitual thought makes all his poetry a hymn to the Cause of causes, the Spirit which vivifies and controls his own:—

"I hearing get, who had but ears,
And sight, who had but eyes before;
I moments live, who lived but years,
And truth discern, who knew but learning's lore."

And still more in these religious lines:—

"Now chiefly is my natal hour,
And only now my prime of life;
I will not doubt the love untold,
Which not my worth nor want have bought,
Which wooed me young, and woos me old,
And to this evening hath me brought."

¶ Whilst he used in his writings a certain petulance of remark in reference to churches or churchmen, he was a person of a rare, tender and absolute religion, a person incapable of any profanation, by act or by thought. Of course, the same isolation which belonged to his original thinking and living detached him from the social religious forms. This is neither to be censured nor regretted. Aristotle long ago explained it, when he said, "One who surpasses his fellow citizens in virtue is no longer a part of the city. Their law is not for him, since he is a law to himself."

THOREAU was sincerity itself. A truth-speaker he, capable of the most deep and strict conversation; a physician to the wounds of any soul; a friend, knowing not only the secret of friendship, but almost worshipped by those few persons who resorted to him as their confessor and prophet, and knew the deep value of his mind and great heart.

¶ Thoreau was sincerity itself, and might fortify the convictions of prophets in the ethical laws by his holy living. It was an affirmative experience which refused to be set aside. A truth-speaker he, capable of the most deep and strict conversation; a physician to the wounds of any soul; a friend, knowing not only the secret of friendship, but almost worshipped by those few persons who resorted to him as their confessor and prophet, and knew the deep value of his mind and great heart. He thought that without religion or devotion of some kind nothing great was ever accomplished: and he thought that the bigoted sectarian had better bear this in mind.

¶ His virtues, of course, sometimes ran into extremes. It was easy to trace to the inexorable demand on all for exact truth that austerity which made this willing hermit more solitary even than he wished. Himself of a perfect probity, he required not less of others. He had a disgust at crime, and no worldly success would cover it. He detected paltering as readily in dignified and prosperous persons as in beggars, and with equal scorn. Such dangerous frankness

was in his dealing that his admirers called him "that terrible Thoreau," as if he spoke when silent, and was still present when he had departed. I think the severity of his ideal interfered to deprive him of a healthy sufficiency of human society.

¶ The habit of a realist to find things the reverse of their appearance inclined him to put every statement in a paradox. A certain habit of antagonism defaced his earlier writings,—a trick of rhetoric not quite outgrown in his later, of substituting for the obvious word and thought its diametrical opposite. He praised wild mountains and winter forests for their domestic air, in snow and ice he would find sultriness, and commended the wilderness for resembling Rome and Paris. "It was so dry, that you might call it wet."

¶ The tendency to magnify the moment, to read all the laws of Nature in the one object or one combination under your eye, is of course comic to those who do not share the philosopher's perception of identity. To him there was no such thing as size. The pond was a small ocean; the Atlantic, a large Walden Pond. He referred every minute fact to cosmical laws. Though he meant to be just, he seemed haunted by a certain chronic assumption that the science of the day pretended completeness, and he had just found out that the *savants* had neglected to discriminate a particular botanical variety, had failed to describe the seeds or count the sepals. "That is to say," we replied, "the blockheads were not born in Concord; but who said they were? It was their unspeakable misfortune to be born in London, or Paris, or Rome; but, poor fellows, they did what they could, considering that they never saw Bateman's Pond, or Nine-Acre Corner, or Becky Stow's Swamp; besides, what were you sent into the world for, but to add this observation?"

¶ Had his genius been only contemplative, he had been fitted to his life, but with his energy and practical ability he seemed born for great enterprise and for command; and I so much regret the loss of his rare powers of action, that I cannot help counting it a fault in him that he had no ambition. Wanting this, instead of engineering for all America, he was the captain of a huckleberry-party. Pounding beans is good to the end of pounding empires one of these days; but if, at the end of years, it is still only beans!

¶ But these foibles, real or apparent, were fast vanishing in the incessant growth of a spirit so robust and wise, and which effaced its defeats with new triumphs. His study of Nature was a perpetual ornament to him, and inspired his friends with curiosity to see the world through his eyes, and to hear his adventures. They possessed every kind of interest.

¶ He had many elegancies of his own, whilst he scoffed at conventional elegance. Thus, he could not bear to hear the sound of his own steps, the grit of gravel; and therefore never willingly walked in the road, but in the grass, on mountains and in woods. His senses were acute, and he remarked that by night every dwelling-house gives out bad air, like a slaughter-house. He liked the pure fragrance of melilot. He honored certain plants with special regard, and, over all, the pond-lily,—then, the gentian, and the *Mikania scandens*, and "life-everlasting," and a bass-tree which he visited every year when it bloomed, in the middle of July. He thought the scent a more oracular inquisition than the sight,—more oracular and trustworthy. The scent, of course, reveals what is concealed from the other senses. By it he detected earthiness. He delighted in echoes, and said they were almost the only kind of kindred voices that he heard. He loved Nature so well, was so happy in her solitude, that he became very jealous of cities and the sad work which their refinements and artifices made with man and his dwelling. The axe was always destroying his forest. "Thank God," he said, "they cannot cut down the clouds!" "All kinds of figures are drawn on the blue ground with this fibrous white paint."

¶ I subjoin a few sentences taken from his unpublished manuscripts, not only as records of his thought and feeling, but for their power of description and literary excellence:—

¶ "Some circumstantial evidence is very strong, as when you find a trout in the milk."

¶ "The chub is a soft fish, and tastes like boiled brown paper salted."

¶ "The youth gets together his materials to build a bridge to the moon, or, perchance, a palace or temple on the earth, and, at length the middle-aged man concludes to build a wood-shed with them."

¶ "The locust z-ing."

¶ "Devil's-needles zigzagging along the Nut-Meadow brook."

¶ "Sugar is not so sweet to the palate as sound to the healthy ear."

¶ "I put on some hemlock-boughs, and the rich salt-crackling of their leaves was like mustard to the ear, the crackling of uncountable regiments. Dead trees love the fire."

¶ "The bluebird carries the sky on his back."

¶ "The tanager flies through the green foliage as if it would ignite the leaves."

¶ "If I wish for a horse-hair for my compass-sight I must go to the stable; but the hair-bird, with her sharp eyes, goes to the road."

¶ "Immortal water, alive even to the superficies."

¶ "Fire is the most tolerable third party."

¶ "Nature made ferns for pure leaves, to show what she could do in that line."

¶ "No tree has so fair a bole and so handsome an instep as the beech."

¶ "How did these beautiful rainbow-tints get into the shell of the fresh-water clam, buried in the mud at the bottom of our dark river?"

¶ "Hard are the times when the infant's shoes are second-foot."

¶ "We are strictly confined to our men to whom we give liberty."

¶ "Nothing is so much to be feared as fear. Atheism may comparatively be popular with God himself."

¶ "Of what significance the things you can forget? A little thought is sexton to all the world."

¶ "How can we expect a harvest of thought who have not had a seed-time of character?"

¶ "Only he can be trusted with gifts who can present a face of bronze to expectations."

¶ "I ask to be melted. You can only ask of the metals that they be tender to the fire that melts them. To nought else can they be tender."

¶ There is a flower known to botanists, one of the same genus with our summer plant called "Life-Everlasting," a *Gnaphalium* like that, which grows on the most inaccessible cliffs of the Tyrolese mountains, where the chamois dare hardly venture, and which the hunter, tempted by its beauty, and by his love (for it is immensely valued by the Swiss maidens), climbs the cliffs to gather, and is sometimes found dead at the foot, with the flower in his hand. It is called by botanists the *Gnaphalium leontopodium*, but by the Swiss *Edelweisse*, which signifies *Noble Purity*. Thoreau seemed to me living in the hope to gather this plant, which belonged to him of right. The scale on which his studies proceeded was so large as to require longevity, and we were the less prepared for his sudden disappearance. The country knows not yet, or in the least part, how great a son it has lost. It seems an injury that he should leave in the midst his broken task which none else can finish, a kind of indignity to so noble a soul that he should depart out of Nature before yet he has been really shown to his peers for what he is. But he, at least, is content. His soul was made for the noblest society; he had in a short life exhausted the capabilities of this world; wherever there is knowledge, wherever there is virtue, wherever there is beauty, he will find a home.

CARLYLE

THOMAS CARLYLE is an immense talker, as extraordinary in his conversation as in his writing,—I think even more so.

¶ He is not mainly a scholar, like the most of my acquaintances, but a practical Scotchman, such as you would find in any saddler's or iron-dealer's shop, and then only accidentally and by a surprising addition, the admirable scholar and writer he is. If you would know precisely how he talks, just suppose Hugh Whelan (the gardener) had found leisure enough in addition to all his daily work to read Plato and Shakspeare, Augustine and Calvin, and, remaining Hugh Whelan all the time, should talk scornfully of all this nonsense of books that he had been bothered with, and you shall have just the tone and talk and laughter of Carlyle. I called him a trip-hammer with "an Æolian attachment." He has, too, the strong religious tinge you sometimes find in burly people. That, and all his qualities, have a certain virulence, coupled though it be in his case with the utmost impatience of Christendom and Jewdom and all existing presentments of the good old story. He talks like a very unhappy man,—profoundly solitary, displeased and hindered by all men and things about him, and, biding his time, meditating how to undermine and explode the whole world of nonsense which torments him. He is obviously greatly respected by all sorts of people, understands his own value quite as well as Webster, of whom his behavior sometimes reminds me, and can see society on his own terms.

¶ And, though no mortal in America could pretend to talk with Carlyle, who is also as remarkable in England as the Tower of London, yet neither would he in any manner satisfy us (Americans), or begin to answer the questions which we ask. He is a very national figure, and would by no means bear transplantation. They keep Carlyle as a sort of portable cathedral-bell, which they like to produce in companies where he is unknown, and set a-swinging, to the surprise and consternation of all persons,—bishops, courtiers, scholars, writers,—and, as in companies here (in England) no man is named or introduced, great is the effect and great the inquiry. Forster of Rawdon described to me a dinner at the *table d'hôte* of some provincial hotel where he carried Carlyle, and where an Irish canon had uttered something. Carlyle began to talk, first to the waiters, and then to the walls, and then, lastly, unmistakably to the priest, in a manner that frightened the whole company.

¶ Young men, especially those holding liberal opinions, press to see him, but it strikes me like being hot to see the mathematical or Greek professor before they have got their lesson. It needs something more than a clean shirt and reading German to visit him. He treats them with contempt; they profess freedom and he stands for slavery; they praise republics and he likes the Russian Czar; they admire Cobden and free trade and he is a protectionist in political economy; they will eat vegetables and drink water, and he is a Scotchman who thinks English national character has a pure enthusiasm for beef and mutton,—describes with gusto the crowds of people who gaze at the sirloins in the dealer's shop-window, and even likes the Scotch nightcap; they praise moral suasion, he goes for murder, money, capital punishment and other pretty abominations of English law. They wish freedom of the press, and he thinks the first thing he would do, if he got into Parliament, would be to turn out the reporters, and stop all manner of mischievous speaking to Buncombe, and wind-bags. "In the Long Parliament," he says, "the only great Parliament, they sat secret and silent, grave as an ecumenical council, and I know not what they would have done to anybody

that had got in there and attempted to tell out of doors what they did." They go for free institutions, for letting things alone, and only giving opportunity and motive to every man; he for a stringent government, that shows people what they must do, and makes them do it. "Here," he says, "the Parliament gathers up six millions of pounds every year to give to the poor, and yet the people starve. I think if they would give it to me, to provide the poor with labor, and with authority to make them work or shoot them,—and I to be hanged if I did not do it,—I could find them in plenty of Indian meal."

¶ He throws himself readily on the other side. If you urge free trade, he remembers that every laborer is a monopolist. The navigation laws of England made its commerce. "St. John was insulted by the Dutch; he came home, got the law passed that foreign vessels should pay high fees, and it cut the throat of the Dutch, and made the English trade." If you boast of the growth of the country, and show him the wonderful results of the census, he finds nothing so depressing as the sight of a great mob. He saw once, as he told me, three or four miles of human beings, and fancied that "the airth was some great cheese, and these were mites." If a tory takes heart at his hatred of stump-oratory and model republics, he replies, "Yes, the idea of a pig-headed soldier who will obey orders, and fire on his own father at the command of his officer, is a great comfort to the aristocratic mind." It is not so much that Carlyle cares for this or that dogma, as that he likes genuineness (the source of all strength) in his companions.

¶ If a scholar goes into a camp of lumbermen or a gang of riggers, those men will quickly detect any fault of character. Nothing will pass with them but what is real and sound. So this man is a hammer that crushes mediocrity and pretension. He detects weakness on the instant, and touches it. He has a vivacious, aggressive temperament, and unimpressionable. The literary, the fashionable, the political man, each fresh from triumphs in his own sphere, comes eagerly to see this man, whose fun they have heartily enjoyed, sure of a welcome, and are struck with despair at the first onset. His firm, victorious, scoffing vituperation strikes them with chill and hesitation. His talk often reminds you of what was said of Johnson: "If his pistol missed fire, he would knock you down with the butt-end."

¶ Mere intellectual partisanship wearies him; he detects in an instant if a man stands for any cause to which he is not born and organically committed. A natural defender of anything, a lover who will live and die for that which he speaks for, and who does not care for him or for anything but his own business, he respects; and the nobler this object, of course, the better. He hates a literary trifler, and if, after Guizot had been a tool of Louis Philippe for years, he is now to come and write essays on the character of Washington, on "The Beautiful" and on "Philosophy of History," he thinks that nothing.

¶ Great is his reverence for realities,—for all such traits as spring from the intrinsic nature of the actor. He humors this into the idolatry of strength. A strong nature has a charm for him, previous, it would seem, to all inquiry whether the force be divine or diabolic. He preaches, as by cannonade, the doctrine that every noble nature was made by God, and contains, if savage passions, also fit checks and grand impulses, and, however extravagant, will keep its orbit and return from far.

¶ Nor can that decorum which is the idol of the Englishman, and in attaining which the Englishman exceeds all nations, win from him any obeisance. He is eaten up with indignation against such as desire to make a fair show in the flesh.

¶ Combined with this warfare on respectabilities, and, indeed, pointing all his satire, is the severity of his moral sentiment. In proportion to the peals of laughter amid which he strips the plumes of a pretender and shows the lean hypocrisy to every vantage of ridi-

cule, does he worship whatever enthusiasm, fortitude, love or other sign of a good nature is in a man.

¶ There is nothing deeper in his constitution than his humor, than the considerate, condescending good nature with which he looks at every object in existence, as a man might look at a mouse. He feels that the perfection of health is sportiveness, and will not look grave even at dulness or tragedy.

¶ His guiding genius is his moral sense, his perception of the sole importance of truth and justice; but that is a truth of character, not of catechisms. He says, "There is properly no religion in England. These idle nobles at Tattersall's —there is no work or word of serious purpose in them; they have this great lying Church; and life is a humbug." He prefers Cambridge to Oxford, but he thinks Oxford and Cambridge education indurates the young men, as the Styx hardened Achilles, so that when they come forth of them, they say, "Now we are proof; we have gone through all the degrees, and are case-hardened against the veracities of the Universe; nor man nor God can penetrate us."

¶ Wellington he respects as real and honest, and as having made up his mind, once for all, that he will not have to do with any kind of a lie. Edwin Chadwick is one of his heroes,—who proposes to provide every house in London with pure water, sixty gallons to every head, at a penny a week; and in the decay and downfall of all religions, Carlyle thinks that the only religious act which a man nowadays can securely perform is to wash himself well.

¶ Of course the new French revolution of 1848 was the best thing he had seen, and the teaching this great swindler, Louis Philippe, that there is a God's justice in the Universe, after all, was a great satisfaction. Czar Nicholas was his hero; for in the ignominy of Europe, when all thrones fell like card-houses, and no man was found with conscience enough to fire a gun for his crown, but every one ran away in a *coucou*, with his head shaved, through the Barrière de Passy, one man remained who believed he was put there by God Almighty to govern his empire, and, by the help of God, had resolved to stand there.

¶ He was very serious about the bad times; he had seen this evil coming, but thought it would not come in his time. But now 't is coming, and the only good he sees in it is the visible appearance of the gods. He thinks it the only question for wise men, instead of art and fine fancies and poetry and such things, to address themselves to the problem of society. This confusion is the inevitable end of such falsehoods and nonsense as they have been embroiled with.

¶ Carlyle has, best of all men in England, kept the manly attitude in his time. He has stood for scholars, asking no scholar what he should say. Holding an honored place in the best society, he has stood for the people, for the Chartist, for the pauper, intrepidly and scornfully, teaching the nobles their peremptory duties.

¶ His errors of opinion are as nothing in comparison with this merit, in my judgment. This *aplomb* cannot be mimicked; it is the speaking to the heart of the thing. And in England, where the *morgue* of aristocracy has very slowly admitted scholars into society,—a very few houses only in the high circles being ever opened to them,—he has carried himself erect, made himself a power confessed by all men, and taught scholars their lofty duty. He never feared the face of man.

GEORGE L. STEARNS

WE do not know how to prize good men until they depart. High virtue has such an air of nature and necessity that to thank its possessor would be to praise the water for flowing or the fire for warming us. But, on the instant of their death, we wonder at our past insensibility, when we see how impossible it is to replace them. There will be other good men, but not these again. And the painful surprise which the last week brought us, in the tidings of the death of Mr. Stearns, opened all eyes to the just consideration of the singular merits of the citizen, the neighbor, the friend, the father and the husband, whom this assembly mourns. We recall the all but exclusive devotion of this excellent man during the last twelve years to public and patriotic interests. Known until that time in no very wide circle as a man of skill and perseverance in his business; of pure life; of retiring and affectionate habits; happy in his domestic relations,—his extreme interest in the national politics, then growing more anxious year by year, engaged him to scan the fortunes of freedom with keener attention. He was an early laborer in the resistance to slavery. This brought him into sympathy with the people of Kansas. As early as 1855 the Emigrant Aid Society was formed; and in 1856 he organized the Massachusetts State Kansas Committee, by means of which a large amount of money was obtained for the "free-state men," at times of the greatest need. He was the more engaged to this cause by making in 1857 the acquaintance of Captain John Brown, who was not only an extraordinary man, but one who had a rare magnetism for men of character, and attached some of the best and noblest to him, on very short acquaintance, by lasting ties. Mr. Stearns made himself at once necessary to Captain Brown as one who respected his inspirations, and had the magnanimity to trust him entirely, and to arm his hands with all needed help. ¶ For the relief of Kansas, in 1856-57, his own contributions were the largest and the first. He never asked any one to give so much as he himself gave, and his interest was so manifestly pure and sincere that he easily obtained eager offerings in quarters where other petitioners failed. He did not hesitate to become the banker of his clients, and to furnish them money and arms in advance of the subscriptions which he obtained. His first donations were only entering-wedges of his later; and, unlike other benefactors, he did not give money to excuse his entire preoccupation in his own pursuits, but as an earnest of the dedication of his heart and hand to the interests of the sufferers,—a pledge kept until the success he wrought and prayed for was consummated. In 1862, on the President's first or preliminary Proclamation of Emancipation, he took the first steps for organizing the Freedmen's Bureau,—a department which has since grown to great proportions. In 1863 he began to recruit colored soldiers in Buffalo, then at Philadelphia and Nashville. But these were only parts of his work. He passed his time in incessant consultation with all men whom he

A TRUTH-SPEAKER baffles all statecraft, and extorts at last a reluctant homage from the bitterest adversaries.

could reach, to suggest and urge the measures needed for the hour. And there are few men with real or supposed influence, North or South, with whom he has not at some time communicated. Every important patriotic measure in this region has had his sympathy, and of many he has been the prime mover. He gave to each his strong support, but uniformly shunned to appear in public. For himself or his friends he asked no reward; for himself, he asked only to do the hard work. His transparent singleness of purpose, his freedom from all by-ends, his plain good sense, courage, adherence, and his romantic generosity disarmed, first or last, all gainsayers. His examination before the United States Senate Committee on the Harper's Ferry Invasion, in January, 1860, as reported in the public documents, is a chapter well worth reading, as a shining example of the manner in which a truth-speaker baffles all statecraft, and extorts at last a reluctant homage from the bitterest adversaries.

WE do not know how to prize good men until they depart. High virtue has such an air of nature and necessity that to thank its possessor would be to praise the water for flowing or the fire for warming us. But, on the instant of their death, we see how impossible it is to replace them.

¶ I have heard, what must be true, that he had great executive skill, a clear method and a just attention to all the details of the task in hand. Plainly he was no boaster or pretender, but a man for up-hill work, a soldier to bide the brunt; a man whom disasters, which dishearten other men, only stimulated to new courage and endeavor.

¶ I have heard something of his quick temper, that he was indignant at this or that man's behavior, but never that his anger outlasted for a moment the mischief done or threatened to the good cause, or ever stood in the way of his hearty coöperation with the offenders when they returned to the path of public duty. I look upon him as a type of the American republican. A man of the people, in strictly private life, girt with family ties; an active and intelligent manufacturer and merchant, enlightened enough to see a citizen's interest in the public affairs, and virtuous enough to obey to the uttermost the truth he saw,—he became, in the most natural manner, an indispensable power in the state. Without such vital support as he, and such as he, brought to the government, where would that government be? When one remembers his incessant service; his journeys and residences in many states; the societies he worked with; the councils in which he sat; the wide correspondence, presently enlarged by printed circulars, then by newspapers established wholly or partly at his own cost; the useful suggestions; the celerity with which his purpose took form; and his immovable convictions,—I think this single will was worth to the cause ten thousand ordinary partisans, well-disposed enough, but of feebler and interrupted action.

¶ These interests, which he passionately adopted, inevitably led him into personal communication with patriotic persons holding the same views,—with two Presidents, with members of Congress, with officers of the government and of the army, and with leading people everywhere. He had been always a man of simple tastes, and through all his years devoted to the growing details of his prospering manufactory. But this sudden association now with the leaders of parties and persons of pronounced power and influence in the nation, and the broad hospitality which brought them about his board at his own house or in New York, or in Washington, never altered one feature of his face, one

trait of his manners. There he sat in the council, a simple, resolute Republican, an enthusiast only in his love of freedom and the good of men; with no pride of opinion, and with this distinction, that, if he could not bring his associates to adopt his measure, he accepted with entire sweetness the next best measure which could secure their assent. But these public benefits were purchased at a severe cost. For a year or two, the most affectionate and domestic of men became almost a stranger in his beautiful home. And it was too plain that the excessive toil and anxieties, into which his ardent spirit led him, overtasked his strength and wore out prematurely his constitution. It is sad that such a life should end prematurely; but when I consider that he lived long enough to see with his own eyes the salvation of his country, to which he had given all his heart; that he did not know an idle day; was never called to suffer under the decays and loss of his powers, or to see that others were waiting for his place and privilege, but lived while he lived, and beheld his work prosper for the joy and benefit of all mankind,—I count him happy among men. ¶ Almost I am ready to say to these mourners, Be not too proud in your grief, when you remember that there is not a town in the remote State of Kansas that will not weep with you as at the loss of its founder; not a Southern State in which the freedmen will not learn to-day from their preachers that one of their most efficient benefactors has departed, and will cover his memory with benedictions; and that, after all his efforts to serve men without appearing to do so, there is hardly a man in this country worth knowing who does not hold his name in exceptional honor. And there is to my mind somewhat so absolute in the action of a good man that we do not, in thinking of him, so much as make any question of the future. For the Spirit of the Universe seems to say: "He has done well; is not that saying all?"

A MAN of the people, an active and intelligent manufacturer and merchant, enlightened enough to see a citizen's interest in the public affairs, and virtuous enough to obey to the uttermost the truth he saw—George L. Stearns became an indispensable power in the state. Without such vital support as he, and such as he, brought to the government, where would that government be?

MISCELLANIES

THE LORD'S SUPPER

THE Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—Romans xiv. 17.

¶ In the history of the Church no subject has been more fruitful of controversy than the Lord's Supper. There never has been any unanimity in the understanding of its nature, nor any uniformity in the mode of celebrating it. Without considering the frivolous questions which have been lately debated as to the posture in which men should partake of it; whether mixed or unmixed wine should be served; whether leavened or unleavened bread should be broken;—the questions have been settled differently in every church, who should be admitted to the feast, and how often it should be prepared. In the Catholic Church, infants were at one time permitted and then forbidden to partake; and since the ninth century the laity receive the bread only, the cup being reserved to the priesthood. So, as to the time of the solemnity. In the Fourth Lateran Council, it was decreed that any believer should communicate at least once in a year,—at Easter. Afterwards it was determined that this Sacrament should be received three times in the year,—at Easter, Whitsuntide and Christmas. But more important controversies have arisen respecting its nature. The famous question of the Real Presence was the main controversy between the Church of England and the Church of Rome. The doctrine of the Consubstantiation taught by Luther was denied by Calvin. In the Church of England, Archbishops Laud and Wake maintained that the elements were an Eucharist, or sacrifice of Thanksgiving to God; Cudworth and Warburton, that this was not a sacrifice, but a sacrificial feast; and Bishop Hoadley, that it was neither a sacrifice nor a feast after sacrifice, but a simple commemoration. And finally, it is now near two hundred years since the Society of Quakers denied the authority of the rite altogether, and gave good reasons for disusing it.

¶ I allude to these facts only to show that, so far from the Supper being a tradition in which men are fully agreed, there has always been the widest room for difference of opinion upon this particular. Having recently given particular attention to this subject, I was led to the conclusion that Jesus did not intend to establish an institution for perpetual observance when he ate the Passover with his disciples; and further, to the opinion that it is not expedient to celebrate it as we do. I shall now endeavor to state distinctly my reasons for these two opinions.

¶ I. The authority of the rite.

¶ An account of the Last Supper of Christ with his disciples is given by the four Evangelists, Matthew, Mark, Luke and John.

¶ In St. Matthew's Gospel (Matt. xxvi. 26-30) are recorded the words of Jesus in giving bread and wine on that occasion to his disciples, but no expression occurs intimating that this feast was hereafter to be commemorated. In St. Mark (Mark xiv. 22-25) the same words are recorded, and still with no intimation that the occasion was to be remembered. St. Luke (Luke xxii. 19), after relating the breaking of the bread, has these words: "This do in remembrance of me." In St. John, although other occurrences of the same evening are related, this whole transaction is passed over without notice.

¶ Now observe the facts. Two of the Evangelists, namely, Matthew and John, were of the twelve disciples, and were present on that occasion. Neither of them drops the slightest intimation of any intention on the part of Jesus to set up anything permanent. John especially, the beloved disciple, who has recorded with minuteness the conversation and the transactions of that memorable evening, has quite omitted such a

notice. Neither does it appear to have come to the knowledge of Mark, who, though not an eye-witness, relates the other facts. This material fact, that the occasion was to be remembered, is found in Luke alone, who was not present. There is no reason, however, that we know, for rejecting the account of Luke. I doubt not, the expression was used by Jesus. I shall presently consider its meaning. I have only brought these accounts together, that you may judge whether it is likely that a solemn institution, to be continued to the end of time by all mankind, as they should come, nation after nation, within the influence of the Christian religion, would have been established in this slight manner—in a manner so slight, that the intention of commemorating it should not appear, from their narrative, to have caught the ear or dwelt in the mind of the only two among the twelve who wrote down what happened.

¶ Still we must suppose that the expression, "This do in remembrance of me," had come to the ear of Luke from some disciple who was present. What did it really signify? It is a prophetic and an affectionate expression. Jesus is a Jew, sitting with his countrymen, celebrating their national feast. He thinks of his own impending death, and wishes the minds of his disciples to be prepared for it. "When hereafter," he says to them, "you shall keep the Passover, it will have an altered aspect to your eyes, It is now a historical covenant of God with the Jewish nation. Hereafter it will remind you of a new covenant sealed with my blood. In years to come, as long as your people shall come up to Jerusalem to keep this feast, the connection which has subsisted between us will give a new meaning in your eyes to the national festival, as the anniversary of my death." I see natural feeling and beauty in the use of such language from Jesus, a friend to his friends; I can readily imagine that he was willing and desirous, when his disciples met, his memory should hallow their intercourse; but I cannot bring myself to believe that in the use of such an expression he looked beyond the living generation, beyond the abolition of the festival he was celebrating, and the scattering of the nation, and meant to impose a memorial feast upon the whole world.

¶ Without presuming to fix precisely the purpose in the mind of Jesus, you will see that many opinions may be entertained of his intention, all consistent with the opinion that he did not design a perpetual ordinance. He may have foreseen that his disciples would meet to remember him, and that with good effect. It may have crossed his mind that this would be easily continued a hundred or a thousand years, —as men more easily transmit a form than a virtue,—and yet have been altogether out of his purpose to fasten it upon men in all times and all countries.

¶ But though the words, "Do this in remembrance of me," do not occur in Matthew, Mark or John, and although it should be granted us that, taken alone, they do not necessarily import so much as is usually thought, yet many persons are apt to imagine that the very striking and personal manner in which the eating and drinking is described, indicates a striking and formal purpose to found a festival. And I admit that this impression might probably be left upon the mind of one who read only the passages under consideration in the New Testament. But this impression is removed by reading any narrative of the mode in which the ancient or the modern Jews have kept the Passover. It is then perceived that the leading circumstances in the Gospels are only a faithful account of that ceremony. Jesus did not celebrate the Passover, and afterwards the Supper, but the Supper was the Passover. He did with his disciples exactly what every master of a family in Jerusalem was doing at the same hour with his household. It appears that the Jews ate the lamb and the unleavened bread and drank wine after a prescribed manner. It was the custom for the master of the feast to break the bread and to bless it, using this formula, which

the Talmudists have preserved to us, "Blessed be Thou, O Lord, our God, who givest us the fruit of the vine,"—and then to give the cup to all. Among the modern Jews, who in their dispersion retain the Passover, a hymn is also sung after this ceremony, specifying the twelve great works done by God for the deliverance of their fathers out of Egypt.

¶ But still it may be asked, Why did Jesus make expressions so extraordinary and emphatic as these—"This is my body which is broken for you. Take; eat. This is my blood which is shed for you. Drink it"?—I reply they are not extraordinary expressions from him. They were familiar in his mouth. He always taught by parables and symbols. It was the national way of teaching, and was largely used by him. Remember the readiness which he always showed to spiritualize every occurrence. He stopped and wrote on the sand. He admonished his disciples respecting the leaven of the Pharisees. He instructed the woman of Samaria respecting living water. He permitted himself to be anointed, declaring that it was for his interment. He washed the feet of his disciples. These are admitted to be symbolical actions and expressions. Here, in like manner, he calls the bread his body, and bids the disciples eat. He had used the same expression repeatedly before. The reason why St. John does not repeat his words on this occasion seems to be that he had reported a similar discourse of Jesus to the people of Capernaum more at length already (John vi. 27-60). He there tells the Jews, "Except ye eat the flesh of the Son of Man and drink his blood, yet have no life in you." And when the Jews on that occasion complained that they did not comprehend what he meant, he added for their better understanding, and as if for our understanding, that we might not think his body was to be actually eaten, that he only meant we should live by his commandment. He closed his discourse with these explanatory expressions: "The flesh profiteth nothing; the words that I speak to you, they are spirit and they are life."

¶ Whilst I am upon this topic, I cannot help remarking that it is not a little singular that we should have preserved this rite and insisted upon perpetuating one symbolical act of Christ whilst we have totally neglected all others,—particularly one other which had at least an equal claim to our observance. Jesus washed the feet of his disciples and told them that, as he had washed their feet, they ought to wash one another's feet; for he had given them an example, that they should do as he had done to them. I ask any person who believes the Supper to have been designed by Jesus to be commemorated forever, to go and read the account of it in the other Gospels, and then compare with it the account of this transaction in St. John, and tell me if this be not much more explicitly authorized than the Supper. It only differs in this, that we have found the Supper used in New England and the washing of the feet not. But if we had found it an established rite in our churches, on grounds of mere authority, it would have been impossible to have argued against it. That rite is used by the Church of Rome, and by the Sandemanians. It has been very properly dropped by other Christians. Why? For two reasons: (1) because it was a local custom, and unsuitable in western countries; and (2) because it was typical, and all understood that humility is the thing signified. But the Passover was local too, and does not concern us, and its bread and wine were typical, and do not help us to understand the redemption which they signified. These views of the original account of the Lord's Supper lead me to esteem it an occasion full of solemn and prophetic interest, but never intended by Jesus to be the foundation of a perpetual institution.

¶ It appears, however, in Christian history that the disciples had very early taken advantage of these impressive words of Christ to hold religious meetings, where they broke bread and drank wine as symbols. I look upon this fact as very natural in the circumstances of

the Church. The disciples lived together; they threw all their property into a common stock; they were bound together by the memory of Christ, and nothing could be more natural than that this eventful evening should be affectionately remembered by them; that they, Jews like Jesus, should adopt his expressions and his types, and furthermore, that what was done with peculiar propriety by them, his personal friends, with less propriety should come to be extended to their companions also. In this way religious feasts grew up among the early Christians. They were readily adopted by the Jewish converts, who were familiar with religious feasts, and also by the Pagan converts, whose idolatrous worship had been made up of sacred festivals, and who very readily abused these to gross riot, as appears from the censures of St. Paul. Many persons consider this fact, the observance of such a memorial feast by the early disciples, decisive of the question whether it ought to be observed by us. There was good reason for his personal friends to remember their friend and repeat his words. It was only too probable that among the half-converted Pagans and Jews, any rite, any form, would find favor, whilst yet unable to comprehend the spiritual character of Christianity.

¶ The circumstance, however, that St. Paul adopts these views, has seemed to many persons conclusive in favor of the institution. I am of opinion that it is wholly upon the Epistle to the Corinthians, and not upon the Gospels, that the ordinance stands. Upon this matter of St. Paul's view of the Supper, a few important considerations must be stated.

¶ The end which he has in view, in the eleventh chapter of the first Epistle, is not to enjoin upon his friends to observe the Supper, but to censure their abuse of it. We quote the passage nowadays as if it enjoined attendance upon the Supper; but he wrote it merely to chide them for drunkenness. To make their enormity plainer, he goes back to the origin of this religious feast to show what sort of feast that was, out of which this riot of theirs came, and so relates the transactions of the Last Supper. "I have received of the Lord," he says, "that which I delivered to you." By this expression it is often thought that a miraculous communication is implied; but certainly without good reason, if it is remembered that St. Paul was living in the lifetime of all the apostles who could give him an account of the transaction; and it is contrary to all reason to suppose that God should work a miracle to convey information that could so easily be got by natural means. So that the import of the expression is that he had received the story of an eye-witness such as we also possess.

¶ But there is a material circumstance which diminishes our confidence in the correctness of the Apostle's view; and that is, the observation that his mind had not escaped the prevalent error of the primitive Church, the belief, namely, that the second coming of Christ would shortly occur, until which time, he tells them, this feast was to be kept. Elsewhere he tells them that at that time the world would be burnt up with fire, and a new government established, in which the Saints would sit on thrones; so slow were the disciples, during the life and after the ascension of Christ, to receive the idea which we receive, that his second coming was a spiritual kingdom, the dominion of his religion in the hearts of men, to be extended gradually over the whole world. In this manner we may see clearly enough how this ancient ordinance got its footing among the early Christians, and this single expectation of a speedy reappearance of a temporal Messiah, which kept its influence even over so spiritual a man as St. Paul, would naturally tend to preserve the use of the rite when once established.

¶ We arrive, then, at this conclusion: first, that it does not appear, from a careful examination of the account of the Last Supper in the Evangelists, that it was designed by Jesus to be perpetual; secondly, that it does not appear that the opinion of St. Paul, all things considered, ought to alter our opinion

derived from the Evangelists.

¶ One general remark before quitting this branch of this subject. We ought to be cautious in taking even the best ascertained opinions and practices of the primitive Church for our own. If it could be satisfactorily shown that they esteemed it authorized and to be transmitted forever, that does not settle the question for us. We know how inveterately they were attached to their Jewish prejudices, and how often even the influence of Christ failed to enlarge their views. On every other subject succeeding times have learned to form a judgment more in accordance with the spirit of Christianity than was the practice of the early ages.

¶ II. But it is said: "Admit that the rite was not designed to be perpetual. What harm doth it? Here it stands, generally accepted, under some form, by the Christian world, the undoubted occasion of much good; is it not better it should remain?" This is the question of expediency.

¶ I proceed to state a few objections that in my judgment lie against its use in its present form.

¶ 1. If the view which I have taken of the history of the institution be correct, then the claim of authority should be dropped in administering it. You say, every time you celebrate the rite, that Jesus enjoined it; and the whole language you use conveys that impression. But if you read the New Testament as I do, you do not believe he did.

¶ 2. It has seemed to me that the use of this ordinance tends to produce confusion in our views of the relation of the soul to God. It is the old objection to the doctrine of the Trinity,—that the true worship was transferred from God to Christ, or that such confusion was introduced into the soul that an undivided worship was given nowhere. Is not that the effect of the Lord's Supper? I appeal now to the convictions of communicants, and ask such persons whether they have not been occasionally conscious of a painful confusion of thought between the worship due to God and the commemoration due to Christ. For the service does not stand upon the basis of a voluntary act, but is imposed by authority. It is an expression of gratitude to Christ, enjoined by Christ. There is an endeavor to keep Jesus in mind, whilst yet the prayers are addressed to God. I fear it is the effect of this ordinance to clothe Jesus with an authority which he never claimed and which distracts the mind of the worshipper. I know our opinions differ much respecting the nature and offices of Christ, and the degree of veneration to which he is entitled. I am so much a Unitarian as this: that I believe the human mind can admit but one God, and that every effort to pay religious homage to more than one being goes to take away all right ideas. I appeal, brethren, to your individual experience. In the moment when you make the least petition to God, though it be but a silent wish that he may approve you, or add one moment to your life,—do you not, in the very act, necessarily exclude all other beings from your thought? In that act, the soul stands alone with God, and Jesus is no more present to your mind than your brother or your child.

¶ But is not Jesus called in Scripture the Mediator? He is the mediator in that only sense in which possibly any being can mediate between God and man,—that is, an instructor of man. He teaches us how to become like God. And a true disciple of Jesus will receive the light he gives most thankfully; but the thanks he offers, and which an exalted being will accept, are not compliments, commemorations, but the use of that instruction.

¶ 3. Passing other objections, I come to this, that the use of the elements, however suitable to the people and the modes of thought in the East, where it originated, is foreign and unsuited to affect us. Whatever long usage and strong association may have done in some individuals to deaden this repulsion, I apprehend that their use is rather tolerated than loved by any of us. We are not accustomed to express our thoughts or emotions by symbolical ac-

tions. Most men find the bread and wine no aid to devotion, and to some it is a painful impediment. To eat bread is one thing; to love the precepts of Christ and resolve to obey them is quite another.

¶ The statement of this objection leads me to say that I think this difficulty, wherever it is felt, to be entitled to the greatest weight. It is alone a sufficient objection to the ordinance. It is my own objection. This mode of commemorating Christ is not suitable to me. That is reason enough why I should abandon it. If I believed it was enjoined by Jesus on his disciples, and that he even contemplated making permanent this mode of commemoration, every way agreeable to an Eastern mind, and yet on trial it was disagreeable to my own feelings, I should not adopt it. I should choose other ways which, as more effectual upon me, he would approve more. For I choose that my remembrances of him should be pleasing, affecting, religious. I will love him as a glorified friend, after the free way of friendship, and not pay him a stiff sign of respect, as men do those whom they fear. A passage read from his discourses, a moving provocation to works like his, any act or meeting which tends to awaken a pure thought, a flow of love, an original design of virtue, I call a worthy, a true commemoration.

¶ 4. The importance ascribed to this particular ordinance is not consistent with the spirit of Christianity. The general object and effect of the ordinance is unexceptionable. It has been, and is, I doubt not, the occasion of indefinite good; but an importance is given by Christians to it which never can belong to any form. My friends, the Apostle well assures us that "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." I am not so foolish as to declaim against forms. Forms are as essential as bodies; but to exalt particular forms, to adhere to one form a moment after it is outgrown, is unreasonable, and it is alien to the spirit of Christ. If I understand the distinction of Christianity, the reason why it is to be preferred over all other systems and is divine is this, that it is a moral system; that it presents men with truths which are their own reason, and enjoins practices that are their own justification; that if miracles may be said to have been its evidence to the first Christians they are not its evidence to us, but the doctrines themselves; that every practice is Christian which praises itself, and every practice unchristian which condemns itself. I am not engaged to Christianity by decent forms, or saving ordinances; it is not usage, it is not what I do not understand, that binds me to it,—let these be the sandy foundations of falsehoods. What I revere and obey in it is its reality, its boundless charity, its deep interior life, the rest it gives to mind, the echo it returns to my thoughts, the perfect accord it makes with my reason through all its representation of God and His Providence; and the persuasion and courage that come out thence to lead me upward and onward. Freedom is the essence of this faith. It has for its object simply to make men good and wise. Its institutions then should be as flexible as the wants of men. That form out of which the life and suitableness have departed should be as worthless in its eyes as the dead leaves that are falling around us.

¶ And therefore, although for the satisfaction of others I have labored to show by the history that this rite was not intended to be perpetual; although I have gone back to weigh the expressions of Paul, I feel that here is the true point of view. In the midst of considerations as to what Paul thought, and why he so thought, I cannot help feeling that it is time misspent to argue to or from his convictions, or those of Luke and John, respecting any form. I seem to lose the substance in seeking the shadow. That for which Paul lived and died so gloriously; that for which Jesus gave himself to be crucified; the end that animated the thousand martyrs and heroes who have followed his steps, was to redeem us from a formal religion,

and teach us to seek our well-being in the formation of the soul. The whole world was full of idols and ordinances. The Jewish was a religion of forms; it was all body, it had no life, and the Almighty God was pleased to qualify and send forth a man to teach men that they must serve him with the heart; that only that life was religious which was thoroughly good; that sacrifice was smoke, and forms were shadows. This man lived and died true to this purpose; and now, with his blessed word and life before us, Christians must contend that it is a matter of vital importance,—really a duty, to commemorate him by a certain form, whether that form be agreeable to their understandings or not. Is not this to make vain the gift of God? Is not this to turn back the hand on the dial? Is not this to make men,—to make ourselves,—forget that not forms, but duties; not names, but righteousness and love are enjoined; and that in the eye of God there is no other measure of the value of any one form than the measure of its use?

I AM about to resign into your hands that office which you have confided to me. It is my desire, in the office of a Christian minister, to do nothing which I cannot do with my whole heart. Having said this, I have said all.

¶ There remain some practical objections to the ordinance, into which I shall not now enter. There is one on which I had intended to say a few words; I mean the unfavorable relation in which it places that numerous class of persons who abstain from it merely from disinclination to the rite.

¶ Influenced by these considerations, I have proposed to the brethren of the Church to drop the use of the elements and the claim of authority in the administration of this ordinance, and have suggested a mode in which a meeting for the same purpose might be held, free of objection.

¶ My brethren have considered my views with patience and candor, and have recommended, unanimously, an adherence to the present form. I have therefore been compelled to consider whether it becomes me to administer it. I am clearly of opinion I ought not. This discourse has already been so far extended that I can only say that the reason of my determination is shortly this: It is my desire, in the office of a Christian minister, to do nothing which I cannot do with my whole heart. Having said this, I have said all. I have no hostility to this institution; I am only stating my want of sympathy with it. Neither should I ever have obtruded this opinion upon other people, had I not been called by my office to administer it. That is the end of my opposition, that I am not interested in it. I am content that it stand to the end of the world, if it please men and please Heaven, and I shall rejoice in all the good it produces.

¶ As it is the prevailing opinion and feeling in our religious community that it is an indispensable part of the pastoral office to administer this ordinance, I am about to resign into your hands that office which you have confided to me. It has many duties for which I am feebly qualified. It has some which it will always be my delight to discharge according to my ability, wherever I exist. And whilst the recollection of its claims oppresses me with a sense of my unworthiness, I am consoled by the hope that no time and no change can deprive me of the satisfaction of pursuing and exercising its highest functions.

HISTORICAL DISCOURSE

FELLOW CITIZENS: The town of Concord begins, this day, the third century of its history. By a common consent, the people of New England, for a few years past, as the second centennial anniversary of each of its early settlements arrived, have seen fit to observe the day. You have thought it becoming to commemorate the planting of the first inland town. The sentiment is just, and the practice is wise. Our ears shall not be deaf to the voice of time. We will review the deeds of our fathers, and pass that just verdict on them we expect from posterity on our own.

¶ And yet, in the eternity of Nature, how recent our antiquities appear! The imagination is impatient of a cycle so short. Who can tell how many thousand years, every day, the clouds have shaded these fields with their purple awning? The river, by whose banks most of us were born, every winter, for ages, has spread its crust of ice over the great meadows which, in ages, it had formed. But the little society of men who now, for a few years, fish in this river, plough the fields it washes, mow the grass and reap the corn, shortly shall hurry from its banks as did their forefathers. "Man's life," said the Witan to the Saxon king, "is the sparrow that enters at a window, flutters round the house, and flies out at another, and none knoweth whence he came, or whither he goes." The more reason that we should give to our being what permanence we can;—that we should recall the Past, and expect the Future.

¶ Yet the race survives whilst the individual dies. In the country, without any interference of the law, the agricultural life favors the permanence of families. Here are still around me the lineal descendants of the first settlers of this town. Here is Blood, Flint, Willard, Meriam, Wood, Hosmer, Barrett, Wheeler, Jones, Brown, Buttrick, Brooks, Stow, Hoar, Heywood, Hunt, Miles,—the names of the inhabitants for the first thirty years; and the family is in many cases represented, when the name is not. If the name of Bulkeley is wanting, the honor you have done me this day, in making me your organ, testifies your persevering kindness to his blood.

¶ I shall not be expected, on this occasion, to repeat the details of that oppression which drove our fathers out hither. Yet the town of Concord was settled by a party of non-conformists, immediately from Great Britain. The best friend the Massachusetts colony had, though much against his will, was Archbishop Laud in England. In consequence of his famous proclamation setting up certain novelties in the rites of public worship, fifty godly ministers were suspended for contumacy, in the course of two years and a half. Hindered from speaking, some of these dared to print the reasons of their dissent, and were punished with imprisonment or mutilation. This severity brought some of the best men in England to overcome that natural repugnance to emigration which holds the serious and moderate of every nation to their own soil. Among the silenced clergymen was a distinguished minister of Woodhill, in Bedfordshire, Rev. Peter Bulkeley, descended from a noble family, honored for his own virtues, his learning and gifts as a preacher, and adding to his influence the weight of a large estate. Persecution readily knits friendship between its victims. Mr. Bulkeley, having turned his estate into money and set his face towards New England, was easily able to persuade a good number of planters to join him. They arrived in Boston in 1634. Probably there had been a previous correspondence with Governor Winthrop, and an agreement that they should settle at Musketaquid. With them joined Mr. Simon Willard, a merchant from Kent in England. They petitioned the General Court for a grant of a township, and on the 2d of Sep-

tember, 1635, corresponding in New Style to 12th September, two hundred years ago this day, leave to begin a plantation at Musketaquid was given to Peter Bulkeley, Simon Willard, and about twelve families more. A month later, Rev. John Jones and a large number of settlers destined for the new town arrived in Boston.

¶ The grant of the General Court was but a preliminary step. The green meadows of Musketaquid or *Grassy Brook* were far up in the woods, not to be reached without a painful and dangerous journey through an uninterrupted wilderness. They could cross the Massachusetts or Charles River, by the ferry at Newtown; they could go up the river as far as Watertown. But the Indian paths leading up and down the country were a foot broad. They must then plunge into the thicket, and with their axes cut a road for their teams, with their women and children and their household stuff, forced to make long circuits too, to avoid hills and swamps. Edward Johnson of Woburn has described in an affecting narrative their labors by the way. "Sometimes passing through thickets where their hands are forced to make way for their bodies' passage, and their feet clambering over the crossed trees, which when they missed, they sunk into an uncertain bottom in water, and wade up to their knees, tumbling sometimes higher, sometimes lower. At the end of this, they meet a scorching plain, yet not so plain but that the ragged bushes scratch their legs foully, even to wearing their stockings to their bare skin in two or three hours. Some of them, having no leggins, have had the blood trickle down at every step. And in time of summer, the sun casts such a reflecting heat from the sweet fern, whose scent is very strong, that some nearly fainted." They slept on the rocks, wherever the night found them. Much time was lost in travelling they knew not whither, when the sun was hidden by clouds; for "their compass miscarried in crowding through the bushes," and the Indian paths, once lost, they did not easily find.

¶ Johnson, relating undoubtedly what he had himself heard from the pilgrims, intimates that they consumed many days in exploring the country, to select the best place for the town. Their first temporary accommodation was rude enough. "After they have found a place of abode, they burrow themselves in the earth for their first shelter, under a hillside, and casting the soil aloft upon timbers, they make a fire against the earth, at the highest side. And thus these poor servants of Christ provide shelter for themselves, their wives and little ones, keeping off the short showers from their lodgings, but the long rains penetrate through, to their great disturbance in the night season. Yet in these poor wigwams they sing psalms, pray and praise their God, till they can provide them houses, which they could not ordinarily, till the earth, by the Lord's blessing brought forth bread to feed them. This they attain with sore travail, every one that can lift a hoe to strike into the earth standing stoutly to his labors, and tearing up the roots and bushes from the ground, which, the first year, yielded them a lean crop, till the sod of the earth was rotten, and therefore they were forced to cut their bread very thin for a long season. But the Lord is pleased to provide for them great store of fish in the spring-time, and especially, alewives, about the bigness of a herring." These served them also for manure. For flesh, they looked not for any, in those times, unless they could barter with the Indians for venison and raccoons. "Indian corn, even the coarsest, made as pleasant meal as rice." All kinds of garden fruits grew well, "and let no man," writes our pious chronicler, in another place, "make a jest of pumpkins, for with this fruit the Lord was pleased to feed his people until their corn and cattle were increased."

¶ The great cost of cattle, and the sickening of their cattle upon such wild fodder as was never cut before; the loss of their sheep and swine by wolves; the sufferings of the people in the great snows and cold soon following; and the

fear of the Pequots; are the other disasters enumerated by the historian.

¶ The hardships of the journey and of the first encampment are certainly related by their contemporary with some air of romance, yet they can scarcely be exaggerated. A march of a number of families with their stuff, through twenty miles of unknown forest, from a little rising town that had not much to spare, to an Indian town in the wilderness that had nothing, must be laborious to all, and for those who were new to the country and bred in softness, a formidable adventure. But the pilgrims had the preparation of an armed mind, better than any hardihood of body. And the rough welcome which the new land gave them was a fit introduction to the life they must lead in it.

¶ But what was their reception at Musketaquid? This was an old village of the Massachusetts Indians. Tahattawan, the Sachem, with Waban his son-in-law, lived near Nashawtuck, now Lee's Hill. Their tribe, once numerous, the epidemic had reduced. Here they planted, hunted and fished. The moose was still trotting in the country, and of his sinews they made their bowstring. Of the pith elder, that still grows beside our brooks, they made their arrow. Of the Indian hemp they spun their nets and lines for summer angling, and, in winter, they sat around holes in the ice, catching salmon, pickerel, breams and perch, with which our river abounded. Their physical powers, as our fathers found them, and before yet the English alcohol had proved more fatal to them than the English sword, astonished the white men. Their sight was so excellent, that, standing on the seashore, they often told of the coming of a ship at sea, sooner by one hour, yea, two hours' sail, than any Englishman that stood by, on purpose to look out. Roger Williams affirms that he has known them run between eighty and a hundred miles in a summer's day, and back again within two days. A little pounded parched corn or no-cake sufficed them on the march. To his bodily perfection the wild man added some noble traits of character. He was open as a child to kindness and justice. Many instances of his humanity were known to the Englishmen who suffered in the woods from sickness or cold. "When you came over the morning waters," said one of the Sachems, "we took you into our arms. We fed you with our best meat. Never went white man cold and hungry from Indian wigwam."

¶ The faithful dealing and brave good will, which, during the life of the friendly Massasoit, they uniformly experienced at Plymouth and at Boston, went to their hearts. So that the peace was made, and the ear of the savage already secured, before the pilgrims arrived at his seat of Musketaquid, to treat with him for his lands.

¶ It is said that the covenant made with the Indians, by Mr. Bulkeley and Major Willard, was made under a great oak, formerly standing near the site of the Middlesex Hotel. Our Records affirm that Squaw Sachem, Tahattawan, and Nimrod did sell a tract of six miles square to the English, receiving for the same, some fathoms of Wampumpeag, hatchets, hoes, knives, cotton cloth and shirts. Wibbacowet, the husband of Squaw Sachem, received a suit of cloth, a hat, a white linen band, shoes, stockings and a greatcoat; and, in conclusion, the said Indians declared themselves satisfied, and told the Englishmen they were welcome. And after the bargain was concluded, Mr. Simon Willard, pointing to the four corners of the world, declared that they had bought three miles from that place, east, west, north and south.

¶ The Puritans, to keep the remembrance of their unity one with another, and of their peaceful compact with the Indians, named their forest settlement CONCORD. They proceeded to build, under the shelter of the hill that extends for a mile along the north side of the Boston road, their first dwellings. The labors of a new plantation were paid by its excitements. I seem to see them, with their pious pastor, addressing themselves to the work of clearing the land. Natives of another hemisphere,

they beheld, with curiosity, all the pleasing features of the American forest. The landscape before them was fair, if it was strange and rude. The little flower which at this season stars our woods and roadsides with its profuse blooms, might attract even eyes as stern as theirs with its humble beauty. The useful pine lifted its cones into the frosty air. The maple, which is already making the forest gay with its orange hues, reddened over those houseless men. The majestic summits of Wachusett and Monadnoc towering in the horizon, invited the steps of adventure westward.

¶ As the season grew later, they felt its inconveniences. "Many were forced to go barefoot and bareleg, and some in time of frost and snow, yet were they more healthy than now they are." The land was low but healthy: and if, in common with all the settlements, they found the air of America very cold, they might say with Higginson, after his description of the other elements, that "New England may boast of the element of fire, more than all the rest; for all Europe is not able to afford to make so great fires as New England. A poor servant, that is to possess but fifty acres, may afford to give more wood for fire as good as the world yields, than many noblemen in England." Many were their wants, but more their privileges. The light struggled in through windows of oiled paper, but they read the word of God by it. They were fain to make use of their knees for a table, but their limbs were their own. Hard labor and spare diet they had, and off wooden trenchers, but they had peace and freedom, and the wailing of the tempest in the woods sounded kindlier in their ear than the smooth voice of the prelates, at home, in England. "There is no people," said their pastor to his little flock of exiles, "but will strive to excel in something. What can we excel in, if not in holiness? If we look to number, we are the fewest; if to strength, we are the weakest; if to wealth and riches, we are the poorest of all the people of God through the whole world. We cannot excel nor so much as equal other people in these things; and if we come short in grace and holiness too, we are the most despicable people under heaven. Strive we, therefore, herein to excel, and suffer not this crown to be taken away from us." The sermon fell into good and tender hearts; the people conspired with their teacher. Their religion was sweetness and peace amidst toil and tears. And, as we are informed, "the edge of their appetite was greater to spiritual duties at their first coming, in time of wants, than afterwards."

THE physical powers of the Indians, as our fathers found them, and before yet the English alcohol had proved more fatal to them than the English sword, astonished the white men. Standing on the seashore, they often told of the coming of a ship at sea, sooner by one hour, yea, two hours' sail, than any Englishman that stood by.

¶ The original Town Records, for the first thirty years, are lost. We have records of marriages and deaths, beginning nineteen years after the settlement; and copies of some of the doings of the town in regard to territory, of the same date. But the original distribution of the land, or an account of the principles on which it was divided, are not preserved. Agreeably to the custom of the times, a large portion was reserved to the public, and it appears from a petition of some newcomers, in 1643, that a part had been divided among the first settlers without price, on the single condition of improving it. Other portions seem to have been successively divided off and granted to individuals, at the rate of sixpence or a shilling an acre. But, in the first years, the land would not pay the necessary public charges, and they seem to

have fallen heavily on the few wealthy planters. Mr. Bulkeley, by his generosity, spent his estate, and, doubtless in consideration of his charges, the General Court, in 1639, granted him 300 acres towards Cambridge; and to Mr. Spencer, probably for the like reason, 300 acres by the Alewife River. In 1638, 1200 acres were granted to Governor Winthrop, and 1000 to Thomas Dudley, of the lands adjacent to the town, and Governor Winthrop selected as a building spot the land near the house of Captain Humphrey Hunt. The first record now remaining is that of a reservation of land for the minister, and the appropriation of new lands as commons or pastures to some poor men. At the same date, in 1654, the town having divided itself into three districts, called the North, South and East quarters, ordered, "that the North quarter are to keep and maintain all their highways and bridges over the great river, in their quarter, and, in respect of the greatness of their charge thereabout, and in regard of the ease of the East quarter above the rest, in their highways, they are to allow the North quarter £3."

¶ Fellow citizens, this first recorded political act of our fathers, this tax assessed on its inhabitants by a town, is the most important event in their civil history, implying, as it does, the exercise of a sovereign power, and connected with all the immunities and powers of a corporate town in Massachusetts. The greater speed and success that distinguish the planting of the human race in this country, over all other plantations in history, owe themselves mainly to the new subdivisions of the State into small corporations of land and power. It is vain to look for the inventor. No man made them. Each of the parts of that perfect structure grew out of the necessities of an instant occasion. The germ was formed in England. The charter gave to the freemen of the Company of Massachusetts Bay the election of the Governor and Council of Assistants. It moreover gave them the power of prescribing the manner in which freemen should be elected; and ordered that all fundamental laws should be enacted by the freemen of the colony. But the Company removed to New England; more than one hundred freemen were admitted the first year, and it was found inconvenient to assemble them all. And when, presently, the design of the colony began to fulfil itself, by the settlement of new plantations in the vicinity of Boston, and parties, with grants of land, straggled into the country to truck with the Indians and to clear the land for their own benefit, the Governor and freemen in Boston found it neither desirable nor possible to control the trade and practices of these farmers. What could the body of freemen, meeting four times a year, at Boston, do for the daily wants of the planters at Musketaquid? The wolf was to be killed; the Indian to be watched and resisted; wells to be dug; the forest to be felled; pastures to be cleared; corn to be raised; roads to be cut; town and farm lines to be run. These things must be done, govern who might. The nature of man and his condition in the world, for the first time within the period of certain history, controlled the formation of the State. The necessity of the colonists wrote the law. Their wants, their poverty, their manifest convenience made them bold to ask of the Governor and of the General Court, immunities, and, to certain purposes, sovereign powers. The townsmen's words were heard and weighed, for all knew that it was a petitioner that could not be slighted; it was the river, or the winter, or famine, or the Pequots, that spoke through them to the Governor and Council of Massachusetts Bay. Instructed by necessity, each little company organized itself after the pattern of the larger town, by appointing its constable, and other petty half-military officers. As early as 1633, the office of townsman or *selectman* appears, who seems first to have been appointed by the General Court, as here, at Concord, in 1639. In 1635, the Court say, "whereas particular towns have many things which concern only themselves, it is Ordered, that the freemen of every town shall have power to

dispose of their own lands, and woods, and choose their own particular officers." This pointed chiefly at the office of constable, but they soon chose their own selectmen, and very early assessed taxes; a power at first resisted, but speedily confirmed to them.

¶ Meantime, to this paramount necessity, a milder and more pleasing influence was joined. I esteem it the happiness of this country that its settlers, whilst they were exploring their granted and natural rights and determining the power of the magistrate, were united by personal affection. Members of a church before whose searching covenant all rank was abolished, they stood in awe of each other, as religious men. They bore to John Winthrop, the Governor, a grave but hearty kindness. For the first time, men examined the powers of the chief whom they loved and revered. For the first time, the ideal social compact was real. The bands of love and reverence held fast the little state, whilst they untied the great cords of authority to examine their soundness and learn on what wheels they ran. They were to settle the internal constitution of the towns, and, at the same time, their power in the commonwealth. The Governor conspires with them in limiting his claims to their obedience, and values much more their love than his chartered authority. The disputes between that forbearing man and the deputies are like the quarrels of girls, so much do they turn upon complaints of unkindness, and end in such loving reconciliations. It was on doubts concerning their own power, that, in 1634, a committee repaired to him for counsel, and he advised, seeing the freemen were grown so numerous, to send deputies from every town once in a year to revise the laws and to assess all monies. And the General Court thus constituted, only needed to go into separate session from the Council, as they did in 1644, to become essentially the same assembly they are this day.

¶ By this course of events, Concord and the other plantations found themselves separate and independent of Boston, with certain rights of their own, which, what they were, time alone could fully determine; enjoying, at the same time, a strict and loving fellowship with Boston, and sure of advice and aid, on every emergency. Their powers were speedily settled by obvious convenience, and the towns learned to exercise a sovereignty in the laying of taxes; in the choice of their deputy to the house of representatives; in the disposal of the town lands; in the care of public worship, the school and the poor; and, what seemed of at least equal importance, to exercise the right of expressing an opinion on every question before the country. In a town-meeting, the great secret of political science was uncovered, and the problem solved, how to give every individual his fair weight in the government, without any disorder from numbers. In a town-meeting, the roots of society were reached. Here the rich gave counsel, but the poor also; and moreover, the just and the unjust. He is ill informed who expects, on running down the Town Records for two hundred years, to find a church of saints, a metropolis of patriots, enacting wholesome and creditable laws. The constitution of the towns forbid it. In this open democracy, every opinion had utterance; every objection, every fact, every acre of land, every bushel of rye, its entire weight. The moderator was the passive mouth-piece, and the vote of the town, like the vane on the turret overhead, free for every wind to turn, and always turned by the last and strongest breath. In these assemblies, the public weal, the call of interest, duty, religion, were heard; and every local feeling, every private grudge, every suggestion of petulance and ignorance, were not less faithfully produced. Wrath and love came up to town-meeting in company. By the law of 1641, every man—freeman or not—inhabitant or not—might introduce any business into a public meeting. Not a complaint occurs in all the volumes of our Records, of any inhabitant being hindered from speaking, or suffering from any violence or usurpation of any class. The negative ballot of a ten-

shilling freeholder was as fatal as that of the honored owner of Blood's Farms or Willard's Purchase. A man felt himself at liberty to exhibit, at town-meeting, feelings and actions that he would have been ashamed of anywhere but amongst his neighbors. Individual protests are frequent. Peter Wright [1705] desired his dissent might be recorded from the town's grant to John Shepard. In 1795, several town-meetings are called, upon the compensation to be made to a few proprietors for land taken in making a bridle-road; and one of them demanding large damages, many offers were made him in town-meeting, and refused; "which the town thought very unreasonable." The matters there debated are such as to invite very small considerations. The ill-spelled pages of the Town Records contain the result. I shall be excused for confessing that I have set a value upon any symptom of meanness and private pique which I have met with in these antique books, as proof that justice was done; that if the results of our history are approved as wise and good, it was yet a free strife; if the good counsel prevailed, the sneaking counsel did not fail to be suggested; freedom and virtue, if they triumphed, triumphed in a fair field. And so be it an everlasting testimony for them, and so much ground of assurance of man's capacity for self-government.

¶ It is the consequence of this institution that not a school-house, a public pew, a bridge, a pound, a mill-dam, hath been set up, or pulled down, or altered, or bought, or sold, without the whole population of this town having a voice in the affair. A general contentment is the result. And the people truly feel that they are lords of the soil. In every winding road, in every stone fence, in the smokes of the poor-house chimney, in the clock on the church, they read their own power, and consider, at leisure, the wisdom and error of their judgments.

¶ The British government has recently presented to the several public libraries of this country, copies of the splendid edition of the Domesday Book, and other ancient public records of England. I cannot but think that it would be a suitable acknowledgment of this national munificence, if the records of one of our towns,—of this town, for example,—should be printed, and presented to the governments of Europe; to the English nation, as a thank-offering, and as a certificate of the progress of the Saxon race; to the Continental nations as a lesson of humanity and love. Tell them, the Union has twenty-four States, and Massachusetts is one. Tell them, Massachusetts has three hundred towns, and Concord is one; that in Concord are five hundred ratable polls, and every one has an equal vote.

¶ About ten years after the planting of Concord, efforts began to be made to civilize the Indians, and "to win them to the knowledge of the true God." This indeed, in so many words, is expressed in the charter of the colony as one of its ends; and this design is named first in the printed "Considerations," that inclined Hampden, and determined Winthrop and his friends, to come hither. The interest of the Puritans in the natives was heightened by a suspicion at that time prevailing that these were the lost ten tribes of Israel. The man of the woods might well draw on himself the compassion of the planters. His erect and perfect form, though disclosing some irregular virtues, was found joined to a dwindled soul. Master of all sorts of wood-craft, he seemed a part of the forest and the lake, and the secret of his amazing skill seemed to be that he partook of the nature and fierce instincts of the beasts he slew. Those who dwelled by ponds and rivers had some tincture of civility, but the hunters of the tribe were found intractable at catechism. Thomas Hooker anticipated the opinion of Humboldt, and called them "the ruins of mankind."

¶ Early efforts were made to instruct them, in which Mr. Bulkeley, Mr. Flint, and Captain Willard, took an active part. In 1644, Squaw Sachem, the widow of Nanepashemet, the great Sachem of Concord and Mystic, with two sachems of Wachusett, made a for-

mal submission to the English government, and intimated their desire, "as opportunity served, and the English lived among them, to learn to read God's word, and know God aright;" and the General Court acted on their request. John Eliot, in October, 1646, preached his first sermon in the Indian language at Noonantum; Waban, Tahattawan, and their sannaps, going thither from Concord to hear him. There under the rubbish and ruins of barbarous life, the human heart heard the voice of love, and awoke as from a sleep. The questions which the Indians put betray their reason and their ignorance. "Can Jesus Christ understand prayers in the Indian language?" "If a man be wise, and his sachem weak, must he obey him?" At a meeting which Eliot gave to the squaws apart, the wife of Wampooas propounded the question, "Whether do I pray when my husband prays, if I speak nothing as he doth, yet if I like what he saith?"—"which questions were accounted of by some, as part of the whitenings of the harvest toward." Tahattawan, our Concord sachem, called his Indians together, and bid them not oppose the courses which the English were taking for their good; for, said he, all the time you have lived after the Indian fashion, under the power of the higher sachems, what did they care for you? They took away your skins, your kettles and your wampum, at their own pleasure, and this was all they regarded. But you may see the English mind no such things, but only seek your welfare, and instead of taking away, are ready to give to you. Tahattawan and his son-in-law Waban, besought Eliot to come and preach to them at Concord, and here they entered, by his assistance, into an agreement to twenty-nine rules, all breathing a desire to conform themselves to English customs. They requested to have a town given them within the bounds of Concord, near unto the English. When this question was propounded by Tahattawan, he was asked, why he desired a town so near, when there was more room for them up in the country? The sachem replied that he knew if the Indians dwelt far from the English, they would not so much care to pray, nor could they be so ready to hear the word of God, but would be, all one, Indians still; but dwelling near the English, he hoped it might be otherwise with them then. We, who see in the squalid remnants of the twenty tribes of Massachusetts, the final failure of this benevolent enterprise, can hardly learn without emotion the earnestness with which the most sensible individuals of the copper race held on to the new hope they had conceived, of being elevated to equality with their civilized brother. It is piteous to see their self-distrust in their request to remain near the English, and their unanimous entreaty to Captain Willard, to be their Recorder, being very solicitous that what they did agree upon might be faithfully kept without alteration. It was remarkable that the preaching was not wholly new to them. "Their forefathers," the Indians told Eliot, "did know God, but after this, they fell into a deep sleep, and when they did awake, they quite forgot him."

¶ At the instance of Eliot, in 1651, their desire was granted by the General Court, and Nashobah, lying near Nagog Pond, now partly in Littleton, partly in Acton, became an Indian town, where a Christian worship was established under an Indian ruler and teacher. Wilson relates that, at their meetings, "the Indians sung a psalm, made Indian by Eliot, in one of our ordinary English tunes, melodiously." Such was, for half a century, the success of the general enterprise, that, in 1676, there were five hundred and sixty-seven praying Indians, and in 1689, twenty-four Indian preachers, and eighteen assemblies.

¶ Meantime, Concord increased in territory and population. The lands were divided; highways were cut from farm to farm, and from this town to Boston. A military company had been organized in 1636. The Pequots, the terror of the farmer, were exterminated in 1637. Captain Underhill, in 1638, declared, that "the new plantations of Dedham

and Concord do afford large accommodation, and will contain abundance of people." In 1639, our first selectmen, Mr. Flint, Lieutenant Willard, and Richard Griffin were appointed. And in 1640, when the colony rate was £1200, Concord was assessed £50. The country already began to yield more than was consumed by the inhabitants. The very great immigration from England made the lands more valuable every year, and supplied a market for the produce. In 1643, the colony was so numerous that it became expedient to divide it into four counties, Concord being included in Middlesex. In 1644, the town contained sixty families.

¶ But, in 1640, all immigration ceased, and the country produce and farm-stock depreciated. Other difficulties accrued. The fish, which had been the abundant manure of the settlers, was found to injure the land. The river, at this period, seems to have caused some distress now by its overflow, now by its drought. A cold and wet summer blighted the corn; enormous flocks of pigeons beat down and eat up all sorts of English grain; and the crops suffered much from mice. New plantations and better land had been opened, far and near; and whilst many of the colonists at Boston, thought to remove, or did remove to England, the Concord people became uneasy, and looked around for new seats. In 1643, one seventh or one eighth part of the inhabitants went to Connecticut with Reverend Mr. Jones, and settled Fairfield. Weakened by this loss, the people begged to be released from a part of their rates, to which the General Court consented. Mr. Bulkeley dissuaded his people from removing, and admonished them to increase their faith with their griefs. Even this check which befell them acquaints us with the rapidity of their growth, for the good man, in dealing with his people, taxes them with luxury. "We pretended to come hither," he says, "for ordinances; but now ordinances are light matters with us; we are turned after the prey. We have among us excess and pride of life; pride in apparel, daintiness in diet, and that in those who, in times past, would have been satisfied with bread. *This is the sin of the lowest of the people.*" Better evidence could not be desired of the rapid growth of the settlement.

¶ The check was but momentary. The earth teemed with fruits. The people on the bay built ships, and found the way to the West Indies, with pipe-staves, lumber and fish; and the country people speedily learned to supply themselves with sugar, tea and molasses. The college had been already gathered in 1638. Now the schoolhouse went up. The General Court, in 1647, "to the end that learning may not be buried in the graves of our forefathers, Ordered, that every township, after the Lord had increased them to the number of fifty house-holders, shall appoint one to teach all children to write and read; and where any town shall increase to the number of one hundred families, they shall set up a Grammar school, the masters thereof being able to instruct youth so far as they may be fitted for the University." With these requirements Concord not only complied, but, in 1653, subscribed a sum for several years to the support of Harvard College.

¶ But a new and alarming public distress retarded the growth of this, as of the sister towns, during more than twenty years from 1654 to 1676. In 1654, the four united New England Colonies agreed to raise 270 foot and 40 horse, to reduce Ninigret, Sachem of the Niantics, and appointed Major Simon Willard, of this town, to the command. This war seems to have been pressed by three of the colonies, and reluctantly entered by Massachusetts. Accordingly, Major Willard did the least he could, and incurred the censure of the Commissioners, who write to their "loving friend Major Willard," "that they leave to his consideration the inconveniences arising from his non-attendance to his commission." This expedition was but the introduction of the war with King Philip. In 1670, the Wampanoags began to grind their hatchets, and mend their guns, and insult the Eng-

lish. Philip surrendered seventy guns to the Commissioners in Taunton Meeting-house, but revenged his humiliation a few years after, by carrying fire and the tomahawk into the English villages. From Narragansett to the Connecticut River, the scene of war was shifted as fast as these red hunters could traverse the forest. Concord was a military post. The inactivity of Major Willard, in Ninigret's war, had lost him no confidence. He marched from Concord to Brookfield, in season to save the people whose houses had been burned, and who had taken shelter in a fortified house. But he fought with disadvantage against an enemy who must be hunted before every battle. Some flourishing towns were burned. John Monoco, a formidable savage, boasted that "he had burned Medfield and Lancaster, and would burn Groton, Concord, Watertown and Boston;" adding, "what me will, me do." He did burn Groton, but before he had executed the remainder of his threat he was hanged, in Boston, in September, 1676.

¶ A still more formidable enemy was removed, in the same year, by the capture of Canonchet, the faithful ally of Philip, who was soon afterwards shot at Stonington. He stoutly declared to the Commissioners that "he would not deliver up a Wampanoag. nor the paring of a Wampanoag's nail," and when he was told that his sentence was death, he said "he liked it well that he was to die before his heart was soft, or he had spoken anything unworthy of himself."

¶ We know beforehand who must conquer in that unequal struggle. The red man may destroy here and there a straggler, as a wild beast may; he may fire a farm-house, or a village; but the association of the white men and their arts of war give them an overwhelming advantage, and in the first blast of their trumpet we already hear the flourish of victory. I confess what chiefly interests me, in the annals of that war, is the grandeur of spirit exhibited by a few of the Indian chiefs. A nameless Wampanoag who was put to death by the Mohicans, after cruel tortures, was asked by his butchers, during the torture, how he liked the war?—he said, "he found it as sweet as sugar was to Englishmen."

Of late years, the growth of Concord has been slow. The natural increase of her population is drained by the constant emigration of the youth. Her sons have settled the region around us, and far from us. Their wagons have rattled down the remote western hills.

¶ The only compensation which war offers for its manifold mischiefs, is in the great personal qualities to which it gives scope and occasion. The virtues of patriotism and of prodigious courage and address were exhibited on both sides, and, in many instances, by women. The historian of Concord has preserved an instance of the resolution of one of the daughters of the town. Two young farmers, Abraham and Isaac Shepherd, had set their sister Mary, a girl of fifteen years, to watch whilst they threshed grain in the barn. The Indians stole upon her before she was aware, and her brothers were slain. She was carried captive into the Indian country, but, at night, whilst her captors were asleep, she plucked a saddle from under the head of one of them, took a horse they had stolen from Lancaster, and having girt the saddle on, she mounted, swam across the Nashua River, and rode through the forest to her home.

¶ With the tragical end of Philip, the war ended. Beleaguered in his own country, his corn cut down, his piles of meal and other provision wasted by the English, it was only a great thaw in

January, that, melting the snow and opening the earth, enabled his poor followers to come at the ground-nuts, else they had starved. Hunted by Captain Church, he fled from one swamp to another; his brother, his uncle, his sister, and his beloved squaw being taken or slain, he was at last shot down by an Indian deserter, as he fled alone in the dark of the morning, not far from his own fort.

¶ Concord suffered little from the war. This is to be attributed no doubt, in part, to the fact that troops were generally quartered here, and that it was the residence of many noted soldiers. Tradition finds another cause in the sanctity of its minister. The elder Bulkeley was gone. In 1659, his bones were laid at rest in the forest. But the mantle of his piety and of the people's affection fell upon his son Edward, the fame of whose prayers, it is said, once saved Concord from an attack of the Indian. A great defense undoubtedly was the village of Praying Indians, until this settlement fell a victim to the envenomed prejudice against their countrymen. The worst feature in the history of those years, is, that no man spake for the Indian. When the Dutch, or the French, or the English royalist disagreed with the Colony, there was always found a Dutch, or French, or tory party, —an earnest minority,—to keep things from extremity. But the Indian seemed to inspire such a feeling as the wild beast inspires in the people near his den. It is the misfortune of Concord to have permitted a disgraceful outrage upon the friendly Indians settled within its limits, in February, 1676, which ended in their forcible expulsion from the town.

¶ This painful incident is but too just an example of the measure which the Indians have generally received from the whites. For them the heart of charity, of humanity, was stone. After Philip's death, their strength was irrecoverably broken. They never more disturbed the interior settlements, and a few vagrant families, that are now pensioners on the bounty of Massachusetts, are all that is left of the twenty tribes.

"Alas! for them—their day is o'er,
Their fires are out from hill and shore,
No more for them the wild deer bounds,
The plough is on their hunting grounds;
The pale man's axe rings in their woods,
The pale man's sail skims o'er their floods,
Their pleasant springs are dry."

¶ I turn gladly to the progress of our civil history. Before 1666, 15,000 acres had been added by grants of the General Court to the original territory of the town, so that Concord then included the greater part of the towns of Bedford, Acton, Lincoln and Carlisle.

¶ In the great growth of the country, Concord participated, as is manifest from its increasing polls and increased rates. Randolph at this period writes to the English government, concerning the country towns: "The farmers are numerous and wealthy, live in good houses; are given to hospitality; and make good advantage by their corn, cattle, poultry, butter and cheese." Edward Bulkeley was the pastor, until his death, in 1696. His youngest brother, Peter, was deputy from Concord, and was chosen speaker of the house of deputies in 1676. The following year, he was sent to England, with Mr. Stoughton, as agent for the Colony; and on his return, in 1685, was a royal councillor. But I am sorry to find that the servile Randolph speaks of him with marked respect. It would seem that his visit to England had made him a courtier. In 1689, Concord partook of the general indignation of the province against Andros. A company marched to the capital under Lieutenant Heald, forming a part of that body concerning which we are informed, "the country people came armed into Boston, on the afternoon (of Thursday, 18th April) in such rage and heat, as made us all tremble to think what would follow; for nothing would satisfy them but that the governor must be bound in chains or cords, and put in a more secure place, and that they would see done before they went away; and to satisfy them he was guarded by them to the fort." But the Town Records of that day confine themselves to descrip-

tions of lands, and to conferences with the neighboring towns to run boundary lines. In 1699, so broad was their territory, I find the selectmen running the lines with Chelmsford, Cambridge and Watertown. Some interesting peculiarities in the manners and customs of the time appear in the town's books. Proposals of marriage were made by the parents of the parties, and minutes of such private agreements sometimes entered on the clerk's records. The public charity seems to have been bestowed in a manner now obsolete. The town lends its commons as pastures, to poor men; and "being informed of the great present want of Thomas Pellit, gave order to Stephen Hosmer to deliver a town cow, of a black color, with a white face, unto said Pellit, for his present supply."

¶ From the beginning to the middle of the eighteenth century, our records indicate no interruption of the tranquillity of the inhabitants, either in church or in civil affairs. After the death of Rev. Mr. Estabrook, in 1711, it was propounded at the town-meeting, "whether one of the three gentlemen lately improved here in preaching, namely, Mr. John Whiting, Mr. Holyoke and Mr. Prescott, shall be now chosen in the work of the ministry? Voted affirmatively." Mr. Whiting, who was chosen, was, we are told in his epitaph, "a universal lover of mankind." The charges of education and legislation, at this period, seem to have afflicted the town; for they vote to petition the General Court to be eased of the law relating to providing a schoolmaster; happily, the Court refused; and in 1712, the selectmen agreed with Captain James Minott, "for his son Timothy to keep the school at the school-house for the town of Concord, for half a year beginning 2d June; and if any scholar shall come, within the said time, for larning exceeding his son's ability, the said Captain doth agree to instruct them himself in the tongues, till the above said time be fulfilled; for which service, the town is to pay Captain Minott ten pounds." Captain Minott seems to have served our prudent fathers in the double capacity of teacher and representative. It is an article in the selectmen's warrant for the town-meeting, "to see if the town will lay in for a representative not exceeding four pounds." Captain Minott was chosen, and after the General Court was adjourned received of the town for his services, an allowance of three shillings per day. The country was not yet so thickly settled but that the inhabitants suffered from wolves and wildcats, which infested the woods; since bounties of twenty shillings are given as late as 1735, to Indians and whites, for the heads of these animals, after the constable has cut off the ears.

¶ Mr. Whiting was succeeded in the pastoral office by Rev. Daniel Bliss, in 1738. Soon after his ordination, the town seems to have been divided by ecclesiastical discords. In 1741, the celebrated Whitfield preached here, in the open air, to a great congregation. Mr. Bliss heard that great orator with delight, and by his earnest sympathy with him, in opinion and practice, gave offence to a part of his people. Party and mutual councils were called, but no grave charge was made good against him. I find, in the Church Records, the charges preferred against him, his answer thereto, and the result of the Council. The charges seem to have been made by the lovers of order and moderation against Mr. Bliss, as a favorer of religious excitements. His answer to one of the counts breathes such true piety that I cannot forbear to quote it. The ninth allegation is "That in praying for himself, in a church-meeting, in December last, he said, 'he was a poor vile worm of the dust, that was allowed as Mediator between God and this people.' " To this Mr. Bliss replied, "In the prayer you speak of, Jesus Christ was acknowledged as the only Mediator between God and Man; at which time, I was filled with wonder, that such a sinful and worthless worm as I am, was allowed to represent Christ, in any manner, even so far as to be bringing the petitions and thank-offerings of the people unto God, and God's will and truths to the people; and used the word Medi-

ator in some differing light from that you have given it; but I confess I was soon uneasy that I had used the word, lest some would put a wrong meaning thereupon." The Council admonished Mr. Bliss of some improprieties of expression, but bore witness to his purity and fidelity in his office. In 1764, Whitfield preached again at Concord, on Sunday afternoon; Mr. Bliss preached in the morning, and the Concord people thought their minister gave them the better sermon of the two. It was also his last.

¶ The planting of the colony was the effect of religious principle. The Revolution was the fruit of another principle,—the devouring thirst for justice. From the appearance of the article in the Selectmen's warrant, in 1765, "to see if the town will give the Representative any instructions about any important affair to be transacted by the General Court, concerning the Stamp Act," to the peace of 1783, the Town Records breathe a resolute and warlike spirit, so bold from the first as hardly to admit of increase.

¶ It would be impossible on this occasion to recite all these patriotic papers. I must content myself with a few brief extracts. On the 24th January, 1774, in answer to letters received from the united committees of correspondence, in the vicinity of Boston, the town say:

¶ "We cannot possibly view with indifference the past and present obstinate endeavors of the enemies of this, as well as the mother country, to rob us of those rights, that are the distinguishing glory and felicity of this land; rights, that we are obliged to no power, under heaven, for the enjoyment of; as they are the fruit of the heroic enterprises of the first settlers of these American colonies. And though we cannot but be alarmed at the great majority, in the British parliament, for the imposition of unconstitutional taxes on the colonies, yet, it gives life and strength to every attempt to oppose them, that not only the people of this, but the neighboring provinces are remarkably united in the important and interesting opposition, which, as it succeeded before, in some measure, by the blessing of heaven, so, we cannot but hope it will be attended with still greater success, in future.

¶ "*Resolved*, That these colonies have been and still are illegally taxed by the British parliament, as they are not virtually represented therein.

¶ "That the purchasing commodities subject to such illegal taxation is an explicit, though an impious and sordid resignation of the liberties of this free and happy people.

¶ "That, as the British parliament have empowered the East India Company to export their tea into America, for the sole purpose of raising a revenue from hence; to render the design abortive, we will not, in this town, either by our selves, or any from or under us, buy, sell, or use any of the East India Company's tea, or any other tea, whilst there is a duty for raising a revenue thereon in America; neither will we suffer any such tea to be used in our families.

¶ "That all such persons as shall purchase, sell or use any such tea, shall, for the future, be deemed unfriendly to the happy constitution of this country.

¶ "That, in conjunction with our brethren in America, we will risk our fortunes, and even our lives, in defence of his majesty, King George the Third, his person, crown and dignity; and will, also, with the same resolution, as his freeborn subjects in this country, to the utmost of our power, defend all our rights inviolate to the latest posterity.

¶ "That, if any person or persons, inhabitants of this province, so long as there is a duty on tea, shall import any tea from the India House, in England, or be factors for the East India Company, we will treat them, in an eminent degree, as enemies to their country, and with contempt and detestation.

¶ "That we think it our duty, at this critical time of our public affairs, to return our hearty thanks to the town of Boston, for every rational measure they have taken for the preservation or recovery of our invaluable rights and liberties infringed upon; and we hope,

should the state of our public affairs require it, that they will still remain watchful and persevering; with a steady zeal to espy out everything that shall have a tendency to subvert our happy constitution."

¶ On the 27th June, near three hundred persons, upwards of twenty-one years of age, inhabitants of Concord, entered into a covenant, "solemnly engaging with each other, in the presence of God, to suspend all commercial intercourse with Great Britain, until the act for blocking the harbor of Boston be repealed; and neither to buy nor consume any merchandise imported from Great Britain, nor to deal with those who do."

¶ In August, a County Convention met in this town, to deliberate upon the alarming state of public affairs, and published an admirable report. In September, incensed at the new royal law which made the judges dependent on the crown, the inhabitants assembled on the common, and forbade the justices to open the court of sessions. This little town then assumed the sovereignty. It was judge and jury and council and king. On the 26th of the month, the whole town resolved itself into a committee of safety, "to suppress all riots, tumults, and disorders in said town, and to aid all untainted magistrates in the execution of the laws of the land." It was then voted, to raise one or more companies of minute-men, by enlistment, to be paid by the town whenever called out of town; and to provide arms and ammunition, "that those who are unable to purchase them themselves, may have the advantage of them, if necessity calls for it." In October, the Provincial Congress met in Concord. John Hancock was President. This body was composed of the foremost patriots, and adopted those efficient measures whose progress and issue belong to the history of the nation.

¶ The clergy of New England were, for the most part, zealous promoters of the Revolution. A deep religious sentiment sanctified the thirst for liberty. All the military movements in this town were solemnized by acts of public worship. In January, 1775, a meeting was held for the enlisting of minute-men. Reverend William Emerson, the chaplain of the Provincial Congress, preached to the people. Sixty men enlisted and, in a few days, many more. On 13th March, at a general review of all the military companies, he preached to a very full assembly, taking for his text, 2 Chronicles xiii. 12, "And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you." It is said that all the services of that day made a deep impression on the people, even to the singing of the psalm.

¶ A large amount of military stores had been deposited in this town, by order of the Provincial Committee of Safety. It was to destroy those stores that the troops who were attacked in this town, on the 19th April, 1775, were sent hither by General Gage.

¶ The story of that day is well known. In this peaceful fields, for the first time since a hundred years, the drum and alarm-gun were heard, and the farmers snatched down their rusty firelocks from the kitchen walls, to make good the resolute words of their town debates. In the field where the western abutment of the old bridge may still be seen, about half a mile from this spot, the first organized resistance was made to the British arms. There the Americans first shed British blood. Eight hundred British soldiers, under the command of Lieutenant-Colonel Francis Smith, had marched from Boston to Concord; at Lexington had fired upon the brave handful of militia, for which a speedy revenge was reaped by the same militia in the afternoon. When they entered Concord, they found the militia and minute-men assembled under the command of Colonel Barrett and Major Buttrick. This little battalion, though in their hasty council some were urgent to stand their ground, retreated before the enemy to the high land on the other bank of the river, to wait for reinforcement. Colonel Barrett ordered the troops not to fire, unless fired upon. The British following them

across the bridge, posted two companies, amounting to about one hundred men, to guard the bridge, and secure the return of the plundering party. Meantime, the men of Acton, Bedford, Lincoln and Carlisle, all once included in Concord, remembering their parent town in the hour of danger, arrived and fell into the ranks so fast, that Major Buttrick found himself superior in number to the enemy's party at the bridge. And when the smoke began to rise from the village where the British were burning cannon-carriages and military stores, the Americans resolved to force their way into town. The English beginning to pluck up some of the planks of the bridge, the Americans quickened their pace, and the British fired one or two shots up the river (our ancient friend here, Master Blood, saw the water struck by the first ball); then a single gun, the ball from which wounded Luther Blanchard and Jonas Brown, and then a volley, by which Captain Isaac Davis and Abner Hosmer of Acton were instantly killed. Major Buttrick leaped from the ground, and gave the command to fire, which was repeated in a simultaneous cry by all his men. The Americans fired, and killed two men and wounded eight. A head-stone and a foot-stone, on this bank of the river, mark the place where these first victims lie. The British retreated immediately towards the village, and were joined by two companies of grenadiers, whom the noise of the firing had hastened to the spot. The militia and minute-men—every one from that moment being his own commander—ran over the hills opposite the battle-field, and across the great fields, into the east quarter of the town, to waylay the enemy, and annoy his retreat. The British, as soon as they were rejoined by the plundering detachment, began that disastrous retreat to Boston, which was an omen to both parties of the event of the war.

¶ In all the anecdotes of that day's events we may discern the natural action of the people. It was not an extravagant ebullition of feeling, but might have been calculated on by any one acquainted with the spirits and habits of our community. Those poor farmers who came up, that day, to defend their native soil, acted from the simplest instincts. They did not know it was a deed of fame they were doing. These men did not babble of glory. They never dreamed their children would contend who had done the most. They supposed they had a right to their corn and their cattle, without paying tribute to any but their own governors. And as they had no fear of man, they yet did have a fear of God. Captain Charles Miles, who was wounded in the pursuit of the enemy, told my venerable friend who sits by me, that "he went to the services of that day, with the same seriousness and acknowledgment of God, which he carried to church."

¶ The presence of these aged men who were in arms on that day seems to bring us nearer to it. The benignant Providence which has prolonged their lives to this hour gratifies the strong curiosity of the new generation. The Pilgrims are gone; but we see what manner of persons they were who stood in the worst perils of the Revolution. We hold by the hand the last of the invincible men of old, and confirm from living lips the sealed records of time.

¶ And you, my fathers, whom God and the history of your country have ennobled, may well bear a chief part in keeping this peaceful birthday of our town. You are indeed extraordinary heroes. If ever men in arms had a spotless cause, you had. You have fought a good fight. And having quit you like men in the battle, you have quit yourselves like men in your virtuous families; in your cornfields; and in society. We will not hide your honorable gray hairs under perishing laurel-leaves, but the eye of affection and veneration follows you. You are set apart—and forever—for the esteem and gratitude of the human race. To you belongs a better badge than stars and ribbons. This prospering country is your ornament, and this expanding nation is multiplying your praise with millions of tongues.

¶ The agitating events of those days

were duly remembered in the church. On the second day after the affray, divine service was attended, in this house, by 700 soldiers. William Emerson, the pastor, had a hereditary claim to the affection of the people, being descended in the fourth generation from Edward Bulkeley, son of Peter. But he had merits of his own. The cause of the Colonies was so much in his heart that he did not cease to make it the subject of his preaching and his prayers, and is said to have deeply inspired many of his people with his own enthusiasm. He, at least, saw clearly the pregnant consequences of the 19th April. I have found within a few days, among some family papers, his almanac of 1775, in a blank leaf of which he has written a narrative of the fight; and at the close of the month, he writes, "This month remarkable for the greatest events of the present age." To promote the same cause, he asked, and obtained of the town, leave to accept the commission of chaplain to the Northern army, at Ticonderoga, and died, after a few months, of the distemper that prevailed in the camp.

¶ In the whole course of the war the town did not depart from this pledge it had given. Its little population of 1300 souls behaved like a party to the contest. The number of its troops constantly in service is very great. Its pecuniary burdens are out of all proportion to its capital. The economy so rigid, which marked its earlier history, has all vanished. It spends profusely, affectionately, in the service. "Since," say the plaintive records, "General Washington, at Cambridge, is not able to give but 24s. per cord for wood, for the army; it is Voted, that this town encourage the inhabitants to supply the army, by paying two dollars per cord, over and above the General's price, to such as shall carry wood thither;" and 210 cords of wood were carried. A similar order is taken respecting hay. Whilst Boston was occupied by the British troops, Concord contributed to the relief of the inhabitants, £70, in money; 225 bushels of grain; and a quantity of meat and wood. When, presently, the poor of Boston were quartered by the Provincial Congress on the neighboring country, Concord received 82 persons to its hospitality. In the year 1775, it raised 100 minute-men, and 74 soldiers to serve at Cambridge. In March, 1776, 145 men were raised by this town to serve at Dorchester Heights. In June, the General Assembly of Massachusetts resolved to raise 5000 militia for six months, to reinforce the Continental army. "The numbers," say they, "are large, but this Court has the fullest assurance that their brethren, on this occasion, will not confer with flesh and blood, but will, without hesitation, and with the utmost alacrity and despatch, fill up the numbers proportioned to the several towns." On that occasion, Concord furnished 67 men, paying them itself, at an expense of £622. And so on, with every levy, to the end of the war. For these men it was continually providing shoes, stockings, shirts, coats, blankets and beef. The taxes, which, before the war, had not much exceeded £200 per annum, amounted, in the year 1782, to $9544, in silver.

¶ The great expense of the war was borne with cheerfulness, whilst the war lasted; but years passed, after the peace, before the debt was paid. As soon as danger and injury ceased, the people were left at leisure to consider their poverty and their debts. The Town Records show how slowly the inhabitants recovered from the strain of excessive exertion. Their instructions to their representatives are full of loud complaints of the disgraceful state of public credit, and the excess of public expenditure. They may be pardoned, under such distress, for the mistakes of an extreme frugality. They fell into a common error, not yet dismissed to the moon, that the remedy was, to forbid the great importation of foreign commodities, and to prescribe by law the prices of articles. The operation of a new government was dreaded, lest it should prove expensive, and the country towns thought it would be cheaper if it were removed from the capital. They were jealous lest the General Court should pay itself too liberally, and our fathers must be forgiven by their chari-

table posterity, if, in 1782, before choosing a representative, it was "Voted, that the person who should be chosen representative to the General Court should receive 6s. per day, whilst in actual service, an account of which time he should bring to the town, and if it should be that the General Court should resolve, that, their pay should be more than 6s., then the representative shall be hereby directed to pay the overplus into the town treasury." This was securing the prudence of the public servants.

¶ But whilst the town had its own full share of the public distress, it was very far from desiring relief at the cost of order and law. In 1786, when the general sufferings drove the people in parts of Worcester and Hampshire counties to insurrection, a large party of armed insurgents arrived in this town, on the 12th September, to hinder the sitting of the Court of Common Pleas. But they found no countenance here. The same people who had been active in a County Convention to consider grievances, condemned the rebellion, and joined the authorities in putting it down. In 1787, the admirable instructions given by the town to its representative are a proud monument of the good sense and good feeling that prevailed. The grievances ceased with the adoption of the Federal Constitution. The constitution of Massachusetts had been already accepted. It was put to the town of Concord, in October, 1776, by the Legislature, whether the existing house of representatives should enact a constitution for the State? The town answered No. The General Court notwithstanding, draughted a constitution, sent it here, and asked the town whether they would have it for the law of the State? The town answered No, by a unanimous vote. In 1780, a constitution of the State, proposed by the Convention chosen for that purpose, was accepted by the town with the reservation of some articles. And, in 1788, the town, by its delegate, accepted the new Constitution of the United States, and this event closed the whole series of important public events in which this town played a part.

¶ From that time to the present hour, this town has made a slow but constant progress in population and wealth, and the arts of peace. It has suffered neither from war, nor pestilence, nor famine, nor flagrant crime. Its population, in the census of 1830, was 2020 souls. The public expenses, for the last year, amounted to $4290; for the present year, to $5040. If the community stints its expense in small matters, it spends freely on great duties. The town raises, this year, $1800 for its public schools; besides about $1200 which are paid, by subscription, for private schools. This year, it expends $800 for its poor; the last year it expended $900. Two religious societies, of differing creed, dwell together in good understanding, both promoting, we hope, the cause of righteousness and love. Concord has always been noted for its ministers. The living need no praise of mine. Yet it is among the sources of satisfaction and gratitude, this day, that the aged with whom is wisdom, our fathers' counsellor and friend, is spared to counsel and intercede for the sons.

¶ Such, fellow citizens, is an imperfect sketch of the history of Concord. I have been greatly indebted, in preparing this sketch, to the printed but unpublished History of this town, furnished me by the unhesitating kindness of its author, long a resident in this place. I hope that History will not long remain unknown. The author has done us and posterity a kindness, by the zeal and patience of his research, and has wisely enriched his pages with the resolutions, addresses and instructions to its agents, which from time to time, at critical periods, the town has voted. Meantime, I have read with care the Town Records themselves. They must ever be the fountains of all just information respecting your character and customs. They are the history of the town. They exhibit a pleasing picture of a community almost exclusively agricultural, where no man has much time for words, in his search after things; of a community of great simplicity of manners, and of a manifest love of justice. For the most part, the

town has deserved the name it wears. I find our annals marked with a uniform good sense. I find no ridiculous laws, no eavesdropping legislators, no hanging of witches, no ghosts, no whipping of Quakers, no unnatural crimes. The tone of the Records rises with the dignity of the event. These soiled and musty books are luminous and electric within. The old town clerks did not spell very correctly, but they contrive to make pretty intelligible the will of a free and just community. Frugal our fathers were,—very frugal,—though, for the most part, they deal generously by their minister, and provide well for the schools and the poor. If, at any time, in common with most of our towns, they have carried this economy to the verge of a vice, it is to be remembered that a town is, in many respects, a financial corporation. They economize, that they may sacrifice. They stint and higgle on the price of a pew, that they may send 200 soldiers to General Washington to keep Great Britain at bay. For splendor, there must somewhere be rigid economy. That the head of the house may go brave, the members must be plainly clad, and the town must save that the State may spend. Of late years, the growth of Concord has been slow. Without navigable waters, without mineral riches, without any considerable mill privileges, the natural increase of her population is drained by the constant emigration of the youth. Her sons have settled the region around us, and far from us. Their wagons have rattled down the remote western hills. And in every part of this country, and in many foreign parts, they plough the earth, they traverse the sea, they engage in trade and in all the professions.

¶ Fellow citizens; let not the solemn shadows of two hundred years, this day, fall over us in vain. I feel some unwillingness to quit the remembrance of the past. With all the hope of the new I feel that we are leaving the old. Every moment carries us farther from the two great epochs of public principle, the Planting, and the Revolution of the colony. Fortunate and favored this town has been, in having received so large an infusion of the spirit of both of those periods. Humble as is our village in the circle of later and prouder towns that whiten the land, it has been consecrated by the presence and activity of the purest men. Why need I remind you of our own Hosmers, Minotts, Cumings, Barretts, Beattons, the departed benefactors of the town? On the village green have been the steps of Winthrop and Dudley; of John Eliot, the Indian apostle, who had a courage that intimidated those savages whom his love could not melt; of Whitfield, whose silver voice melted his great congregation into tears; of Hancock, and his compatriots of the Provincial Congress; of Langdon, and the college over which he presided. But even more sacred influences than these have mingled here with the stream of human life. The merit of those who fill a space in the world's history, who are borne forward, as it were, by the weight of thousands whom they lead, sheds a perfume less sweet than do the sacrifices of private virtue. I have had much opportunity of access to anecdotes of families, and I believe this town to have been the dwelling-place, in all times since its planting, of pious and excellent persons, who walked meekly through the paths of common life, who served God, and loved man, and never let go the hope of immortality. The benediction of their prayers and of their principles lingers around us. The acknowledgment of the Supreme Being exalts the history of this people. It brought the fathers hither. In a war of principle, it delivered their sons. And so long as a spark of this faith survives among the children's children so long shall the name of Concord be honest and venerable.

EMANCIPATION IN THE BRITISH WEST INDIES

FRIENDS AND FELLOW CITIZENS: We are met to exchange congratulations on the anniversary of an event singular in the history of civilization; a day of reason; of the clear light; of that which makes us better than a flock of birds and beasts; a day which gave the immense fortification of a fact, of gross history, to ethical abstractions. It was the settlement, as far as a great Empire was concerned, of a question on which almost every leading citizen in it had taken care to record his vote; one which for many years absorbed the attention of the best and most eminent of mankind. I might well hesitate, coming from other studies, and without the smallest claim to be a special laborer in this work of humanity, to undertake to set this matter before you; which ought rather to be done by a strict coöperation of many well-advised persons; but I shall not apologize for my weakness. In this cause, no man's weakness is any prejudice: it has a thousand sons; if one man cannot speak, ten others can; and, whether by the wisdom of its friends, or by the folly of the adversaries; by speech and by silence; by doing and by omitting to do, it goes forward. Therefore I will speak, —or, not I, but the might of liberty in my weakness. The subject is said to have the property of making dull men eloquent.

¶ It has been in all men's experience a marked effect of the enterprise in behalf of the African, to generate an overbearing and defying spirit. The institution of slavery seems to its opponent to have but one side, and he feels that none but a stupid or a malignant person can hesitate on a view of the facts. Under such an impulse, I was about to say, If any cannot speak, or cannot hear the words of freedom, let him go hence,—I had almost said, Creep into your grave, the universe has no need of you! But I have thought better: let him not go. When we consider what remains to be done for this interest in this country, the dictates of humanity make us tender of such as are not yet persuaded. The hardest selfishness is to be borne with. Let us withhold every reproachful, and, if we can, every indignant remark. In this cause, we must renounce our temper, and the risings of pride. If there be any man who thinks the ruin of a race of men a small matter, compared with the last decoration and completions of his own comfort,—who would not so much as part with his ice-cream, to save them from rapine and manacles, I think I must not hesitate to satisfy that man that also his cream and vanilla are safer and cheaper by placing the negro nation on a fair footing than by robbing them. If the Virginian piques himself on the picturesque luxury of his vassalage, on the heavy Ethiopian manners of his house-servants, their silent obedience, their hue of bronze, their turbaned heads, and would not exchange them for the more intelligent but precarious hired service of whites, I shall not refuse to show him that when their free-papers are made out, it will still be their interest to remain on his estate, and that the oldest planters of Jamaica are convinced that it is cheaper to pay wages than to own the slave.

¶ The history of mankind interests us only as it exhibits a steady gain of truth and right, in the incessant conflict which it records between the material and the moral nature. From the earliest monuments it appears that one race was victim and served the other races. In the oldest temples of Egypt, negro captives are painted on the tombs of kings, in such attitudes as to show that they are on the point of being executed; and Herodotus, our oldest historian, relates that the Troglodytes hunted the Ethiopians in four-horse chariots. From the earliest time, the negro has been an article of luxury to the commercial nations. So has it been, down to the day that has just dawned on the world. Lan-

guage must be raked, the secrets of slaughter-houses and infamous holes that cannot front the day, must be ransacked, to tell what negro slavery has been. These men, our benefactors, as they are producers of corn and wine, of coffee, of tobacco, of cotton, of sugar, of rum and brandy; gentle and joyous themselves, and producers of comfort and luxury for the civilized world.—there seated in the finest climates of the globe, children of the sun.—I am heart-sick when I read how they came there, and how they are kept there. Their case was left out of the mind and out of the heart of their brothers. The prizes of society, the trumpet of fame, the privileges of learning, of culture, of religion, the decencies of joys of marriage, honor, obedience, personal authority and a perpetual melioration into a finer civility,—these were for all, but not for them. For the negro, was the slave-ship to begin with, in whose filthy hold he sat in irons, unable to lie down; bad food, and insufficiency of that; disfranchisement; no property in the rags that covered him; no marriage, no right in the poor black woman that cherished him in her bosom, no right to the children of his body; no security from the humors, none from the crimes, none from the appetites of his master; toil, famine, insult and flogging; and, when he sank in the furrow, no wind of good fame blew over him, no priest of salvation visited him with glad tidings: but he went down to death with dusky dreams of African shadow-catchers and Obeahs hunting him. Very sad was the negro tradition, that the Great Spirit, in the beginning offered the black man, whom he loved better than the buckra, or white, his choice of two boxes, a big and a little one. The black man was greedy, and chose the largest. "The buckra box was full up with pen, paper and whip, and the negro box with hoe and bill; and hoe and bill for negro to this day."

¶ But the crude element of good in human affairs must work and ripen, spite of whips and plantation laws and West Indian interest. Conscience rolled on its pillow, and could not sleep. We sympathize very tenderly here with the poor aggrieved planter, of whom so many unpleasant things are said; but if we saw the whip applied to old men, to tender women; and, undeniably, though I shrink to say so, pregnant women set in the treadmill for refusing to work; when, not they, but the eternal law of animal nature refused to work;—if we saw men's backs flayed with cowhides, and "hot rum poured on, superinduced with brine or pickle, rubbed in with a cornhusk, in the scorching heat of the sun;"—if we saw the runaways hunted with bloodhounds into swamps and hills; and, in cases of passion, a planter throwing his negro into a copper of boiling cane-juice,—if we saw these things with eyes, we too should wince. They are not pleasant sights. The blood is moral: the blood is anti-slavery: it runs cold in the veins: the stomach rises with disgust, and curses slavery. Well, so it happened; a good man or woman, a country boy or girl,—it would so fall out,—once in a while saw these injuries and had the indiscretion to tell of them. The horrid story ran and flew; the winds blew it all over the world. They who heard it asked their rich and great friends if it was true, or only missionary lies. The richest and greatest, the prime minister of England, the king's privy

IF there be any man who thinks the ruin of a race of men a small matter—who would not so much as part with his ice-cream, to save them from rapine and manacles—I must satisfy that man that also his cream and vanilla are safer and cheaper by placing the negro nation on a fair footing than by robbing them.

council were obliged to say that it was too true. It became plain to all men, the more this business was looked into, that the crimes and cruelties of the slave-traders and slave-owners could not be overstated. The more it was searched, the more shocking anecdotes came up,—things not to be spoken. Humane persons who were informed of the reports insisted on proving them. Granville Sharpe was accidentally made acquainted with the sufferings of a slave, whom a West Indian planter had brought with him to London and had beaten with a pistol on his head, so badly that his whole body became diseased, and the man useless to his master, who left him to go whither he pleased. The man applied to Mr. William Sharpe, a charitable surgeon, who attended the diseases of the poor. In process of time, he was healed. Granville Sharpe found him at his brother's and procured a place for him in an apothecary's shop. The master accidentally met his recovered slave, and instantly endeavored to get possession of him again. Sharpe protected the slave. In consulting with the lawyers, they told Sharpe the laws were against him. Sharpe would not believe it; no prescription on earth could ever render such iniquities legal. "But the decisions are against you, and Lord Mansfield, now Chief Justice of England, leans to the decisions. Sharpe instantly sat down and gave himself to the study of English law for more than two years, until he had proved that the opinions relied on, of Talbot and Yorke, were incompatible with the former English decisions and with the whole spirit of English law. He published his book in 1769, and he so filled the heads and hearts of his advocates that when he brought the case of George Somerset, another slave, before Lord Mansfield, the slavish decisions were set aside, and equity affirmed. There is a sparkle of God's righteousness in Lord Mansfield's judgment, which does the heart good. Very unwilling had that great lawyer been to reverse the late decisions; he suggested twice from the bench, in the course of the trial, how the question might be got rid of: but the hint was not taken; the case was adjourned again and again, and judgment delayed. At last judgment was demanded, and on the 22d June, 1772, Lord Mansfield is reported to have decided in these words:

¶ "Immemorial usage preserves the memory of *positive law*, long after all traces of the occasion, reason, authority and time of its introduction, are lost; and in a case so odious as the condition of slaves, must be taken strictly (tracing the subject to *natural principles*, the claim of slavery never can be supported). The power claimed by this return never was in use here. We cannot say the cause set forth by this return is allowed or approved of by the laws of this kingdom; and therefore the man must be discharged."

¶ This decision established the principle that the "air of England is too pure for any slave to breathe," but the wrongs in the islands were not thereby touched. Public attention, however, was drawn that way, and the methods of the stealing and the transportation from Africa became noised abroad. The Quakers got the story. In their plain meeting-houses and prim dwellings this dismal agitation got entrance. They were rich: they owned, for debt or by inheritance, island property; they were religious, tender-hearted men and women; and they had to hear the news and digest it as they could. Six Quakers met in London on the 6th of July, 1783,—William Dillwyn, Samuel Hoar, George Harrison, Thomas Knowles, John Lloyd, Joseph Woods, "to consider what step they should take for the relief and liberation of the negro slaves in the West Indies, and for the discouragement of the slave-trade on the coast of Africa." They made friends and raised money for the slave; they interested their Yearly Meeting; and all English and all American Quakers. John Woolman of New Jersey, whilst yet an apprentice, was uneasy in his mind when he was set to write a bill of sale of a negro, for his master. He gave his testimony against the traffic, in Maryland and Virginia. Thomas Clarkson was a youth at Cam-

bridge, England, when the subject given out for a Latin prize dissertation was, "Is it right to make slaves of others against their will?" He wrote an essay, and won the prize; but he wrote too well for his own peace; he began to ask himself if these things could be true; and if they were, he could no longer rest. He left Cambridge; he fell in with the six Quakers. They engaged him to act for them. He himself interested Mr. Wilberforce in the matter. The ship-masters in that trade were the greatest miscreants, and guilty of every barbarity to their own crews. Clarkson went to Bristol, made himself acquainted with the interior of the slave-ships and the details of the trade. The facts confirmed his sentiment, "that Providence had never made that to be wise which was immoral, and that the slave-trade was as impolitic as it was unjust;" that it was found peculiarly fatal to those employed in it. More seamen died in that trade in one year than in the whole remaining trade of the country in two. Mr. Pitt and Mr. Fox were drawn into the generous enterprise. In 1788, the House of Commons voted Parliamentary inquiry. In 1791, a bill to abolish the trade was brought in by Wilberforce, and supported by him and by Fox and Burke and Pitt, with the utmost ability and faithfulness; resisted by the planters and the whole West Indian interest, and lost. During the next sixteen years, ten times, year after year, the attempt was renewed by Mr. Wilberforce, and ten times defeated by the planters. The king, and all the royal family but one, were against it. These debates are instructive, as they show on what grounds the trade was assailed and defended. Everything generous, wise and sprightly is sure to come to the attack. On the other part are found cold prudence, barefaced selfishness and silent votes. But the nation was aroused to enthusiasm. Every horrid fact became known. In 1791, three hundred thousand persons in Britain pledged themselves to abstain from all articles of island produce. The planters were obliged to give way; and in 1807, on the 25th March, the bill passed, and the slave-trade was abolished.

¶ The assailants of slavery had early agreed to limit their political action on this subject to the abolition of the trade, but Granville Sharpe, as a matter of conscience, whilst he acted as chairman of the London Committee, felt constrained to record his protest against the limitation, declaring that slavery was as much a crime against the Divine law as the slave-trade. The trade, under false flags, went on as before. In 1821, according to official documents presented to the American government by the Colonization Society, 200,000 slaves were deported from Africa. Nearly 30,000 were landed in the port of Havana alone. In consequence of the dangers of the trade growing out of the act of abolition, ships were built sharp for swiftness, and with a frightful disregard of the comfort of the victims they were destined to transport. They carried five, six, even seven hundred stowed in a ship built so narrow as to be unsafe, being made just broad enough on the beam to keep the sea. In attempting to make its escape from the pursuit of a man-of-war, one ship flung five hundred slaves alive into the sea. These facts went into Parliament. In the islands was an ominous state of cruel and licentious society; every house had a dungeon attached to it; every slave was worked by the whip. There is no end to the tragic anecdotes in the municipal records of the colonies. The boy was set to strip and flog his own mother to blood, for a small offense. Looking in the face of his master by the negro was held to be violence by the island courts. He was worked sixteen hours, and his ration by law, in some islands, was a pint of flour and one salt herring a day. He suffered insult, stripes, mutilation at the humor of the master: iron collars were riveted on their necks with iron prongs ten inches long; capsicum pepper was rubbed in the eyes of the females; and they were done to death with the most shocking levity between the master and manager, without fine or inquiry. And when, at last, some Quakers, Moravians, and Wesleyan and Baptist missionaries, following in the

steps of Carey and Ward in the East Indies, had been moved to come and cheer the poor victim with the hope of some reparation, in a future world, of the wrongs he suffered in this, these missionaries were persecuted by the planters, their lives threatened, their chapels burned, and the negroes furiously forbidden to go near them. These outrages rekindled the flame of British indignation. Petitions poured into Parliament: a million persons signed their names to these; and in 1833, on the 14th May, Lord Stanley, Minister of the Colonies, introduced into the House of Commons his bill for the Emancipation.

¶ The scheme of the Minister, with such modification as it received in the legislature, proposed gradual emancipation; that on 1st August, 1834, all persons now slaves should be entitled to be registered as apprenticed laborers, and to acquire thereby all the rights and privileges of freemen, subject to the restriction of laboring under certain conditions. These conditions were, that the prædials should owe three fourths of the profits of their labor to their masters for six years, and the non-prædials for four years. The other fourth of the apprentice's time was to be his own, which he might sell to his master, or to other persons; and at the end of the term of years fixed, he should be free.

¶ With these provisions and conditions, the bill proceeds, in the twelfth section, in the following terms: "Be it enacted, that all and every person who, on the first August, 1834, shall be holden in slavery within any such British colony as aforesaid, shall upon and from and after the said first August, become and be to all intents and purposes free, and discharged of and from all manner of slavery, and shall be absolutely and forever manumitted; and that the children thereafter born to any such persons, and the offspring of such children, shall, in like manner, be free, from their birth; and that from and after the first August, 1834, slavery shall be and is hereby utterly and forever abolished and declared unlawful throughout the British colonies, plantations, and possessions abroad."

¶ The Ministers, having estimated the slave products of the colonies in annual exports of sugar, rum and coffee, at £1,500,000 per annum, estimated the total value of the slave property at 30,000,000 pounds sterling, and proposed to give the planters, as a compensation for so much of the slaves' time as the act took from them, 20,000,000 pounds sterling, to be divided into nineteen shares for the nineteen colonies, and to be distributed to the owners of slaves by commissioners, whose appointment and duties were regulated by the Act. After much debate, the bill passed by large majorities. The apprenticeship system is understood to have proceeded from Lord Brougham, and was by him urged on his colleagues, who, it is said, were inclined to the policy of immediate emancipation.

¶ The colonial legislatures received the act of Parliament with various degrees of displeasure, and, of course, every provision of the bill was criticised with severity. The new relation between the master and the apprentice, it was feared, would be mischievous; for the bill required the appointment of magistrates who should hear every complaint of the apprentice and see that justice was done him. It was feared that the interest of the master and servant would now produce perpetual discord between them. In the island of Antigua, containing 37,000 people, 30,000 being negroes, these objections had such weight that the legislature rejected the apprenticeship system, and adopted absolute emancipation. In the other islands the system of the Ministry was accepted.

¶ The reception of it by the negro population was equal in nobleness to the deed. The negroes were called together by the missionaries and by the planters, and the news explained to them. On the night of the 31st July, they met everywhere at their churches and chapels, and at midnight, when the clock struck twelve, on their knees, the silent, weeping assembly became men; they rose and embraced each other; they cried, they sung, they prayed, they were wild with

joy, but there was no riot, no feasting. I have never read anything in history more touching than the moderation of the negroes. Some American captains left the shore and put to sea, anticipating insurrection and general murder. With far different thoughts, the negroes spent the hour in their huts and chapels. I will not repeat to you the well-known paragraph, in which Messrs. Thome and Kimball, the commissioners sent out in the year 1837 by the American Anti-Slavery Society, describe the occurrences of that night in the island of Antigua. It has been quoted in every newspaper, and Dr. Channing has given it additional fame. But I must be indulged in quoting a few sentences from the pages that follow it, narrating the behavior of the emancipated people on the next day.

¶ "The first of August came on Friday, and a release was proclaimed from all work until the next Monday. The day was chiefly spent by the great mass of the negroes in the churches and chapels. The clergy and missionaries throughout the island were actively engaged, seizing the opportunity to enlighten the people on all the duties and responsibilities of their new relation, and urging them to the attainment of that higher liberty with which Christ maketh his children free. In every quarter, we were assured, the day was like a Sabbath. Work had ceased. The hum of business was still: tranquillity pervaded the towns and country. The planters informed us that they went to the chapels where their own people were assembled, greeted them, shook hands with them, and exchanged the most hearty good wishes. At Grace Hill, there were at least a thousand persons around the Moravian Chapel who could not get in. For once the house of God suffered violence, and the violent took it by force. At Grace Bay, the people, all dressed in white, formed a procession, and walked arm in arm into the chapel. We were told that the dress of the negroes on that occasion was uncommonly simple and modest. There was not the least disposition to gayety. Throughout the island, there was not a single dance known of, either day or night, not so much as a fiddle played."

¶ On the next Monday morning, with very few exceptions, every negro on every plantation was in the field at his work. In some places, they waited to see their master, to know what bargain he would make; but for the most part, throughout the islands, nothing painful occurred. In June, 1835, the Ministers, Lord Aberdeen and Sir George Grey, declared to the Parliament that the system worked well; that now for ten months, from 1st August, 1834, no injury or violence had been offered to any white, and only one black had been hurt in 800,000 negroes: and, contrary to many sinister predictions, that the new crop of island produce would not fall short of that of the last year.

¶ But the habit of oppression was not destroyed by a law and a day of jubilee. It soon appeared in all the islands that the planters were disposed to use their old privileges, and overwork the apprentices; to take from them, under various pretenses, their fourth part of their time; and to exert the same licentious despotism as before. The negroes complained to the magistrates and to the governor. In the island of Jamaica, this ill blood continually grew worse. The governors, Lord Belmore, the Earl of Sligo, and afterwards Sir Lionel Smith (a governor of their own class, who had been sent out to gratify the planters), threw themselves on the side of the oppressed, and were at constant quarrel with the angry and bilious island legislature. Nothing can exceed the ill humor and sulkiness of the addresses of this assembly.

¶ I may here express a general remark, which the history of slavery seems to justify, that it is not founded solely on the avarice of the planter. We sometimes say, the planter does not want slaves, he only wants the immunities and the luxuries which the slaves yield him; give him money, give him a machine that will yield him as much money as the slaves, and he will thankfully let them go. He has no love of slavery, he wants

luxury, and he will pay even this price of crime and danger for it. But I think experience does not warrant this favorable distinction, but shows the existence, beside the covetousness, of a bitterer element, the love of power, the voluptuousness of holding a human being in his absolute control. We sometimes observe that spoiled children contract a habit of annoying quite wantonly those who have charge of them, and seem to measure their own sense of well-being, not by what they do, but by the degree of reaction they can cause. It is vain to get rid of them by not minding them: if purring and humming is not noticed, they squeal and screech; then if you chide and console them, they find the experiment succeeds, and they begin again. The child will sit in your arms contented, provided you do nothing. If you take a book and read, he commences hostile operations. The planter is the spoiled child of his unnatural habits, and has contracted in his indolent and luxurious climate the need of excitement by irritating and tormenting his slave.

¶ Sir Lionel Smith defended the poor negro girls, prey to the licentiousness of the planters; they shall not be whipped with tamarind rods if they do not comply with their master's will; he defended the negro women; they should not be made to dig the cane-holes (which is the very hardest of the field work); he defended the Baptist preachers and the stipendiary magistrates, who are the negroes' friends, from the power of the planter. The power of the planters, however, to oppress, was greater than the power of the apprentice and of his guardians to withstand. Lord Brougham and Mr. Buxton declared that the planter had not fulfilled his part in the contract, whilst the apprentices had fulfilled theirs; and demanded that the emancipation should be hastened, and the apprenticeship abolished. Parliament was compelled to pass additional laws for the defence and security of the negro, and in ill humor at these acts, the great island of Jamaica, with a population of half a million, and 300,000 negroes, early in 1838, resolved to throw up the two remaining years of apprenticeship, and to emancipate absolutely on the 1st August, 1838. In British Guiana, in Dominica, the same resolution had been earlier taken with more good will; and the other islands fell into the measure; so that on the 1st August, 1838, the shackles dropped from every British slave. The accounts which we have from all parties, both from the planters (and those too who were originally most opposed to the measure), and from the new freemen, are of the most satisfactory kind. The manner in which the new festival was celebrated, brings tears to the eyes. The First of August, 1838, was observed in Jamaica as a day of thanksgiving and prayer. Sir Lionel Smith, the governor, writes to the British Ministry, "It is impossible for me to do justice to the good order, decorum and gratitude which the whole laboring population manifested on that happy occasion. Though joy beamed on every countenance, it was throughout tempered with solemn thankfulness to God, and the churches and chapels were everywhere filled with these happy people in humble offering of praise."

¶ The Queen, in her speech to the Lords and Commons, praised the conduct of the emancipated population: and in 1840 Sir Charles Metcalfe, the new governor of Jamaica, in his address to the Assembly expressed himself to that late exasperated body in these terms: "All those who are acquainted with the state of the island know that our emancipated population are as free, as independent in their conduct, as well conditioned, as much in the enjoyment of abundance, and as strongly sensible of the blessings of liberty, as any that we know of in any country. All disqualifications and distinctions of color have ceased; men of all colors have equal rights in law, and an equal footing in society, and every man's position is settled by the same circumstances which regulate that point in other free countries, where no difference of color exists. It may be asserted, without fear of de-

nial, that the former slaves of Jamaica are now as secure in all social rights, as freeborn Britons." He further describes the erection of numerous churches, chapels and schools which the new population required, and adds that more are still demanded. The legislature, in their reply, echo the governor's statement, and say, "The peaceful demeanor of the emancipated population redounds to their own credit, and affords a proof of their continued comfort and prosperity."

¶ I said, this event is signal in the history of civilization. There are many styles of civilization, and not one only. Ours is full of barbarities. There are many faculties in man, each of which takes its turn of activity, and that faculty which is paramount in any period and exerts itself through the strongest nation, determines the civility of that age: and each age thinks its own the perfection of reason. Our culture is very cheap and intelligible. Unroof any house, and you shall find it. The well-being consists in having a sufficiency of coffee and toast, with a daily newspaper; a well glazed parlor, with marbles, mirrors and centre-table; and the excitement of a few parties and a few rides in a year. Such as one house, such are all. The owner of a New York manor imitates the mansion and equipage of the London nobleman; the Boston merchant rivals his brother of New York; and the villages copy Boston. There have been nations elevated by great sentiments. Such was the civility of Sparta and the Dorian race, whilst it was defective in some of the chief elements of ours. That of Athens, again, lay in an intellect dedicated to beauty. That of Asia Minor in poetry, music and arts; that of Palestine in piety; that of Rome in military arts and virtues, exalted by a prodigious magnanimity; that of China and Japan in the last exaggeration of decorum and etiquette. Our civility, England determines the style of, inasmuch as England is the strongest of the family of existing nations, and as we are the expansion of that people. It is that of a trading nation; it is a shopkeeping civility. The English lord is a retired shopkeeper, and has the prejudices and timidities of that profession. And we are shopkeepers, and have acquired the vices and virtues that belong to trade. We peddle, we truck, we sail, we row, we ride in cars, we creep in teams, we go in canals,—to market, and for the sale of goods. The national aim and employment streams into our ways of thinking, our laws, our habits and our manners. The customer is the immediate jewel of our souls. Him we flatter, him we feast, compliment, vote for, and will not contradict. It was, or it seemed the dictate of trade, to keep the negro down. We had found a race who were less warlike, and less energetic shopkeepers than we; who had very little skill in trade. We found it very convenient to keep them at work, since, by the aid of a little whipping, we could get their work for nothing but their board and the cost of whips. What if it cost a few unpleasant scenes on the coast of Africa? That was a great way off; and the scenes could be endured by some sturdy, unscrupulous fellows, who could go, for high wages, and bring us the men, and need not trouble our ears with the disagreeable particulars. If any mention was made of homicide, madness, adultery, and intolerable tortures, we would let the church-bells ring louder, the church-organ swell its peal and drown the hideous sound. The sugar they raised was excellent: nobody tasted blood in it. The coffee was fragrant; the tobacco was incense; the brandy made nations happy; the cotton clothed the world. What! all raised by these men, and no wages? Excellent! What a convenience! They seemed created by Providence to bear the heat and the whipping, and make these fine articles.

¶ But unhappily, most unhappily, gentlemen, man is born with intellect, as well as with a love of sugar; and with a sense of justice, as well as a taste for strong drink. These ripened, as well as those. You could not educate him, you could not get any poetry, any wisdom, any beauty in woman, any strong and commanding character in man, but these

absurdities would still come flashing out,—these absurdities of a demand for justice, a generosity for the weak and oppressed. Unhappily, too, for the planter, the laws of nature are in harmony with each other: that which the head and the heart demand is found to be, in the long run, for what the grossest calculator calls his advantage. The moral sense is always supported by the permanent interest of the parties. Else, I know not how, in our world, any good would ever get done. It was shown to the planters that they, as well as the negroes, were slaves; that though they paid no wages, they got very poor work; that their estates were ruining them, under the finest climate; and that they needed the severest monopoly laws at home to keep them from bankruptcy. The oppression of the slave recoiled on them. They were full of vices; their children were lumps of pride, sloth, sensuality and rottenness. The position of woman was nearly as bad as it could be; and, like other robbers, they could not sleep in security. Many planters have said, since the emancipation, that, before that day, they were the greatest slaves on the estates. Slavery is no scholar, no improver; it does not love the whistle of the railroad; it does not love the newspaper, the mail-bag, a college, a book or a preacher who has the absurd whim of saying what he thinks; it does not increase the white population; it does not improve the soil; everything goes to decay. For these reasons the islands proved bad customers to England. It was very easy for manufacturers less shrewd than those of Birmingham and Manchester to see that if the state of things in the islands was altered, if the slaves had wages, the slaves would be clothed, would build houses, would fill them with tools, with pottery, with crockery, with hardware; and negro women love fine clothes as well as white women. In every naked negro of those thousands, they saw a future customer. Meantime, they saw further that the slave-trade, by keeping in barbarism the whole coast of eastern Africa, deprives them of countries and nations of customers, if once freedom and civility and European manners could get a foothold there. But the trade could not be abolished whilst this hungry West Indian market, with an appetite like the grave, cried, "More, more, bring me a hundred a day;" they could not expect any mitigation in the madness of the poor African war-chiefs. These considerations opened the eyes of the dullest in Britain. More than this, the West Indian estate was owned or mortgaged in England, and the owner and the mortgagee had very plain intimations that the feeling of English liberty was gaining every hour new mass and velocity, and the hostility to such as resisted it would be fatal. The House of Commons would destroy the protection of island produce, and interfere in English politics in the island legislation: so they hastened to make the best of their position, and accepted the bill.

¶ These considerations, I doubt not, had their weight; the interest of trade, the interest of the revenue, and, moreover, the good fame of the action. It was inevitable that men should feel these motives. But they do not appear to have had an excessive or unreasonable weight. On reviewing this history, I think the whole transaction reflects infinite honor on the people and parliament of England. It was a stately spectacle, to see the cause of human rights argued with so much patience and generosity and with such a mass of evidence before that powerful people. It is a creditable incident in the history that when, in 1789, the first privy council report of evidence on the trade (a bulky folio embodying all the facts which the London Committee had been engaged for years in collecting, and all the examinations before the council) was presented to the House of Commons, a late day being named for the discussion, in order to give members time,—Mr. Wilberforce, Mr. Pitt, the Prime Minister, and other gentlemen, took advantage of the postponement to retire into the country to read the report. For months and years the bill was debated, with some consciousness of the extent of its relations, by the first citizens of England, the foremost

men of the earth; every argument was weighed, every particle of evidence was sifted and laid in the scale; and, at last, the right triumphed, the poor man was vindicated, and the oppressor was flung out. I know that England has the advantage of trying the question at a wide distance from the spot where the nuisance exists; the planters are not, excepting in rare examples, members of the legislature. The extent of the empire, and the magnitude and number of other questions crowding into court, keep this one in balance, and prevent it from obtaining that ascendency, and being urged with that intemperance which a question of property tends to acquire. There are causes in the composition of the British legislature, and the relation of its leaders to the country and to Europe, which exclude much that is pitiful and injurious in other legislative assemblies. From these reasons, the question was discussed with a rare independence and magnanimity. It was not narrowed down to a paltry electioneering trap; and, I must say, a delight in justice, an honest tenderness for the poor negro, for man suffering these wrongs, combined with the national pride, which refused to give the support of English soil or the protection of the English flag to these disgusting violations of nature.

¶ Forgive me, fellow citizens, if I own to you, that in the last few days that my attention has been occupied with this history, I have not been able to read a page of it without the most painful comparisons. Whilst I have read of England, I have thought of New England. Whilst I have meditated in my solitary walks on the magnanimity of the English Bench and Senate, reaching out the benefit of the law to the most helpless citizen in her world-wide realm, I have found myself oppressed by other thoughts. As I have walked in the pastures and along the edge of woods, I could not keep my imagination on those agreeable figures, for other images that intruded on me. I could not see the great vision of the patriots and senators who have adopted the slave's cause:—they turned their backs on me. No: I see other pictures,—of mean men; I see very poor, very ill-clothed, very ignorant men, not surrounded by happy friends,—to be plain,—poor black men of obscure employment as mariners, cooks or stewards, in ships, yet citizens of this our Commonwealth of Massachusetts,—freeborn as we,—whom the slave-laws of the States of South Carolina, Georgia and Louisiana have arrested in the vessels in which they visited those ports, and shut up in jails so long as the vessel remained in port, with the stringent addition, that if the shipmaster fails to pay the costs of this official arrest and the board in jail, these citizens are to be sold for slaves, to pay that expense. This man, these men, I see, and no law to save them. Fellow citizens, this crime will not be hushed up any longer. I have learned that a citizen of Nantucket, walking in New Orleans, found a freeborn citizen of Nantucket, a man, too, of great personal worth, and, as it happened, very dear to him, as having saved his own life, working chained in the streets of that city, kidnapped by such a process as this. In the sleep of the laws, the private interference of two excellent citizens of Boston has, I have ascertained, rescued several natives of this State from these Southern prisons. Gentlemen, I thought the deck of a Massachusetts ship was as much the territory of Massachusetts as the floor on which we stand. It should be as sacred as the temple of God. The poorest fishing-smack that floats under the shadow of an iceberg in the Northern seas, or hunts whale in the Southern ocean, should be encompassed by her laws with comfort and protection, as much as within the arms of Cape Ann or Cape Cod. And this kidnapping is suffered within our own land and federation, whilst the fourth article of the Constitution of the United States ordains in terms, that "The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States." If such a damnable outrage can be committed on the person of a citizen with impunity, let the Governor break the broad seal of the State; he

bears the sword in vain. The Governor of Massachusetts is a trifler; the State-House in Boston is a playhouse; the General Court is a dishonored body, if they make laws which they cannot execute. The great-hearted Puritans have left no posterity. The rich men may walk in State Street, but they walk without honor; and the farmers may brag their democracy in the country, but they are disgraced men. If the State has no power to defend its own people in its own shipping, because it has delegated that power to the Federal Government, has it no representation in the Federal Government? Are those men dumb? I am no lawyer, and cannot indicate the forms applicable to the case, but here is something which transcends all forms. Let the senators and representatives of the State, containing a population of a million freemen, go in a body before the Congress and say that they have a demand to make on them, so imperative that all functions of government must stop until it is satisfied. If ordinary legislation cannot reach it, then extraordinary must be applied. The Congress should instruct the President to send to those ports of Charleston, Savannah and New Orleans such orders and such force as should release, forthwith, all such citizens of Massachusetts as were holden in prison without the allegation of any crime, and should set on foot the strictest inquisition to discover where such persons, brought into slavery by these local laws at any time heretofore, may now be. That first; and then, let order be taken to indemnify all such as have been incarcerated. As for dangers to the Union, from such demands!—the Union already is at an end when the first citizen of Massachusetts is thus outraged. Is it an union and covenant in which the State of Massachusetts agrees to be imprisoned, and the State of Carolina to imprison? Gentlemen, I am loath to say harsh things, and perhaps I know too little of politics for the smallest weight to attach to any censure of mine, —but I am at a loss how to characterize the tameness and silence of the two senators and the ten representatives of the State at Washington. To what purpose have we clothed each of those representatives with the power of seventy thousand persons, and each senator with near half a million, if they are to sit dumb at their desks and see their constituents captured and sold;—perhaps to gentlemen sitting by them in the hall? There is a scandalous rumor that has been swelling louder of late years,—perhaps wholly false,—that members are bullied into silence by Southern gentlemen. It is so easy to omit to speak, or even to be absent when delicate things are to be handled. I may as well say, what all men feel, that whilst our very amiable and very innocent representatives and senators at Washington are accomplished lawyers and merchants, and very eloquent at dinners and at caucuses, there is a disastrous want of *men* from New England. I would gladly make exception, and you will not suffer me to forget one eloquent old man, in whose veins the blood of Massachusetts rolls, and who singly has defended the freedom of speech, and the rights of the free, against the usurpation of the slaveholder. But the reader of Congressional debates, in New England, is perplexed to see with what admirable sweetness and patience the majority of the free States are schooled and ridden by the minority of slave-holders. What if we should send thither representatives who were a particle less amiable and less innocent? I entreat you, sirs, let not this stain attach, let not this misery accumulate any longer. If the managers of our political parties are too prudent and too cold;—if, most unhappily, the ambitious class of young men and political men have found out that these neglected victims are poor and without weight; that they have no graceful hospitalities to offer; no valuable business to throw into any man's hands, no strong vote to cast at the elections; and therefore may with impunity be left in their chains or to the chance of chains,—then let the citizens in their primary capacity take up their cause on this very ground, and say to the government of the State, and of the Union, that government exists to

defend the weak and the poor and the injured party; the rich and the strong can better take care of themselves. And as an omen and assurance of success, I point you to the bright example which England set you, on this day, ten years ago.

¶ There are other comparisons and other imperative duties which come sadly to mind,—but I do not wish to darken the hours of this day by crimination; I turn gladly to the rightful theme, to the bright aspects of the occasion.

¶ This event was a moral revolution. The history of it is before you. Here was no prodigy, no fabulous hero, no Trojan horse, no bloody war, but all was achieved by plain means of plain men, working not under a leader, but under a sentiment. Other revolutions have been the insurrection of the oppressed; this was the repentance of the tyrant. It was the masters revolting from their mastery. The slave-holder said, "I will not hold slaves." The end was noble and the means were pure. Hence the elevation and pathos of this chapter of history. The lives of the advocates are pages of greatness, and the connection of the eminent senators with this question constitutes the immortalizing moments of those men's lives. The bare enunciation of the theses at which the lawyers and legislators arrived, gives a glow to the heart of the reader. Lord Chancellor Northington is the author of the famous sentence, "As soon as any man puts his foot on English ground, he becomes free." "I was a slave," said the counsel of Somerset, speaking for his client, "for I was in America: I am now in a country where the common rights of mankind are known and regarded." Granville Sharpe filled the ears of the judges with the sound principles that had from time to time been affirmed by the legal authorities: "Derived power cannot be superior to the power from which it is derived:" "The reasonableness of the law is the soul of the law:" "It is better to suffer every evil, than to consent to any." Out it would come, the God's truth, out it came, like a bolt from a cloud, for all the mumbling of the lawyers. One feels very sensibly in all this history that a great heart and soul are behind there, superior to any man, and making use of each, in turn, and infinitely attractive to every person according to the degree of reason in his own mind, so that this cause has had the power to draw to it every particle of talent and of worth in England, from the beginning. All the great geniuses of the Britsh senate, Fox, Pitt, Burke, Grenville, Sheridan, Grey, Canning, ranged themselves on its side; the poet Cowper wrote for it: Franklin, Jefferson, Washington, in this country, all recorded their votes. All men remembered the subtlety and the fire of indignation which the "Edinburgh Review" contributed to the cause; and every liberal mind, poet, preacher, moralist, statesman, has had the fortune to appear somewhere for this cause. On the other part, appeared the reign of pounds and shillings, and all manner of rage and stupidity; a resistance which drew from Mr. Huddlestone in Parliament the observation, "That a curse attended this trade even in the mode of defending it. By a certain fatality, none but the vilest arguments were brought forward, which corrupted the very persons who used them. Every one of these was built on the narrow ground of interest, of pecuniary profit, of sordid gain, in opposition to every motive that had reference to humanity, justice, and religion, or to that great principle which comprehended them all." This moral force perpetually reinforces and dignifies the friends of this cause. It gave that tenacity to their point which has insured ultimate triumph; and it gave that superiority in reason, in imagery, in eloquence, which makes in all countries anti-slavery meetings so attractive to the people, and has made it a proverb in Massachusetts, that "eloquence is dog-cheap at the anti-slavery chapel."

¶ I will say further that we are indebted mainly to this movement and to the continuers of it, for the popular discussion of every point of practical ethics, and a reference of every question to the

absolute standard. It is notorious that the political, religious and social schemes, with which the minds of men are now most occupied, have been matured, or at least broached, in the free and daring discussions of these assemblies. Men have become aware, through the emancipation and kindred events, of the presence of powers which, in their days of darkness, they had overlooked. Virtuous men will not again rely on political agents. They have found out the deleterious effect of political association. Up to this day we have allowed to statesmen a paramount social standing, and we bow low to them as to the great. We cannot extend this deference to them any longer. The secret cannot be kept, that the seats of power are filled by underlings, ignorant, timid and selfish to a degree to destroy all claim, excepting that on compassion, to the society of the just and generous. What happened notoriously to an American ambassador in England, that he found himself compelled to palter and to disguise the fact that he was a slave-breeder, happens to men of state. Their vocation is a presumption against them among well-meaning people. The superstition respecting power and office is going to the ground. The stream of human affairs flows its own way, and is very little affected by the activity of legislators. What great masses of men wish done, will be done; and they do not wish it for a freak, but because it is their state and natural end. There are now other energies than force, other than political, which no man in future can allow himself to disregard. There is direct conversation and influence. A man is to make himself felt by his proper force. The tendency of things runs steadily to this point, namely, to put every man on his merits, and to give him so much power as he naturally exerts,—no more, no less. Of course, the timid and base persons, all who are conscious of no worth in themselves, and who owe all their place to the opportunities which the older order of things allowed them, to deceive and defraud men, shudder at the change, and would fain silence every honest voice, and lock up every house where liberty and innovation can be pleaded for. They would raise mobs, for fear is very cruel. But the strong and healthy yeomen and husbands of the land, the self-sustaining class of inventive and industrious men, fear no competition or superiority. Come what will, their faculty cannot be spared.

¶ The First of August marks the entrance of a new element into modern politics, namely, the civilization of the negro. A man is added to the human family. Not the least affecting part of this history of abolition is the annihilation of the old indecent nonsense about the nature of the negro. In the case of the ship Zong, in 1781, whose master had thrown one hundred and thirty-two slaves alive into the sea, to cheat the underwriters, the first jury gave a verdict in favor of the master and owners: they had a right to do what they had done. Lord Mansfield is reported to have said on the bench, "The matter left to the jury is,—Was it from necessity? For they had no doubt—though it shocks one very much—that the case of slaves was the same as if horses had been thrown overboard. It is a very shocking case." But a more enlightened and humane opinion began to prevail. Mr. Clarkson, early in his career, made a collection of African productions and manufactures, as specimens of the arts and culture of the negro; comprising cloths and loom, weapons, polished stones and woods, leather, glass, dyes, ornaments, soap, pipe-bowls and trinkets. These he showed to Mr. Pitt, who saw and handled them with extreme interest. "On sight of these," says Clarkson, "many sublime thoughts seemed to rush at once into his mind, some of which he expressed;" and hence appeared to arise a project which was always dear to him, of the civilization of Africa,—a dream which forever elevates his fame. In 1791, Mr. Wilberforce announced to the House of Commons, "We have already gained one victory: we have obtained for these poor creatures the recognition of their human nature, which for a time was most shamefully denied

them." It was the sarcasm of Montesquieu, "it would not do to suppose that negroes were men, lest it should turn out that whites were not;" for the white has, for ages, done what he could to keep the negro in that hoggish state. His laws have been furies. It now appears that the negro race is, more than any other, susceptible of rapid civilization. The emancipation is observed, in the islands, to have wrought for the negro a benefit as sudden as when a thermometer is brought out of the shade into the sun. It has given him eyes and ears. If, before, he was taxed with such stupidity, or such defective vision, that he could not set a table square to the walls of an apartment, he is now the principal if not the only mechanic in the West Indies; and is, besides, an architect, a physician, a lawyer, a magistrate, an editor, and a valued and increasing political power. The recent testimonies of Sturge, of Thome and Kimball, of Gurney, of Philippo, are very explicit on this point, the capacity and the success of the colored and the black population in employments of skill, of profit and of trust; and best of all is the testimony to their moderation. They receive hints and advances from the whites that they will be gladly received as subscribers to the Exchange, as members of this or that committee of trust. They hold back, and say to each other that "social position is not to be gained by pushing."

¶ I have said that this event interests us because it came mainly from the concession of the whites; I add, that in part it is the earning of the blacks. They won the pity and respect which they have received, by their powers and native endowments. I think this a circumstance of the highest import. Their whole future is in it. Our planet, before the age of written history, had its races of savages, like the generations of sour paste, or the animalcules that wiggle and bite in a drop of putrid water. Who cares for these or for their wars? We do not wish a world of bugs or of birds; neither afterward of Scythians, Caraibs or Feejees. The grand style of Nature, her great periods, is all we observe in them. Who cares for oppressing whites, or oppressed blacks, twenty centuries ago, more than for bad dreams? Eaters and food are in the harmony of Nature; and there too is the germ forever protected, unfolding gigantic leaf after leaf, a newer flower, a richer fruit, in every period, yet its next product is never to be guessed. It will only save what is worth saving; and it saves not by compassion, but by power. It appoints no police to guard the lion but his teeth and claws; no fort or city for the bird but his wings; no rescue for flies and mites but their spawning numbers, which no ravages can overcome. It deals with men after the same manner. If they are rude and foolish, down they must go. When at last in a race a new principle appears, an idea,—*that* conserves it; ideas only save races. If the black man is feeble and not important to the existing races, not on a parity with the best race, the black man must serve, and be exterminated. But if the black man carries in his bosom an indispensable element of a new and coming civilization; for the sake of that element, no wrong nor strength nor circumstance can hurt him: he will survive and play his part. So now, the arrival in the world of such men as Toussaint, and the Haytian heroes, or of the leaders of their race in Barbadoes and Jamaica, outweighs in good omen all the English and American humanity. The anti-slavery of the whole world is dust in the balance before this,—is a poor squeamishness and nervousness: the might and the right are here: here is the anti-slave: here is man: and if you have man, black or white is an insignificance. The intellect,—that is miraculous! Who has it, has the talisman: his skin and bones, though they were of the color of night, are transparent, and the everlasting stars shine through, with attractive beams. But a compassion for that which is not and cannot be useful or lovely, is degrading and futile. All the songs and newspapers and money subscriptions and vituperation of such as do not think with us, will avail nothing against a fact. I say to you, you must save yourself, black or white, man

or woman; other help is none. I esteem the occasion of this jubilee to be the proud discovery that the black race can contend with the white: that in the great anthem which we call history, a piece of many parts and vast compass, after playing a long time a very low and subdued accompaniment, they perceive the time arrived when they can strike in with effect and take a master's part in the music. The civility of the world has reached that pitch that their more moral genius is becoming indispensable, and the quality of this race is to be honored for itself. For this, they have been preserved in sandy deserts, in rice-swamps, in kitchens and shoe-shops, so long: now let them emerge, clothed and in their own form.

¶ There remains the very elevated consideration which the subject opens, but which belongs to more abstract views than we are now taking, this, namely, that the civility of no race can be perfect whilst another race is degraded. It is a doctrine alike of the oldest and of the newest philosophy, that man is one, and that you cannot injure any member, without a sympathetic injury to all the members. America is not civil, whilst Africa is barbarous.

¶ These considerations seem to leave no choice for the action of the intellect and the conscience of the country. There have been moments in this, as well as in every piece of moral history, when there seemed room for the infusions of a skeptical philosophy; when it seemed doubtful whether brute force would not triumph in the eternal struggle. I doubt not that, sometimes, a despairing negro, when jumping over the ship's sides to escape from the white devils who surrounded him, has believed there was no vindication of right; it is horrible to think of, but it seemed so. I doubt not that sometimes the negro's friend, in the face of scornful and brutal hundreds of traders and drivers, has felt his heart sink. Especially, it seems to me, some degree of despondency is pardonable, when he observes the men of conscience and of intellect, his own natural allies and champions,—those whose attention should be nailed to the grand objects of this cause, so hotly offended by whatever incidental petulances or infirmities of indiscreet defenders of the negro, as to permit themselves to be ranged with the enemies of the human race; and names which should be the alarums of liberty and the watchwords of truth, are mixed up with all the rotten rabble of selfishness and tyranny. I assure myself that this coldness and blindness will pass away. A single noble wind of sentiment will scatter them forever. I am sure that the good and wise elders, the ardent and generous youth, will not permit what is incidental and exceptional to withdraw their devotion from the essential and permanent characters of the question. There have been moments, I said, when men might be forgiven who doubted. Those moments are past. Seen in masses, it cannot be disputed, there is progress in human society. There is a blessed necessity by which the interest of men is always driving them to the right; and, again, making all crime mean and ugly. The genius of the Saxon race, friendly to liberty; the enterprise, the very muscular vigor of this nation, are inconsistent with slavery. The Intellect, with blazing eye, looking through history from the beginning onward, gazes on this blot and it disappears. The sentiment of Right, once very low and indistinct, but ever more articulate, because it is the voice of the universe, pronounces Freedom. The Power that built this fabric of things affirms it in the heart; and in the history of the First of August, has made a sign to the ages, of his will.

WAR

IT has been a favorite study of modern philosophy to indicate the steps of human progress, to watch the rising of a thought in one man's mind, the communication of it to a few, to a small minority, its expansion and general reception, until it publishes itself to the world by destroying the existing laws and institutions, and the generation of new. Looked at in this general and historical way, many things wear a very different face from that they show near by, and one at a time,—and, particularly, war. War, which to sane men at the present day begins to look like an epidemic insanity, breaking out here and there like the cholera or influenza, infecting men's brains instead of their bowels,—when seen in the remote past, in the infancy of society, appears a part of the connection of events, and, in its place, necessary.

WAR, to sane men at the present day, begins to look like an epidemic insanity, breaking out here and there like the cholera or influenza, infecting men's brains instead of their bowels.

¶ As far as history has preserved to us the slow unfoldings of any savage tribe, it is not easy to see how war could be avoided by such wild, passionate, needy, ungoverned, strong-bodied creatures. For in the infancy of society, when a thin population and improvidence make the supply of food and of shelter insufficient and very precarious, and when hunger, thirst, ague and frozen limbs universally take precedence of the wants of the mind and the heart, the necessities of the strong will certainly be satisfied at the cost of the weak, at whatever peril of future revenge. It is plain, too, that in the first dawnings of the religious sentiment, *that* blends itself with their passions and is oil to the fire. Not only every tribe has war-gods, religious festivals in victory, but *religious wars.*

¶ The student of history acquiesces the more readily in this copious bloodshed of the early annals, bloodshed in God's name too, when he learns that it is a temporary and preparatory state, and does actively forward the culture of man. War educates the senses, calls into action the will, perfects the physical constitution, brings men into such swift and close collision in critical moments that man measures man. On its own scale, on the virtues it loves, it endures no counterfeit, but shakes the whole society until every atom falls into the place its specific gravity assigns it. It presently finds the value of good sense and of foresight, and Ulysses takes rank next to Achilles. The leaders, picked men of a courage and vigor tried and augmented in fifty battles, are emulous to distinguish themselves above each other by new merits, as clemency, hospitality, splendor of living. The people imitate the chiefs. The strong tribe, in which war has become an art, attack and conquer their neighbors, and teach them their arts and virtues. New territory, augmented numbers and extended interests call out new virtues and abilities, and the tribe makes long strides. And, finally, when much progress has been made, all its secrets of wisdom and art are disseminated by its invasions. Plutarch, in his essay On the Fortune of Alexander, considers the invasion and conquest of the East by Alexander as one of the most bright and pleasing pages in history; and it must be owned

he gives sound reason for his opinion. It had the effect of uniting into one great interest the divided commonwealths of Greece, and infusing a new and more enlarged public spirit into the councils of their statesmen. It carried the arts and language and philosophy of the Greeks into the sluggish and barbarous nations of Persia, Assyria and India. It introduced the arts of husbandry among tribes of hunters and shepherds. It weaned the Scythians and Persians from some cruel and licentious practices to a more civil way of life. It introduced the sacredness of marriage among them. It built seventy cities, and sowed the Greek customs and humane laws over Asia, and united hostile nations under one code. It brought different families of the human race together,—to blows at first, but afterwards to truce, to trade and to intermarriage. It would be very easy to show analogous benefits that have resulted from military movements of later ages.

¶ Considerations of this kind lead us to a true view of the nature and office of war. We see it is the subject of all history; that it has been the principal employment of the most conspicuous men; that it is at this moment the delight of half the world, of almost all young and ignorant persons; that it is exhibited to us continually in the dumb show of brute nature, where war between tribes, and between individuals of the same tribe, perpetually rages. The microscope reveals miniature butchery in atomies and infinitely small biters that swim and fight in an illuminated drop of water; and the little globe is but a too faithful miniature of the large.

¶ What does all this war, beginning from the lowest races and reaching up to man, signify? Is it not manifest that it covers a great and beneficent principle, which Nature had deeply at heart? What is that principle?—It is self-help. Nature implants with life the instinct of self-help, perpetual struggle to be, to resist opposition, to attain to freedom, to attain to a mastery and the security of a permanent, self-defended being; and to each creature these objects are made so dear that it risks its life continually in the struggle for these ends.

¶ But whilst this principle, necessarily, is inwrought into the fabric of every creature, yet it is but *one* instinct; and though a primary one, or we may say the very first, yet the appearance of the other instincts immediately modifies and controls this; turns its energies into harmless, useful and high courses, showing thereby what was its ultimate design; and, finally, takes out its fangs. The instinct of self-help is very early unfolded in the coarse and merely brute form of war, only in the childhood and imbecility of the other instincts, and remains in that form only until their development. It is the ignorant and childish part of mankind that is the fighting part. Idle and vacant minds want excitement, as all boys kill cats. Bull-baiting, cockpits and the boxer's ring are the enjoyment of the part of society whose animal nature alone has been developed. In some parts of this country, where the intellectual and moral faculties have as yet scarcely any culture, the absorbing topic of all conversation is whipping; who fought, and which whipped? Of man, boy or beast, the only trait that much interests the speakers is the pugnacity. And why? Because the speaker has as yet no other image of manly activity and virtue, none of endurance, none of perseverance, none of charity, none of the attainment of truth. Put him into a circle of cultivated men, where the conversation broaches the great questions that besiege the human reason, and he would be dumb and unhappy, as an Indian in church.

¶ To men of a sedate and mature spirit, in whom is any knowledge or mental activity, the detail of battle becomes insupportably tedious and revolting. It is like the talk of one of those monomaniacs whom we sometimes meet in society, who converse on horses; and Fontenelle expressed a volume of meaning when he said, "I hate war, for it spoils conversation."

¶ Nothing is plainer than that the sympathy with war is a juvenile and temporary state. Not only the moral

sentiment, but trade, learning and whatever makes intercourse, conspire to put it down. Trade, as all men know, is the antagonist of war. Wherever there is no property, the people will put on the knapsack for bread; but trade is instantly endangered and destroyed. And, moreover, trade brings men to look each other in the face, and gives the parties the knowledge that these enemies over sea or over the mountain are such men as we; who laugh and grieve, who love and fear, as we do. And learning and art, and especially religion weave ties that make war look like fratricide, as it is. And as all history is the picture of war, as we have said, so it is no less true that it is the record of the mitigation and decline of war. Early in the eleventh and twelfth centuries, the Italian cities had grown so populous and strong that they forced the rural nobility to dismantle their castles, which were dens of cruelty, and come and reside in the towns. The popes, to their eternal honor, declared religious jubilees, during which all hostilities were suspended throughout Christendom, and man had a breathing space. The increase of civility has abolished the use of poison and of torture, once supposed as necessary as navies now. And, finally, the art of war, what with gunpowder and tactics, has made, as all men know, battles less frequent and less murderous.

WAR covers a great and beneficent principle. It is self-help. Nature implants with life the instinct of self-help, perpetual struggle to attain to a mastery and the security of a permanent, self-defended being; and to each creature these objects are made so dear that it risks its life continually in the struggle for these ends.

¶ By all these means, war has been steadily on the decline; and we read with astonishment of the beastly fighting of the old times. Only in Elizabeth's time, out of the European waters, piracy was all but universal. The proverb was, —"No peace beyond the line;" and the seaman shipped on the buccaneer's bargain, "No prey, no pay." The celebrated Cavendish, who was thought in his times a good Christian man, wrote thus to Lord Hunsdon, on his return from a voyage round the world: "Sept. 1588. It hath pleased Almighty God to suffer me to circumpass the whole globe of the world, entering in at the Strait of Magellan, and returning by the Cape of Buena Esperança; in which voyage, I have either discovered or brought certain intelligence of all the rich places of the world, which were ever discovered by any Christian. I navigated along the coast of Chili, Peru, and New Spain, *where I made great spoils. I burnt and sunk nineteen sail of ships, small and great. All the villages and towns that ever I landed at, I burned and spoiled.* And had I not been discovered upon the coast, I had taken great quantity of treasure. The matter of most profit to me was a great ship of the king's, which I took at California," etc. And the good Cavendish piously begins this statement, —"It hath pleased Almighty God."

¶ Indeed, our American annals have preserved the vestiges of barbarous warfare down to more recent times. I read in Williams's History of Maine, that "Assacombuit, the Sagamore of the Anagunticook tribe, was remarkable for his turpitude and ferocity above all other known Indians; that, in 1705, Vaudreuil sent him to France, where he was introduced to the king. When he appeared at court, he lifted up his hand and said, 'This hand has slain a hundred and fifty of your majesty's enemies within the territories of New England.' This so pleased the king that he knighted him, and ordered a pension of eight livres a day to be paid him during life." This valuable person, on his return to America, took to killing his own

neighbors and kindred, with such appetite that his tribe combined against him, and would have killed him had he not fled his country forever.

¶ The scandal which we feel in such facts certainly shows that we have got on a little. All history is the decline of war, though the slow decline. All that society has yet gained is mitigation: the doctrine of the right of war still remains.

¶ For ages (for ideas work in ages, and animate vast societies of men) the human race has gone on under the tyranny —shall I so call it? —of this first brutish form of their effort to be men; that is, for ages they have shared so much of the nature of the lower animals, the tiger and the shark, and the savages of the water-drop. They have nearly exhausted all the good and all the evil of this form: they have held as fast to this degradation as their worst enemy could desire; but all things have an end, and so has this. The eternal germination of the better has unfolded new powers, new instincts, which were really concealed under this rough and base rind. The sublime question has startled one and another happy soul in different quarters of the globe,—Cannot love be, as well as hate? Would not love answer the same end, or even a better? Cannot peace be, as well as war?

¶ This thought is no man's invention, neither St. Pierre's nor Rousseau's, but the rising of the general tide in the human soul,—and rising highest, and first made visible, in the most simple and pure souls, who have therefore announced it to us beforehand; but presently we all see it. It has now become so distinct as to be a social thought: societies can be formed on it. It is expounded, illustrated, defined, with different degrees of clearness; and its actualization, or the measures it should inspire, predicted according to the light of each seer.

¶ The idea itself is the epoch; the fact that it has become so distinct to any small number of persons as to become a subject of prayer and hope, of concert and discussion,—*that* is the commanding fact. This having come, much more will follow. Revolutions go not backward. The star once risen, though only one man in the hemisphere has yet seen its upper limb in the horizon, will mount and mount, until it becomes visible to other men, to multitudes, and climbs the zenith of all eyes. And so it is not a great matter how long men refuse to believe the advent of peace: war is on its last legs; and a universal peace is as sure as is the prevalence of civilization over barbarism, of liberal governments over feudal forms. The question for us is only *How soon?*

TRADE, as all men know, is the antagonist of war. Trade brings men to look each other in the face, and gives the parties the knowledge that these enemies over sea or over the mountain are such men as we; who laugh and grieve, who love and fear, as we do.

¶ That the project of peace should appear visionary to great numbers of sensible men; should appear laughable even, to numbers; should appear to the grave and good-natured to be embarrassed with extreme practical difficulties,—is very natural. "This is a poor, tedious society of yours," they say: "we do not see what good can come of it. Peace! why, we are all at peace now. But if a foreign nation should wantonly insult or plunder our commerce, or, worse yet, should land on our shores to rob and kill, you would not have us sit, and be robbed and killed? You mistake the times; you overestimate the virtue of men. You forget that the quiet which now sleeps in cities and in farms, which lets the wagon go unguarded and the farmhouse unbolted, rests on the perfect

understanding of all men that the musket, the halter and the jail stand behind there, ready to punish any disturber of it. All admit that this would be the best policy, if the world were all a church, if all the men were the best men, if all would agree to accept this rule. But it is absurd for one nation to attempt it alone."

¶ In the first place, we answer that we never make much account of objections which merely respect the actual state of the world at this moment, but which admit the general expediency and permanent excellence of the project. What is the best must be the true; and what is true—that is, what is at bottom fit and agreeable to the constitution of man—must at last prevail over all obstruction and all opposition. There is no good now enjoyed by society that was not once as problematical and visionary as this. It is the tendency of the true interest of man to become his desire and steadfast aim.

WAR is on its last legs; and a universal peace is as sure as is the prevalence of civilization over barbarism, of liberal governments over feudal forms. The question for us is only

How soon?

¶ But, further, it is a lesson which all history teaches wise men, to put trust in ideas, and not in circumstances. We have all grown up in the sight of frigates and navy-yards, of armed forts and islands, of arsenals and militia. The reference to any foreign register will inform us of the number of thousand or million men that are now under arms in the vast colonial system of the British Empire, of Russia, Austria and France; and one is scared to find at what a cost the peace of the globe is kept. This vast apparatus of artillery, of fleets, of stone bastions and trenches and embankments; this incessant patrolling of sentinels; this waving of national flags; this reveille and evening gun; this martial music and endless playing of marches and singing of military and naval songs seem to us to constitute an imposing actual, which will not yield in centuries to the feeble, deprecatory voices of a handful of friends of peace.

¶ Thus always we are daunted by the appearances; not seeing that their whole value lies at bottom in the state of mind. It is really a thought that built this portentous war-establishment, and a thought shall also melt it away. Every nation and every man instantly surround themselves with a material apparatus which exactly corresponds to their moral state, or their state of thought. Observe how every truth and every error, each a *thought* of some man's mind, clothes itself with societies, houses, cities, language, ceremonies, newspapers. Observe the ideas of the present day,—orthodoxy, skepticism, missions, popular education, temperance, anti-masonry, anti-slavery; see how each of these abstractions has embodied itself in an imposing apparatus in the community; and how timber, brick, lime and stone have flown into convenient shape, obedient to the master-idea reigning in the minds of many persons.

¶ You shall hear, some day, of a wild fancy which some man has in his brain, of the mischief of secret oaths. Come again one or two years afterwards, and you shall see it has built great houses of solid wood and brick and mortar. You shall see a hundred presses printing a million sheets; you shall see men and horses and wheels made to walk, run and roll for it: this great body of matter thus executing that one man's wild thought. This happens daily, yearly about us, with half thoughts, often with flimsy lies, pieces of policy and speculation. With good nursing they will last

three or four years before they will come to nothing. But when a truth appears,—as, for instance, a perception in the wit of one Columbus that there is land in the Western Sea; though he alone of all men has that thought, and they all jeer,—it will build ships; it will build fleets; it will carry over half Spain and half England; it will plant a colony, a state, nations and half a globe full of men.

¶ We surround ourselves always, according to our freedom and ability, with true images of ourselves in things, whether it be ships or books or cannons or churches. The standing army, the arsenal, the camp and the gibbet do not appertain to man. They only serve as an index to show where man is now; what a bad, ungoverned temper he has; what an ugly neighbor he is;. how his affections halt; how low his hope lies. He who loves the bristle of bayonets only sees in their glitter what beforehand he feels in his heart. It is avarice and hatred; it is that quivering lip, that cold, hating eye, which built magazines and powder-houses.

ALL history teaches wise men, to put trust in ideas, and not in circumstances. It is really a thought that built this portentous war-establishment, and a thought shall also melt it away. Every nation and every man instantly surround themselves with a material apparatus which exactly corresponds to their moral state, or their state of thought.

¶ It follows of course that the least change in the man will change his circumstances; the least enlargement of his ideas, the least mitigation of his feelings in respect to other men; if, for example, he could be inspired with a tender kindness to the souls of men, and should come to feel that every man was another self with whom he might come to join, as left hand works with right. Every degree of the ascendency of this feeling would cause the most striking changes of external thinges: the tents would be struck; the men-of-war would rot ashore; the arms rust; the cannon would become street-posts; the pikes, a fisher's harpoon; the marching regiment would be a caravan of emigrants, *peaceful* pioneers at the fountains of the Wabash and the Missouri. And so it must and will be: bayonet and sword must first retreat a little from their ostentatious prominence; then quite hide themselves, as the sheriff's halter does now, inviting the attendance only of relations and friends; and then, lastly, will be transferred to the museums of the curious, as poisoning and torturing tools are at this day.

¶ War and peace thus resolve themselves into a mercury of the state of cultivation. At a certain stage of his progress, the man fights, if he be of a sound body and mind. At a certain higher stage, he makes no offensive demonstration, but is alert to repel injury, and of an unconquerable heart. At a still higher stage, he comes into the region of holiness; passion has passed away from him; his warlike nature is all converted into an active medicinal principle; he sacrifices himself, and accepts with alacrity wearisome tasks of denial and charity; but, being attacked, he bears it and turns the other cheek, as one engaged, throughout his being, no longer to the service of an individual but to the common soul of all men.

¶ Since the peace question has been before the public mind, those who affirm its right and expediency have naturally been met with objections more or less weighty. There are cases frequently put by the curious,—moral problems, like those problems in arithmetic which in long winter evenings the rustics try the hardness of their heads in ciphering out. And chiefly it is said,—Either accept this principle for better, for worse, carry it out to the end, and meet its absurd consequences; or else, if you pretend to set

an arbitrary limit, a "Thus far, no farther," then give up the principle, and take that limit which the common sense of all mankind has set, and which distinguishes offensive war as criminal, defensive war as just. Otherwise, if you go for no war, then be consistent, and give up self-defence in the highway, in your own house. Will you push it thus far? Will you stick to your principle of non-resistance when your strong-box is broken open, when your wife and babes are insulted and slaughtered in your sight? If you say yes, you only invite the robber and assassin; and a few bloody-minded desperadoes would soon butcher the good.

¶ In reply to this charge of absurdity on the extreme peace doctrine, as shown in the supposed consequences, I wish to say that such deductions consider only one half of the fact. They look only at the passive side of the friend of peace, only at his passivity; they quite omit to consider his activity. But no man, it may be presumed, ever embraced the cause of peace and philanthropy for the sole end and satisfaction of being plundered and slain. A man does not come the length of the spirit of martrydom without some active purpose, some equal motive, some flaming love. If you have a nation of men who have risen to that height of moral cultivation that they will not declare war or carry arms, for they have not so much madness left in their brains, you have a nation of lovers, of benefactors, of true, great and able men. Let me know more of that nation; I shall not find them defenceless, with idle hands swinging at their sides. I shall find them men of love, honor and truth; men of an immense industry; men whose influence is felt to the end of the earth; men whose very look and voice carry the sentence of honor and shame; and all forces yield to their energy and persuasion. Whenever we see the doctrine of peace embraced by a nation, we may be assured it will not be one that invites injury; but one, on the contrary, which has a friend in the bottom of the heart of every man, even of the violent and the base; one against which no weapon can prosper; one which is looked upon as the asylum of the human race and has the tears and the blessings of mankind.

WHEN a truth appears,—as, for instance, a perception in the wit of one Columbus that there is a land in the Western Sea; though he alone of all men has that thought, and they all jeer,—it will build ships; it will build fleets; it will carry over half Spain and half England; it will plant a colony, a state, nations and half a globe full of men.

¶ In the second place, as far as it respects individual action in difficult and extreme cases, I will say, such cases seldom or never occur to the good and just man; nor are we careful to say, or even to know, what in such crises is to be done. A wise man will never impawn his future being and action, and decide beforehand what he shall do in a given extreme event. Nature and God will instruct him in that hour.

¶ The question naturally arises, How is this new aspiration of the human mind to be made visible and real? How is it to pass out of thoughts into things?

¶ Not, certainly, in the first place, *in the way of routine and mere forms,*—the universal specific of modern politics; not by organizing a society, and going through a course of resolutions and public manifestoes, and being thus formally accredited to the public and to the civility of the newspapers. We have played this game to tediousness. In some of our cities they choose noted duellists as presidents and officers of anti-duelling societies. Men who love that bloated vanity called public opinion think all is well if they have once got their bantling through a sufficient course of speeches and cheerings, of one, two, or three pub-

lic meetings; as if *they* could do anything: they vote and vote, cry hurrah on both sides, no man responsible, no man caring a pin. The next season, an Indian war, or an aggression on our commerce by Malays; or the party this man votes with have an appropriation to carry through Congress: instantly he wags his head the other way, and cries, Havoc and war!

¶ This is not to be carried by public opinion, but by private opinion, by private conviction, by private, dear and earnest love. For the only hope of this cause is in the increased insight, and it is to be accomplished by the spontaneous teaching, of the cultivated soul, in its secret experience and meditation, —that it is now time that it should pass out of the state of beast into the state of man; it is to hear the voice of God, which bids the devils that have rended and torn him come out of him and let him now be clothed and walk forth in his right mind.

THE microscope reveals miniature butchery in atomies and infinitely small biters that swim and fight in an illuminated drop of water: and the little globe is but a too faithful miniature of the large.

¶ Nor, in the next place, is the peace principle to be carried into effect by fear. It can never be defended, it can never be executed, by cowards. Everything great must be done in the spirit of greatness. The manhood that has been in war must be transferred to the cause of peace, before war can lose its charm, and peace be venerable to men.

¶ The attractiveness of war shows one thing through all the throats of artillery, the thunders of so many sieges, the sack of towns, the jousts of chivalry, the shock of hosts,—this namely, the conviction of man universally, that a man should be himself responsible, with goods, health and life, for his behavior; that he should not ask of the state protection; should ask nothing of the state; should be himself a kingdom and a state; fearing no man; quite willing to use the opportunities and advantages that good government throw in his way, but nothing daunted, and not really the poorer if government, law and order went by the board; because in himself reside infinite resources; because he is sure of himself, and never needs to ask another what in any crisis it behooves him to do.

¶ What makes to us the attractiveness of the Greek heroes? of the Roman? What makes the attractiveness of that romantic style of living which is the material of ten thousand plays and romances, from Shakspeare to Scott; the feudal baron, the French, the English nobility, the Warwicks, Plantagenets? It is their absolute self-dependence. I do not wonder at the dislike some of the friends of peace have expressed at Shakspeare. The veriest churl and Jacobin cannot resist the influence of the style and manners of these haughty lords. We are affected, as boys and barbarians are, by the appearance of a few rich and wilful gentlemen who take their honor into their own keeping, defy the world, so confident are they of their courage and strength, and whose appearance is the arrival of so much life and virtue. In dangerous times they are presently tried, and therefore their name is a flourish of trumpets. They, at least, affect us as a reality. They are not shams, but the substance of which that age and world is made. They are true heroes for their time. They make what is in their minds the greatest sacrifice. They will, for an injurious word, peril all their state and wealth, and go to the field. Take away that principle of responsibleness, and they become pirates and ruffians.

¶ This self-subsistency is the charm of

war; for this self-subsistency is essential to our idea of man. But another age comes, a truer religion and ethics open, and a man puts himself under the dominion of principles. I see him to be the servant of truth, of love and of freedom, and immovable in the waves of the crowd. The man of principle, that is, the man who, without any flourish of trumpets, titles of lordship or train of guards, without any notice of his action abroad, expecting none, takes in solitude the right step uniformly, on his private choice and disdaining consequences,—does not yield, in my imagination, to any man. He is willing to be hanged at his own gate, rather than consent to any compromise of his freedom or the suppression of his conviction. I regard no longer those names that so tingled in my ear. This is a baron of a better nobility and a stouter stomach.

YOU shall hear, some day, of a wild fancy which some man has in his brain. Come again one or two years afterwards, and you shall see it has built great houses of solid wood and brick and mortar. This happens daily, yearly about us.

¶ The cause of peace is not the cause of cowardice. If peace is sought to be defended or preserved for the safety of the luxurious and the timid, it is a sham, and the peace will be base. War is better, and the peace will be broken. If peace is to be maintained, it must be by brave men, who have come up to the same height as the hero, namely, the will to carry their life in their hand, and stake it at any instant for their principle, but who have gone one step beyond the hero, and will not seek another man's life;—men who have, by their intellectual insight or else by their moral elevation, attained such a perception of their own intrinsic worth that they do not think property or their own body a sufficient good to be saved by such dereliction of principle as treating a man like a sheep.

¶ If the universal cry for reform of so many inveterate abuses, with which society rings,—if the desire of a large class of young men for a faith and hope, intellectual and religious, such as they have not yet found, be an omen to be trusted; if the disposition to rely more, in study and in action, on the unexplored riches of the human constitution,—if the search of the sublime laws of morals and the sources of hope and trust, in man, and not in books, in the present, and not in the past, proceed; if the rising generation can be provoked to think it unworthy to nestle into every abomination of the past, and shall feel the generous darings of austerity and virtue, then war has a short day, and human blood will cease to flow.

¶ It is of little consequence in what manner, through what organs, this purpose of mercy and holiness is effected. The proposition of the Congress of Nations is undoubtedly that at which the present fabric of our society and the present course of events do point. But the mind, once prepared for the reign of principles, will easily find modes of expressing its will. There is the highest fitness in the place and time in which this enterprise is begun. Not in an obscure corner, not in a feudal Europe, not in an antiquated appanage where no onward step can be taken without rebellion, is this seed of benevolence laid in the furrow, with tears of hope; but in this broad America of God and man, where the forest is only now falling, or yet to fall, and the green earth opened to the inundation of emigrant men from all quarters of oppression and guilt; here, where not a family, not a few men, but mankind, shall say what shall be; here, we ask, Shall it be War, or shall it be Peace?

THE FUGITIVE SLAVE LAW

Address to Citizens of Concord, May 3, 1851

FELLOW CITIZENS: I accepted your invitation to speak to you on the great question of these days, with very little consideration of what I might have to offer: for there seems to be no option. The last year has forced us all into politics, and made it a paramount duty to seek what it is often a duty to shun. We do not breathe well. There is infamy in the air. I have a new experience. I wake in the morning with a painful sensation, which I carry about all day, and which, when traced home, is the odious remembrance of that ignominy which has fallen on Massachusetts, which robs the landscape of beauty, and takes the sunshine out of every hour. I have lived all my life in this state, and never had any experience of personal inconvenience from the laws, until now. They never came near me to any discomfort before. I find the like sensibility in my neighbors; and in that class who take no interest in the ordinary questions of party politics. There are men who are as sure indexes of the equity of legislation and of the same state of public feeling, as the barometer is of the weight of the air, and it is a bad sign when these are discontented, for though they snuff oppression and dishonor at a distance, it is because they are more impressionable: the whole population will in a short time be as painfully affected.

¶ Every hour brings us from distant quarters of the Union the expression of mortification at the late events in Massachusetts, and at the behavior of Boston. The tameness was indeed shocking. Boston, of whose fame for spirit and character we have all been so proud; Boston, whose citizens, intelligent people in England told me they could always distinguish by their culture among Americans; the Boston of the American Revolution, which figures so proudly in John Adams's Diary, which the whole country has been reading; Boston, spoiled by prosperity, must bow its ancient honor in the dust, and make us irretrievably ashamed. In Boston, we have said with such lofty confidence, no fugitive slave can be arrested, and now, we must transfer our vaunt to the country, and say, with a little less confidence, no fugitive man can be arrested here; at least we can brag thus until to-morrow, when the farmers also may be corrupted.

¶ The tameness is indeed complete. The only haste in Boston, after the rescue of Shadrach, last February, was, who should first put his name on the list of volunteers in aid of the marshal. I met the smoothest of Episcopal Clergymen the other day, and allusion being made to Mr. Webster's treachery, he blandly replied, "Why, do you know, I thing *that* the great action of his life." It looked as if in the city and the suburbs all were involved in one hot haste of terror,—presidents of colleges, and professors, saints, and brokers, insurers, lawyers, importers, manufacturers: not an unpleasing sentiment, not a liberal recollection, not so much as a snatch of an old song for freedom, dares intrude on their passive obedience.

¶ The panic has paralyzed the journals, with the fewest exceptions, so that one cannot open a newspaper without being disgusted by new records of shame. I cannot read longer even the local good news. When I look down the columns at the titles of paragraphs, "Education in Massachusetts," "Board of Trade," "Art Union," "Revival of Religion," what bitter mockeries! The very convenience of property, the house and land we occupy, have lost their best value, and a man looks gloomily at his children, and thinks, "What have I done that you should begin life in dishonor?" Every liberal study is discredited,—literature and science appear effeminate, and the hiding of the head.

The college, the churches, the schools, the very shops and factories are discredited; real estate, every kind of wealth, every branch of industry, every avenue to power, suffers injury, and the value of life is reduced. Just now a friend came into my house and said, "If this law shall be repealed I shall be glad that I have lived; if not I shall be sorry that I was born." What kind of law is that which extorts language like this from the heart of a free and civilized people? ¶ One intellectual benefit we owe to the late disgraces. The crisis had the illuminating power of a sheet of lightning at midnight. It showed truth. It ended a good deal of nonsense we had been wont to hear and to repeat, on the 19th of April, the 17th of June, the 4th of July. It showed the slightness and unreliableness of our social fabric, it showed what stuff reputations are made of, what straws we dignify by office and title, and how competent we are to give counsel and help in a day of trial. It showed the shallowness of leaders; the divergence of parties from their alleged grounds; showed that men would not stick to what they had said, that the resolutions of public bodies, or the pledges never so often given and put on record of public men, will not bind them. The fact comes out more plainly that you cannot rely on any man for the defence of truth, who is not constitutionally or by blood and temperament on that side. A man of a greedy and unscrupulous selfishness may maintain morals when they are in fashion: but he will not stick. However close Mr. Wolf's nails have been pared, however neatly he has been shaved, and tailored, and set up on end, and taught to say, "Virtue and Religion," he cannot be relied on at a pinch: he will say, morality means pricking a vein. The popular assumption that all men loved freedom, and believed in the Christian religion, was found hollow American brag; only persons who were known and tried benefactors are found standing for freedom: the sentimentalists went downstream. I question the value of our civilization, when I see that the public mind had never less hold of the strongest of all truths. The sense of injustice is blunted, —a sure sign of the shallowness of our intellect. I cannot accept the railroad and telegraph in exchange for reason and charity. It is not skill in iron locomotives that makes so fine civility, as the jealousy of liberty. I cannot think the most judicious tubing a compensation for metaphysical debility. What is the use of admirable law-forms, and political forms, if a hurricane of party feeling and a combination of monied interests can beat them to the ground? What is the use of courts, if judges only quote authorities, and no judge exerts original jurisdiction, or recurs to first principles? What is the use of a Federal Bench, if its opinions are the political breath of the hour? And what is the use of constitutions, if all the guaranties provided by the jealousy of ages for the protection of liberty are made of no effect, when a bad act of Congress finds a willing commissioner? The levity of the public mind has been shown in the past year by the most extravagant actions. Who could have believed it, if foretold that a hundred guns would be fired in Boston on the passage of the Fugitive Slave Bill? Nothing proves the want of all thought, the absence of standard in men's minds, more than the dominion of party. Here are humane people who have tears for misery, an open purse for want; who should have been the defenders of the poor man, are found his embittered enemies, rejoicing in his rendition,—merely from party ties. I thought none, that was not ready to go on all fours, would back this law. And yet here are upright men, *compotes mentis,* husbands, fathers, trustees, friends, open, generous, brave, who can see nothing in this claim for bare humanity, and the health and honor of their native State, but canting fanaticism, sedition and "one idea." Because of this preoccupied mind, the whole wealth and power of Boston—two hundred thousand souls, and one hundred and eighty millions of money—are thrown into the scale of crime: and the poor black boy, whom the fame of Bos-

ton had reached in the recesses of a vile swamp, or in the alleys of Savannah, on arriving here finds all this force employed to catch him. The famous town of Boston is his master's hound. The learning of the universities, the culture of elegant society, the acumen of lawyers, the majesty of the Bench, the eloquence of the Christian pulpit, the stoutness of Democracy, the respectability of the Whig party are all combined to kidnap him.

¶ The crisis is interesting as it shows the self-protecting nature of the world and of the Divine laws. It is the law of the world,—as much immorality as there is, so much misery. The greatest prosperity will in vain resist the greatest calamity. You borrow the succor of the devil and he must have his fee. He was never known to abate a penny of his rents. In every nation all the immorality that exists breeds plagues. But of the corrupt society that exists we have never been able to combine any pure prosperity. There is always something in the very advantages of a condition which hurts it. Africa has its malformation; England has its Ireland; Germany its hatred of classes; France its love of gunpowder; Italy its Pope; and America, the most prosperous country in the Universe, has the greatest calamity in the Universe, negro slavery.

¶ Let me remind you a little in detail how the natural retribution acts in reference to the statute which Congress passed a year ago. For these few months have shown very conspicuously its nature and impracticability. It is contravened:

¶ 1. By the sentiment of duty. An immoral law makes it a man's duty to break it, at every hazard. For virtue is the very self of every man. It is therefore a principle of law that an immoral contract is void, and that an immoral statute is void. For, as laws do not make right, and are simply declaratory of a right which already existed, it is not to be presumed that they can so stultify themselves as to command injustice.

¶ It is remarkable how rare in the history of tyrants is an immoral law. Some color, some indirection was always used. If you take up the volumes of the "Universal History," you will find it difficult searching. The precedents are few. It is not easy to parallel the wickedness of this American law. And that is the head and body of this discontent, that the law is immoral.

¶ Here is a statute which enacts the crime of kidnapping,—a crime on one footing with arson and murder. A man's right to liberty is as inalienable as his right to life.

¶ Pains seem to have been taken to give us in this statute a wrong pure from any mixture of right. If our resistance to this law is not right, there is no right. This is not meddling with other people's affairs: this is hindering other people from meddling with us. This is not going crusading into Virginia and Georgia after slaves, who, it is alleged, are very comfortable where they are:—that amiable argument falls to the ground: but this is befriending in our own State, on our own farms, a man who has taken the risk of being shot, or burned alive, or cast into the sea, or starved to death, or suffocated in a wooden box, to get away from his driver: and this man who has run the gauntlet of a thousand miles for his freedom, the statute says, you men of Massachusetts shall hunt, and catch, and send back again to the dog-hutch he fled from.

¶ It is contrary to the primal sentiment of duty, and therefore all men that are born are, in proportion to their power of thought and their moral sensibility, found to be the natural enemies of this law. The resistance of all moral beings is secured to it. I had thought, I confess, what must come at last would come at first, a banding of all men against the authority of this statute. I thought it a point on which all sane men were agreed, that the law must respect the public morality. I thought that all men of all conditions had been made sharers of a certain experience, that in certain rare and retired moments they had been made to see how man is man, or what makes the essence of rational beings, namely, that whilst animals have to do

with eating the fruits of the ground, men have to do with rectitude, with benefit, with truth, with something which *is*, independent of appearances: and that this tie makes the substantiality of life, this, and not their ploughing, or sailing, their trade or the breeding of families. I thought that every time a man goes back to his own thoughts, these angels receive him, talk with him, and that, in the best hours, he is uplifted in virtue of this essence, into a peace and into a power which the material world cannot give: that these moments counterbalance the years of drudgery, and that this owning of a law, be it called morals, religion, or godhead, or what you will, constituted the explanation of life, the excuse and indemnity for the errors and calamities which sadden it. In long years consumed in trifles, they remember these moments, and are consoled. I thought it was this fair mystery, whose foundations are hidden in eternity, which made the basis of human society, and of law; and that to pretend anything else, as that the acquisition of property was the end of living, was to confound all distinctions, to make the world a greasy hotel, and, instead of noble motives and inspirations, and a heaven of companions and angels around and before us, to leave us in a grimacing menagerie of monkeys and idiots. All arts, customs, societies, books, and laws, are good as they foster and concur with this spiritual element: all men are beloved as they raise us to it; hateful as they deny or resist it. The laws especially draw their obligation only from their concurrence with it.

¶ I am surprised that lawyers can be so blind as to suffer the principles of Law to be discredited. A few months ago, in my dismay at hearing that the Higher Law was reckoned a good joke in the courts, I took pains to look into a few law-books. I had often heard that the Bible constituted a part of every technical law library, and that it was a principle in law that immoral laws are void.

¶ I found, accordingly, that the great jurists, Cicero, Grotius, Coke, Blackstone, Burlamaqui, Montesquieu, Vattel, Burke, Mackintosh, Jefferson, do all affirm this. I have no intention to recite these passages I had marked:—such citation indeed seems to be something cowardly (for no reasonable person needs a quotation from Blackstone to convince him that white cannot be legislated to be black), and shall content myself with reading a single passage. Blackstone admits the sovereignty "antecedent to any positive precept, of the law of Nature," among whose principles are, "that we should live on, should hurt nobody, and should render unto every one his due," etc. "*No human laws are of any validity, if contrary to this.*" "Nay, if any human law should allow or enjoin us to commit a crime" (his instance is murder), "we are bound to transgress that human law; or else we must offend both the natural and divine." Lord Coke held that where an Act of Parliament is against common right and reason, the common law shall control it, and adjudge it to be void. Chief Justice Hobart, Chief Justice Holt, and Chief Justice Mansfield held the same.

AN immoral law makes it a man's duty to break it, at every hazard. As laws do not make right, and are simply declaratory of a right which already existed, it is not to be presumed that they can so stultify themselves as to command injustice.

¶ Lord Mansfield, in the case of the slave Somerset, wherein the *dicta* of Lords Talbot and Hardwicke had been cited, to the effect of carrying back the slave to the West Indies, said, "I care not for the supposed *dicta* of judges,

however eminent, if they be contrary to all principle." Even the *Canon Law* says (*in malis promissis non expedit servare fidem*), "Neither allegiance nor oath can bind to obey that which is wrong."

¶ No engagement (to a sovereign) can oblige or even authorize a man to violate the laws of Nature. All authors who have any conscience or modesty agree that a person ought not to obey such commands as are evidently contrary to the laws of God. Those governors of places who bravely refused to execute the barbarous orders of Charles IX. for the famous "Massacre of St. Bartholomew," have been universally praised; and the court did not dare to punish them, at least openly. "Sire," said the brave Orte, governor of Bayonne, in his letter, "I have communicated your majesty's command to your faithful inhabitants and warriors in the garrison, and I have found there only good citizens, and brave soldiers; not one hangman: therefore, both they and I must humbly entreat your majesty to be pleased to employ your arms and lives in things that are possible, however hazardous they may be, and we will exert ourselves to the last drop of our blood."

¶ The practitioners should guard this dogma well, as the palladium of the profession, as their anchor in the respect of mankind. Against a principle like this, all the arguments of Mr. Webster are the spray of a child's squirt against a granite wall.

¶ 2. It is contravened by all the sentiments. How can a law be enforced that fines pity, and imprisons charity? As long as men have bowels, they will disobey. You know that the Act of Congress of September 18, 1850, is a law which every one of you will break on the earliest occasion. There is not a manly Whig, or a manly Democrat, of whom, if a slave were hidden in one of our houses from the hounds, we should not ask with confidence to lend his wagon in aid of his escape, and he would lend it. The man would be too strong for the partisan.

¶ And here I may say that it is absurd, what I often hear, to accuse the friends of freedom in the North with being the occasion of the new stringency of the Southern slave-laws. If you starve or beat the orphan, in my presence, and I accuse your cruelty, can I help it? In the words of Electra in the Greek tragedy, "'T is you that say it, not I. You do the deeds, and your ungodly deeds find me the words." Will you blame the ball for rebounding from the floor, blame the air for rushing in where a vacuum is made or the boiler for exploding under pressure of steam? These facts are after laws of the world, and so is it law, that, when justice is violated, anger begins. The very defence which the God of Nature has provided for the innocent against cruelty is the sentiment of indignation and pity in the bosom of the beholder. Mr. Webster tells the President that "he has been in the North, and he has found no man, whose opinion is of any weight, who is opposed to the law." Oh, Mr. President, trust not the information! The gravid old Universe goes spawning on; the womb conceives and the breasts give suck to thousands and millions of hairy babes formed not in the image of your statute, but in the image of the Universe; too many to be bought off; too many than they can be rich, and therefore peaceable; and necessitated to express first or last every feeling of the heart. You can keep no secret, for whatever is true some of them will unreasonably say. You can commit no crime, for they are created in their sentiments conscious of and hostile to it; and unless you can suppress the newspaper, pass a law against book-shops, gag the English tongue in America, all short of this is futile. This dreadful English Speech is saturated with songs, proverbs and speeches that flatly contradict and defy every line of Mr. Mason's statute. Nay, unless you can draw a sponge over those seditious Ten Commandments which are the root of our European and American civilization; and over that eleventh commandment, "Do unto others as you would have them do to you," your labor is vain.

¶ 3. It is contravened by the written laws themselves, because the sentiments, of course, write the statutes. Laws are merely declaratory of the natural sentiments of mankind, and the language of all permanent laws will be in contradiction to any immoral enactment. And thus it happens here: Statute fights against Statute. By the law of Congress March 2, 1807, it is piracy and murder, punishable with death, to enslave a man on the coast of Africa. By law of Congress September, 1850, it is a high crime and misdemeanor, punishable with fine and imprisonment, to resist the reënslaving a man on the coast of America. Off soundings, it is piracy and murder to enslave him. On soundings, it is fine and prison not to reënslave. What kind of legislation is this? What kind of constitution which covers it? And yet the crime which the second law ordains is greater than the crime which the first law forbids under penalty of the gibbet. For it is a greater crime to reënslave a man who has shown himself fit for freedom, than to enslave him at first, when it might be pretended to be a mitigation of his lot as a captive in war.

¶ 4. It is contravened by the mischiefs it operates. A wicked law cannot be executed by good men, and must be by bad. Flagitious men must be employed, and every act of theirs is a stab at the public peace. It cannot be executed at such a cost, and so it brings a bribe in its hand. This law comes with infamy in it, and out of it. It offers a bribe in its own clauses for the consummation of the crime. To serve it, low and mean people are found by the groping of the government. No government ever found it hard to pick up tools for base actions. If you cannot find them in the huts of the poor, you shall find them in the palaces of the rich. Vanity can buy some, ambition others, and money others. The first execution of the law, as was inevitable, was a little hesitating; the second was easier; and the glib officials became, in a few weeks, quite practised and handy at stealing men. But worse, not the officials alone are bribed, but the whole community is solicited. The scowl of the community is attempted to be averted by the mischievous whisper, "Tariff and Southern market, if you will be quiet: no tariff and loss of Southern market, if you dare to murmur." I wonder that our acute people who have learned that the cheapest police is dear schools, should not find out that an immoral law costs more than the loss of the custom of a Southern city.

¶ The humiliating scandal of great men warping right into wrong was followed up very fast by the cities. New York advertised in Southern markets that it would go for slavery, and posted the names of merchants who would not. Boston, alarmed, entered into the same design. Philadelphia, more fortunate, had no conscience at all, and, in this auction of the rights of mankind, rescinded all its legislation against slavery. And the Boston "Advertiser," and the "Courier," in these weeks, urge the same course on the people of Massachusetts. Nothing remains in this race of roguery but to coax Connecticut or Maine to outbid us all by adopting slavery into its constitution.

¶ Great is the mischief of a legal crime. Every person who touches this business is contaminated. There has not been in our lifetime another moment when public men were personally lowered by their political action. But here are gentlemen whose believed probity was the confidence and fortification of multitudes, who, by fear of public opinion, or through the dangerous ascendency of Southern manners, have been drawn into the support of this foul business. We poor men in the country who might once have thought it an honor to shake hands with them, or to dine at their boards, would now shrink from their touch, nor could they enter our humblest doors. You have a law which no man can obey, or abet the obeying, without loss of self-respect and forfeiture of the name of gentleman. What shall we say of the functionary by whom the recent rendition was made? If he has rightly defined his powers, and has no authority to try the case, but

only to prove the prisoner's identity, and remand him, what office is this for a reputable citizen to hold? No man of honor can sit on that bench. It is the extension of the planter's whipping-post; and its incumbents must rank with a class from which the turnkey, the hangman and the informer are taken, necessary functionaries, it may be, in a state, but to whom the dislike and the ban of society universally attaches.

¶ 5. These resistances appear in the history of the statute, in the retributions which speak so loud in every part of this business, that I think a tragic poet will know how to make it a lesson for all ages. Mr. Webster's measure was, he told us, final. It was a pacification, it was a suppression, a measure of conciliation and adjustment. These were his words at different times: "there was to be no parleying more;" it was "irrepealable." Does it look final now? His final settlement has dislocated the foundations. The state-house shakes like a tent. His pacification has brought all the honesty in every house, all scrupulous and good-hearted men, all women, and all children, to accuse the law. It has brought United States swords into the streets, and chains round the court-house. "A measure of pacification and union." What is its effect? To make one sole subject for conversation and painful thought throughout the continent, namely, slavery. There is not a man of thought or of feeling but is concentrating his mind on it. There is not a clerk but recites its statistics; not a politician but is watching its incalculable energy in the elections; not a jurist but is hunting up precedents; not a moralist but is prying into its quality; not an economist but is computing its profit and loss: Mr. Webster can judge whether this sort of solar microscope brought to bear on his law is likely to make opposition less. The only benefit that has accrued from the law is its service to education. It has been like a university to the entire people. It has turned every dinner-table into a debating-club, and made every citizen a student of natural law. When a moral quality comes into politics, when a right is invaded, the discussion draws on deeper sources: general principles are laid bare, which cast light on the whole frame of society. And it is cheering to behold what champions the emergency called to this poor black boy; what subtlety, what logic, what learning, what exposure of the mischief of the law; and, above all, with what earnestness and dignity the advocates of freedom were inspired. It was one of the best compensations of this calamity.

¶ But the Nemesis works underneath again. It is a power that makes noonday dark, and draws us on to our undoing; and its dismal way is to pillory the offender in the moment of his triumph. The hands that put the chain on the slave are in that moment manacled. Who has seen anything like that which is now done? The words of John Randolph, wiser than he knew, have been ringing ominously in all echoes for thirty years, words spoken in the heat of the Missouri debate. "We do not govern the people of the North by our black slaves, but by their own white slaves. We know what we are doing. We have conquered you once, and we can and will conquer you again. Ay, we will drive you to the wall, and when we have you there once more, we will keep you there and nail you down like base money." These words resounding ever since from California to Oregon, from Cape Florida to Cape Cod, come down now like the cry of Fate, in the moment when they are fulfilled. By white slaves, by a white slave, are we beaten. Who looked for such ghastly fulfilment, or to see what we see? Hills and Halletts, servile editors by the hundred, we could have spared. But him, our best and proudest, the first man of the North, in the very moment of mounting the throne, irresistibly taking the bit in his mouth and the collar on his neck, and harnessing himself to the chariot of the planters.

¶ The fairest American fame ends in this filthy law. Mr. Webster cannot choose but regret his law. He must learn

that those who make fame accuse him with one voice; that those who have no points to carry that are not identical with public morals and generous civilization, that the obscure and private who have no voice and care for none, so long as things go well, but who feel the disgrace of the new legislation creeping like miasma into their homes, and blotting the daylight,—those to whom his name was once dear and honored, as the manly statesman to whom the choicest gifts of Nature had been accorded, disown him: that he who was their pride in the woods and mountains of New England is now their mortification, —they have torn down his picture from the wall, they have thrust his speeches into the chimney. No roars of New York mobs can drown this voice in Mr. Webster's ear. It will outwhisper all the salvos of the "Union Committees'" cannon. But I have said too much on this painful topic. I will not pursue that bitter history.

A WICKED law cannot be executed by good men, and must be by bad. Flagitious men must be employed, and every act of theirs is a stab at the public peace. No government ever found it hard to pick up tools for base actions.

¶ But passing from the ethical to the political view, I wish to place this statute, and we must use the introducer and substantial author of the bill as an illustration of the history. I have as much charity for Mr. Webster, I think, as any one has. I need not say how much I have enjoyed his fame. Who has not helped to praise him? Simply he was the one eminent American of our time, whom we could produce as a finished work of Nature. We delighted in his form and face, in his voice, in his eloquence, in his power of labor, in his concentration, in his large understanding, in his daylight statement, simple force; the facts lay like the strata of a cloud, or like the layers of the crust of the globe. He saw things as they were, and he stated them so. He has been by his clear perceptions and statements in all these years the best head in Congress, and the champion of the interests of the Northern seaboard: but as the activity and growth of slavery began to be offensively felt by his constituents, the senator became less sensitive to these evils. They were not for him to deal with: he was the commercial representative. He indulged occasionally in excellent expression of the known feeling of the New England people; but, when expected and when pledged, he omitted to speak, and he omitted to throw himself into the movement in those critical moments when his leadership would have turned the scale. At last, at a fatal hour, this sluggishness accumulated to downright counteraction, and, very unexpectedly to the whole Union, on the 7th March, 1850, in opposition to his education, association, and to all his own most explicit language for thirty years, he crossed the line, and became the head of the slavery party in this country.

¶ Mr. Webster perhaps is only following the laws of his blood and constitution. I suppose his pledges were not quite natural to him. Mr. Webster is a man who lives by his memory, a man of the past, not a man of faith or of hope. He obeys his powerful animal nature;—and his finely developed understanding only works truly and with all its force, when it stands for animal good; that is, for property. He believes, in so many words, that government exists for the protection of property. He looks at the Union as an estate, a large farm, and is excellent in the completeness of his defence of it so far. He adheres to the letter. Happily he was born late,—after the independence had been

declared, the Union agreed to, and the constitution settled. What he finds already written, he will defend. Lucky that so much had got well written when he came. For he has no faith in the power of self-government; none whatever in extemporizing a government. Not the smallest municipal provision, if it were new, would receive his sanction. In Massachusetts, in 1776, he would, beyond all question, have been a refugee. He praises Adams and Jefferson, but it is a past Adams and Jefferson that his mind can entertain. A present Adams and Jefferson he would denounce. So with the eulogies of liberty in his writings,—they are sentimentalism and youthful rhetoric. He can celebrate it, but it means as much from him as from Metternich or Talleyrand. This is all inevitable from his constitution. All the drops of his blood have eyes that look downward. It is neither praise nor blame to say that he has no moral perception, no moral sentiment, but in that region—to use the phrase of the phrenologists—a hole in the head. The scraps of morality to be gleaned from his speeches are reflections of the mind of others; he says what he hears said, but often makes signal blunders in their use. In Mr. Webster's imagination the American Union was a huge Prince Rupert's drop, which, if so much as the smallest end be shivered off, the whole will snap into atoms. Now the fact is quite different from this. The people are loyal, law-loving, law-abiding. They prefer order, and have no taste for misrule and uproar.

¶ The destiny of this country is great and liberal, and is to be greatly administered. It is to be administered according to what is, and is to be, and not according to what is dead and gone. The union of this people is a real thing, an alliance of men of one flock, one language, one religion, one system of manners and ideas. I hold it to be a real and not a statute union. The people cleave to the Union, because they see their advantage in it, the added power of each.

¶ I suppose the Union can be left to take care of itself. As much real union as there is, the statutes will be sure to express; as much disunion as there is, no statute can long conceal. Under the Union I suppose the fact to be that there are really two nations, the North and the South. It is not slavery that severs them, it is climate and temperament. The South does not like the North, slavery or no slavery, and never did. The North likes the South well enough, for it knows its own advantages. I am willing to leave them to the facts. If they continue to have a binding interest, they will be pretty sure to find it out: if not, they will consult their peace in parting. But one thing appears certain to me, that, as soon as the constitution ordains an immoral law, it ordains disunion. The law is suicidal, and cannot be obeyed. The Union is at an end as soon as an immoral law is enacted. And he who writes a crime into the statute-book digs under the foundations of the Capitol to plant there a powder-magazine, and lays a train.

¶ I pass up to say a few words to the question, What shall we do?

¶ 1. What in our federal capacity is our relation to the nation?

¶ 2. And what as citizens of a state?

¶ I am an Unionist as we all are, or nearly all, and I strongly share the hope of mankind in the power, and therefore, in the duties of the Union; and I conceive it demonstrated,—the necessity of common sense and justice entering into the laws. What shall we do? First, abrogate this law; then, proceed to confine slavery to slave states, and help them effectually to make an end of it. Or shall we, as we are advised on all hands, lie by, and wait the progress of the census? But will Slavery lie by? I fear not. She is very industrious, gives herself no holidays. No proclamations will put her down. She got Texas and now will have Cuba, and means to keep her majority. The experience of the past gives us no encouragement to lie by. Shall we call a new Convention, or will any expert statesman furnish us a plan for the summary or gradual winding up of slavery, so far as the Republic is its patron? Where is the South itself? Since

it is agreed by all sane men of all parties (or was yesterday) that slavery is mischievous, why does the South itself never offer the smallest counsel of her own? I have never heard in twenty years any project except Mr. Clay's. Let us hear any project with candor and respect. Is it impossible to speak of it with reason and good nature? It is really the project fit for this country to entertain and accomplish. Everything invites emancipation. The grandeur of the design, the vast stake we hold; the national domain, the new importance of Liberia; the manifest interest of the slave states; the religious effort of the free states; the public opinion of the world;—all join to demand it.

¶ We shall one day bring the States shoulder to shoulder and the citizens man to man to exterminate slavery. Why in the name of common sense and the peace of mankind is not this made the subject of instant negotiation and settlement? Why not end this dangerous dispute on some ground of fair compensation on one side, and satisfaction on the other to the conscience of the free states? It is really the great task fit for this country to accomplish, to buy that property of the planters, as the British nation bought the West Indian slaves. I say buy,—never conceding the right of the planter to own, but that we may acknowledge the calamity of his position, and bear a countryman's share in relieving him; and because it is the only practicable course, and is innocent. Here is a right social or public function, which one man cannot do, which all men must do. 'T is said it will cost two thousand millions of dollars. Was there ever any contribution that was so enthusiastically paid as this will be? We will have a chimney-tax. We will give up our coaches, and wine, and watches. The churches will melt their plate. The father of his country shall wait, well pleased, a little longer for his monument; Franklin for his, the Pilgrim Fathers for theirs, and the patient Columbus for his. The mechanics will give, the needle-women will give; the children will have cent-societies. Every man in the land will give a week's work to dig away this accursed mountain of sorrow once and forever out of the world.

¶ Nothing is impracticable to this nation, which it shall set itself to do. Were ever men so endowed, so placed, so weaponed? Their power of territory seconded by a genius equal to every work. By new arts the earth is subdued, roaded, tunnelled, telegraphed, gaslighted; vast amounts of old labor disused; the sinews of man being relieved by sinews of steam. We are on the brink of more wonders. The sun paints; presently we shall organize the echo, as now we do the shadow. Chemistry is extorting new aids. The genius of this people, it is found, can do anything which can be done by men. These thirty nations are equal to any work, and are every moment stronger. In twenty-five years they will be fifty millions. Is it not time to do something besides ditching and draining, and making the earth mellow and friable? Let them confront this mountain of poison,—bore, blast, excavate, pulverize and shovel it once for all, down into the bottomless Pit. A thousand millions were cheap.

¶ But grant that the heart of financiers, accustomed to practical figures, shrinks within them at these colossal amounts, and the embarrassments which complicate the problem; granting that these contingencies are too many to be spanned by any human geometry, and that these evils are to be relieved only by the wisdom of God working in ages, —and by what instrument, whether Liberia, whether flax-cotton, whether the working out this race by Irish and Germans, none can tell, or by what sources God has guarded his law; still the question recurs, What must we do? One thing is plain, we cannot answer for the Union, but we must keep Massachusetts true. It is of unspeakable importance that she play her honest part. She must follow no vicious examples. Massachusetts is a little state: countries have been great by ideas. Europe is little compared with Asia and Africa; yet Asia and Africa are its ox and its ass. Europe, the least of all the continents,

has almost monopolized for twenty centuries the genius and power of them all. Greece was the least part of Europe. Attica a little part of that,—one tenth of the size of Massachusetts. Yet that district still rules the intellect of men. Judæa was a petty country. Yet these two, Greece and Judæa, furnish the mind and the heart by which the rest of the world is sustained; and Massachusetts is little, but, if true to itself, can be the brain which turns about the behemoth.

¶ I say Massachusetts, but I mean Massachusetts in all the quarters of her dispersion; Massachusetts, as she is the mother of all the New England states, and as she sees her progeny scattered over the face of the land, in the farthest South, and the uttermost West. The immense power of rectitude is apt to be forgotten in politics. But they who have brought the great wrong on the country have not forgotten it. They avail themselves of the known probity and honor of Massachusetts, to endorse the statute. The ancient maxim still holds that never was any injustice effected except by the help of justice. The great game of the government has been to win the sanction of Massachusetts to the crime. Hitherto they have succeeded only so far as to win Boston to a certain extent. The behavior of Boston was the reverse of what it should have been: it was supple and officious, and it put itself into the base attitude of pander to the crime. It should have placed obstruction at every step. Let the attitude of the states be firm. Let us respect the Union to all honest ends. But also respect an older and wider union, the law of Nature and rectitude. Massachusetts is as strong as the Universe, when it does that. We will never intermeddle with your slavery,—but you can in no wise be suffered to bring it to Cape Cod and Berkshire. This law must be made inoperative. It must be abrogated and wiped out of the statute-book; but whilst it stands there, it must be disobeyed. We must make a small state great, by making every man in it true. It was the praise of Athens, "She could not lead countless armies into the field, but she knew how with a litle band to defeat those who could." Every Roman reckoned himself at least a match for a Province. Every Dorian did. Every Englishman in Australia, in South Africa, in India, or in whatever barbarous country their forts and factories have been set up,—represents London, represents the art, power and law of Europe. Every man educated at the Northern schoo! carries the like advantages into the South. For it is confounding distinctions to speak of the geographic sections of this country as of equal civilization. Every nation and every man bows, in spite of himself, to a higher mental and moral existence; and the sting of the late disgraces is that this royal position of Massachusetts was foully lost, that the well-known sentiment of her people was not expressed. Let us correct this error. In this one fastness let truth be spoken and right done. Here let there be no confusion in our ideas. Let us not lie, not steal, nor help to steal, and let us not call stealing by any fine name, such as "Union" or "Patriotism." Let us know that not by the public, but by ourselves, our safety must be bought. That is the secret of Southern power, that they rest not on meetings, but on private heats and courages.

¶ It is very certain from the perfect guaranties in the constitution, and the high arguments of the defenders of liberty, which the occasion called out, that there is sufficient margin in the statute and the law for the spirit of the Magistrate to show itself, and one, two, three occasions have just now occurred, and past, in either of which, if one man had felt the spirit of Coke or Mansfield or Parsons, and read the law with the eye of freedom, the dishonor of Massachusetts had been prevented, and a limit set to these encroachments forever.

THE FUGITIVE SLAVE LAW

Lecture Read in New York City March 7, 1854

I DO not often speak to public questions;—they are odious and hurtful, and it seems like meddling or leaving your work. I have my own spirits in prison;—spirits in deeper prisons, whom no man visits if I do not. And then I see what havoc it makes with any good mind, a dissipated philanthropy. The one thing not to be forgiven to intellectual persons is, not to know their own task, or to take their ideas from others. From this want of manly rest in their own and rash acceptance of other people's watchwords come the imbecility and fatigue of their conversation. For they cannot affirm these from any original experience, and of course not with the natural movement and total strength of their nature and talent, but only from their memory, only from their cramped position of standing for their teacher. They say what they would have you believe, but what they do not quite know.

¶ My own habitual view is to the well-being of students or scholars. And it is only when the public event affects them, that it very seriously touches me. And what I have to say is to them. For every man speaks mainly to a class whom he works with and more or less fully represents. It is to these I am beforehand related and engaged, in this audience or out of it—to them and not to others. And yet, when I say the class of scholars or students,—that is a class which comprises in some sort all mankind, comprises every man in the best hours of his life; and in these days not only virtually but actually. For who are the readers and thinkers of 1854? Owing to the silent revolution which the newspaper has wrought, this class has come in this country to take in all classes. Look into the morning trains which, from every suburb, carry the business men into the city to their shops, counting-rooms, work-yards and warehouses. With them enters the car—the newsboy, that humble priest of politics, finance, philosophy, and religion. He unfolds his magical sheets,—twopence a head his bread of knowledge costs—and instantly the entire rectangular assembly, fresh from their breakfast, are bending as one man to their second breakfast. There is, no doubt, chaff enough in what he brings; but there is fact, thought, and wisdom in the crude mass, from all regions of the world.

¶ I have lived all my life without suffering any known inconvenience from American Slavery. I never saw it; I never heard the whip; I never felt the check on my free speech and action, until, the other day, when Mr. Webster, by his personal influence, brought the Fugitive Slave Law on the country. I say Mr. Webster, for though the Bill was not his, it is yet notorious that he was the life and soul of it, that he gave it all he had: it cost him his life, and under the shadow of his great name inferior men sheltered themselves, threw their ballots for it and made the law. I say inferior men. There were all sorts of what are called brilliant men, accomplished men, men of high station, a President of the United States, Senators, men of eloquent speech, but men without self-respect, without character, and it was strange to see that office, age, fame, talent, even a repute for honesty, all count for nothing. They had no opinions, they had no memory for what they had been saying like the Lord's Prayer all their lifetime: they were only looking to what their great Captain did: if he jumped, they jumped, if he stood on his head, they did. In ordinary, the supposed sense of their district and State is their guide, and that holds them to the part of liberty and justice. But it is always a little difficult to decipher what this public sense is; and when a great man comes who knots

up into himself the opinions and wishes of the people, it is so much easier to follow him as an exponent of this. He too is responsible; they will not be. It will always suffice to say,—"I followed him."

¶ I saw plainly that the great show their legitimate power in nothing more than in their power to misguide us. I saw that a great man, deservedly admired for his powers and their general right direction, was able,—fault of the total want of stamina in public men,—when he failed, to break them all with him, to carry parties with him.

¶ In what I have to say of Mr. Webster I do not confound him with vulgar politicians before or since. There is always base ambition enough, men who calculate on the immense ignorance of the masses; that is their quarry and farm: they use the constituencies at home only for their shoes. And, of course, they can drive out from the contest any honorable man. The low can best win the low, and all men like to be made much of. There are those too who have power and inspiration only to do ill. Their talent or their faculty deserts them when they undertake anything right. Mr. Webster had a natural ascendancy of aspect and carriage which distinguished him over all his contemporaries. His countenance, his figure, and his manners were all in so grand a style, that he was, without effort, as superior to his most eminent rivals as they were to the humblest; so that his arrival in any place was an event which drew crowds of people, who went to satisfy their eyes, and could not see him enough. I think they looked at him as the representative of the American Continent. He was there in his Adamitic capacity, as if he alone of all men did not disappoint the eye and the ear, but was a fit figure in the landscape.

¶ I remember his appearance at Bunker's Hill. There was the Monument, and here was Webster. He knew well that a little more or less of rhetoric signified nothing: he was only to say plain and equal things,—grand things if he had them, and, if he had them not, only to abstain from saying unfit things,—and the whole occasion was answered by his presence. It was a place for behavior more than for speech, and Mr. Webster walked through his part with entire success. His excellent organization, the perfection of his elocution and all that thereto belongs,—voice, accent, intonation, attitude, manner,—we shall not soon find again. Then he was so thoroughly simple and wise in his rhetoric; he saw through his matter, hugged his fact so close, went to the principle or essential, and never indulged in a weak flourish, though he knew perfectly well how to make such exordiums, episodes and perorations as might give perspective to his harangues without in the least embarrassing his march or confounding his transitions. In his statement things lay in daylight; we saw them in order as they were. Though he knew very well how to present his own personal claims, yet in his argument he was intellectual,—stated his fact pure of all personality, so that his splendid wrath, when his eyes became lamps, was the wrath of the fact and the cause he stood for.

¶ His power, like that of all great masters, was not in excellent parts, but was total. He had a great and everywhere equal propriety. He worked with that closeness of adhesion to the matter in hand which a joiner or a chemist uses, and the same quiet and sure feeling of right to his place that an oak or a mountain have to theirs. After all his talents have been described, there remains that perfect propriety which animated all the details of the action or speech with the character of the whole, so that his beauties of detail are endless. He seemed born for the bar, born for the senate, and took very naturally a leading part in large private and in public affairs; for his head distributed things in their right places, and what he saw so well he compelled other people to see also. Great is the privilege of eloquence. What gratitude does every man feel to him who speaks well for the right,—who translates truth into language entirely plain and clear!

¶ The history of this country has given a disastrous importance to the defects of this great man's mind. Whether evil influences and the corruption of politics, or whether original infirmity, it was the misfortune of his country that with this large understanding he had not what is better than intellect, and the source of its health. It is a law of our nature that great thoughts come from the heart. If his moral sensibility had been proportioned to the force of his understanding, what limits could have been set to his genius and beneficent power? But he wanted that deep source of inspiration. Hence a sterility of thought, the want of generalization in his speeches, and the curious fact that, with a general ability which impresses all the world, there is not a single general remark, not an observation on life and manners, not an aphorism that can pass into literature from his writings.

LIBERTY is an accurate index, in MEN AND NATIONS of general progress.

¶ Four years ago to-night, on one of those high critical moments in history when great issues are determined, when the powers of right and wrong are mustered for conflict, and it lies with one man to give a casting vote,—Mr. Webster, most unexpectedly, threw his whole weight on the side of Slavery, and caused by his personal and official authority the passage of the Fugitive Slave Bill.

¶ It is remarked of the Americans that they value dexterity too much, and honor too little; that they think they praise a man more by saying that he is "smart" than by saying that he is right. Whether the defect be national or not, it is the defect and calamity of Mr. Webster; and it is so far true of his countrymen, namely, that the appeal is sure to be made to his physical and mental ability when his character is assailed. His speeches on the seventh of March, and at Albany, at Buffalo, at Syracuse, and Boston are cited in justification. And Mr. Webster's literary editor believes that it was his wish to rest his fame on the speech of the seventh of March. Now, though I have my own opinions on this seventh of March discourse and those others, and think them very transparent and very open to criticism,—yet the secondary merits of a speech, namely, its logic, its illustrations, its points, etc., are not here in question. Nobody doubts that Daniel Webster could make a good speech. Nobody doubts that there were good and plausible things to be said on the part of the South. But this is not a question of ingenuity, not a question of syllogisms, but of sides. *How came he there?*

¶ There are always texts and thoughts and arguments. But it is the genius and temper of the man which decides whether he will stand for right or for might. Who doubts the power of any fluent debater to defend either of our political parties, or any client in our courts? There was the same law in England for Jeffries and Talbot and Yorke to read slavery out of, and for Lord Mansfield to read freedom. And in this country one sees that there is always margin enough in the statute for a liberal judge to read one way and a servile judge another.

¶ But the question which History will ask is broader. In the final hour, when he was forced by the peremptory necessity of the closing armies to take a side,—did he take the part of great principles, the side of humanity and justice, or the side of abuse and oppression and chaos?

¶ Mr. Webster decided for Slavery, and that, when the aspect of the institution was no longer doubtful, no longer feeble and apologetic and proposing soon to end itself, but when it was strong, aggressive, and threatening an illimitable increase. He listened to State reasons and hopes, and left, with much complacency we are told, the testament of his speech to the astonished State of Massachusetts, *vera pro gratis;* a ghastly result of all those years of experience in affairs, this, that there was nothing better for the foremost American man to tell his countrymen than that Slavery was now at that strength that they must beat down their conscience and become kidnappers for it.

¶ This was like the doleful speech falsely ascribed to the patriot Brutus: "Virtue, I have followed thee through life, and I find thee but a shadow." Here was a question of an immoral law; a question agitated for ages, and settled always in the same way by every great jurist, that an immoral law cannot be valid. Cicero, Grotius, Coke, Blackstone, Burlamaqui, Vattel, Burke, Jefferson, do all affirm this, and I cite them, not that they can give evidence to what is indisputable, but because, though lawyers and practical statesmen, the habit of their profession did not hide from them that this truth was the foundation of States.

¶ Here was the question, Are you for man and for the good of man; or are you for the hurt and harm of man? It was the question whether man shall be treated as leather? whether the Negro shall be, as the Indians were in Spanish America, a piece of money? Whether this system, which is a kind of mill or factory for converting men into monkeys, shall be upheld and enlarged? And Mr. Webster and the country went for the application to these poor men of quadruped law.

¶ People were expecting a totally different course from Mr. Webster. If any man had in that hour possessed the weight with the country which he had acquired, he could have brought the whole country to its senses. But not a moment's pause was allowed. Angry parties went from bad to worse, and the decision of Webster was accompanied with everything offensive to freedom and good morals. There was something like an attempt to debauch the moral sentiment of the clergy and of the youth. Burke said he "would pardon something to the spirit of liberty." But by Mr. Webster the opposition to the law was sharply called treason, and prosecuted so. He told the people at Boston "they must conquer their prejudices;" that "agitation of the subject of Slavery must be suppressed." He did as immoral men usually do, made very low bows to the Christian Church, and went through all the Sunday decorums; but when allusion was made to the question of duty and the sanctions of morality, he very frankly said, at Albany, "Some higher law, something existing somewhere between here and the third heaven,—I do not know where." And if the reporters say true, this wretched atheism found some laughter in the company.

¶ I said I had never in my life up to this time suffered from the Slave Institution. Slavery in Virginia or Carolina was like Slavery in Africa or the Feejees, for me. There was an old fugitive law, but it had become, or was fast becoming, a dead letter, and, by the genius and laws of Massachusetts, inoperative. The new Bill made it operative, required me to hunt slaves, and it found citizens in Massachusetts willing to act as judges and captors. Moreover, it discloses the secret of the new times, that Slavery was no longer mendicant, but was become aggressive and dangerous.

¶ The way in which the country was dragged to consent to this, and the disastrous defection (on the miserable cry of Union) of the men of letters, of the colleges, of educated men, nay, of some preachers of religion,—was the darkest passage in the history. It showed that our prosperity had hurt us, and that we could not be shocked by crime. It showed that the old religion and the sense of the right had faded and gone

out; that while we reckoned ourselves a highly cultivated nation, our bellies had run away with our brains, and the principles of culture and progress did not exist.

¶ For I suppose that liberty is an accurate index, in men and nations, of general progress. The theory of personal liberty must always appeal to the most refined communities and to the men of the rarest perception and of delicate moral sense. For there are rights which rest on the finest sense of justice, and, with every degree of civility, it will be more truly felt and defined. A barbarous tribe of good stock will, by means of their best heads, secure substantial liberty. But where there is any weakness in a race, and it becomes in a degree matter of concession and protection from their stronger neighbors, the incompatibility and offensiveness of the wrong will of course be most evident to the most cultivated. For it is,—is it not?—the essence of courtesy, of politeness, of religion, of love, to prefer another, to postpone oneself, to protect another from oneself. That is the distinction of the gentleman, to defend the weak and redress the injured, as it is of the savage and the brutal to usurp and use others.

¶ In Massachusetts, as we all know, there has always existed a predominant conservative spirit. We have more money and value of every kind than other people, and wish to keep them. The plea on which freedom was resisted was Union. I went to certain serious men, who had a little more reason than the rest, and inquired why they took this part? They answered that they had no confidence in their strength to resist the Democratic party; that they saw plainly that all was going to the utmost verge of license; each was vying with his neighbor to lead the party, by proposing the worst measure, and they threw themselves on the extreme conservatism, as a drag on the wheel: that they knew Cuba would be had, and Mexico would be had, and they stood stiffly on conservatism, and as near to monarchy as they could, only to moderate the velocity with which the car was running down the precipice. In short, their theory was despair; the Whig wisdom was only reprieve, a waiting to be last devoured. They side with Carolina, or with Arkansas, only to make a show of Whig strength, wherewith to resist a little longer this general ruin.

¶ I have a respect for conservatism. I know how deeply founded it is in our nature, and how idle are all attempts to shake ourselves free from it. We are all conservatives, half Whig, half Democrat, in our essences: and might as well try to jump out of our skins as to escape from our Whiggery. There are two forces in Nature, by whose antagonism we exist; the power of Fate, Fortune, the laws of the world, the order of things, or however else we choose to phrase it, the material necessities, on the one hand,—and Will or Duty or Freedom on the other.

¶ May and Must, and the sense of right and duty, on the one hand, and the material necessities on the other: May and Must. In vulgar politics the Whig goes for what has been, for the old necessities,—the Musts. The reformer goes for the Better, for the ideal good, for the Mays. But each of these parties must of necessity take in, in some measure, the principles of the other. Each wishes to cover the whole ground; to hold fast *and* to advance. Only, one lays the emphasis on keeping, and the other on advancing. I too think the *musts* are a safe company to follow, and even agreeable. But if we are Whigs, let us be Whigs of nature and science, and so for all the necessities. Let us know that, over and above all the *musts* of poverty and appetite, is the instinct of man to rise, and the instinct to love and help his brother.

¶ Now, Gentlemen, I think we have in this hour instruction again in the simplest lesson. Events roll, millions of men are engaged, and the result is the enforcing of some of those first commandments which we heard in the nursery. We never get beyond our first lesson, for, really, the world exists, as I

understand it, to teach the science of liberty, which begins with liberty from fear.

¶ The events of this month are teaching one thing plain and clear, the worthlessness of good tools to bad workmen; that official papers are of no use; resolutions of public meetings, platforms of conventions, no, nor laws, nor constitutions, any more. These are all declaratory of the will of the moment, and are passed with more levity and on grounds far less honorable than ordinary business transactions of the street.

¶ You relied on the constitution. It has not the word *slave* in it; and very good argument has shown that it would not warrant the crimes that are done under it; that, with provisions so vague for an object not named, and which could not be availed of to claim a barrel of sugar or a barrel of corn, the robbing of a man and of all his posterity is effected. You relied on the Supreme Court. The law was right, excellent law for the lambs. But what if unhappily the judges were chosen from the wolves, and give to all the law a wolfish interpretation? You relied on the Missouri Compromise. That is ridden over. You relied on State sovereignty in the Free States to protect their citizens. They are driven with contempt out of the courts and out of the territory of the Slave States,—if they are so happy as to get out with their lives,—and now you relied on these dismal guaranties infamously made in 1850; and, before the body of Webster is yet crumbled, it is found that they have crumbled. This eternal monument of his fame and of the Union is rotten in four years. They are no guaranty to the free states. They are a guaranty to the slave states that, as they have hitherto met with no repulse, they shall meet with none.

¶ I fear there is no reliance to be put on any kind or form of covenant, no, not on sacred forms, none on churches, none on bibles. For one would have said that a Christian would not keep slaves;—but the Christians keep slaves. Of course they will not dare to read the Bible? Won't they? They quote the Bible, quote Paul, quote Christ, to justify slavery. If slavery is good, then is lying, theft, arson, homicide, each and all good, and to be maintained by Union societies.

¶ These things show that no forms, neither constitutions, nor laws, nor covenants, nor churches, nor bibles, are of any use in themselves. The Devil nestles comfortably into them all. There is no help but in the head and heart and hamstrings of a man. Covenants are of no use without honest men to keep them; laws of none but with loyal citizens to obey them. To interpret Christ it needs Christ in the heart. The teachings of the Spirit can be apprehended only by the same spirit that gave them forth. To make good the cause of Freedom, you must draw off from all foolish trust in others. You must be citadels and warriors yourselves, declarations of Independence, the charter, the battle and the victory. Cromwell said, "We can only resist the superior training of the King's soldiers, by enlisting godly men." And no man has a right to hope that the laws of New York will defend him from the contamination of slaves another day until he has made up his mind that he will not owe his protection to the laws of New York, but to his own sense and spirit. Then he protects New York. He only who is able to stand alone is qualified for society. And that I understand to be the end for which a soul exists in this world,—to be himself the counterbalance of all falsehood and all wrong. "The army of unright is encamped from pole to pole, but the road of victory is known to the just." Everything may be taken away; he may be poor, he may be houseless, yet he will know out of his arms to make a pillow, and out of his breast a bolster. Why have the minority no influence? Because they have not a real minority of one.

¶ I conceive that thus to detach a man and make him feel that he is to owe all to himself, is the way to make him strong and rich; and here the optimist must find, if anywhere, the benefit of

Slavery. We have many teachers; we are in this world for culture, to be instructed in realities, in the laws of moral and intelligent nature; and our education is not conducted by toys and luxuries, but by austere and rugged masters, by poverty, solitude, passions, War, Slavery; to know that Paradise is under the shadow of swords; that divine sentiments which are always soliciting us are breathed into us from on high, and are an offset to a Universe of suffering and crime; that self-reliance, the height and perfection of man, is reliance on God. The insight of the religious sentiment will disclose to him unexpected aids in the nature of things. The Persian Saadi said, "Beware of hurting the orphan. When the orphan sets a-crying, the throne of the Almighty is rocked from side to side."

HE only who is able to stand alone is qualified for society. I conceive that to detach a man and make him feel that he is to owe all to himself, is the way to make him strong and rich.

¶ Whenever a man has come to this mind, that there is no Church for him but his believing prayer; no Constitution but his dealing well and justly with his neighbor; no liberty but his invincible will to do right,—then certain aids and allies will promptly appear: for the constitution of the Universe is on his side. It is of no use to vote down gravitation of morals. What is useful will last, whilst that which is hurtful to the world will sink beneath all the opposing forces which it must exasperate. The terror which the Marseillaise struck into oppression, it thunders again to-day,—

"Tout est soldat pour vous combattre."

Everything turns soldier to fight you down. The end for which man was made is not crime in any form, and a man cannot steal without incurring the penalties of the thief, though all the legislatures vote that it is virtuous, and though there be a general conspiracy among scholars and official persons to hold him up, and to say, "*Nothing is good but stealing.*" A man who commits a crime defeats the end of his existence. He was created for benefit, and he exists for harm; and as well-doing makes power and wisdom, ill-doing takes them away. A man who steals another man's labor steals away his own faculties; his integrity, his humanity is flowing away from him. The habit of oppression cuts out the moral eyes, and, though the intellect goes on simulating the moral as before, its sanity is gradually destroyed. It takes away the presentiments.

¶ I suppose in general this is allowed, that if you have a nice question of right and wrong, you would not go with it to Louis Napoleon, or to a political hack, or to a slave-driver. The habit of mind of traders in power would not be esteemed favorable to delicate moral perception. American slavery affords no exception to this rule. No excess of good nature or of tenderness in individuals has been able to give a new character to the system, to tear down the whipping-house. The plea in the mouth of a slave-holder that the negro is an inferior race sounds very oddly in my ear. "The masters of slaves seem generally anxious to prove that they are not of a race superior in any noble quality to the meanest of their bondmen." And indeed when the Southerner points to the anatomy of the negro, and talks of chimpanzee,—I recall Montesquieu's remark, "It will not do to say that negroes are men, lest it should turn out that whites are not."

¶ Slavery is disheartening; but Nature

is not so helpless but it can rid itself at last of every wrong. But the spasms of Nature are centuries and ages, and will tax the faith of short-lived men. Slowly, slowly the Avenger comes, but comes surely. The proverbs of the nations affirm these delays, but affirm the arrival. They say, "God may consent, but not forever." The delay of the Divine Justice—this was the meaning and soul of the Greek Tragedy; this the soul of their religion. "There has come, too, one to whom lurking warfare is dear, Retribution, with a soul full of wiles; a violator of hospitality; guileful without the guilt of guile; limping, late in her arrival." They said of the happiness of the unjust, that "at its close it begets itself an offspring and does not die childless, and instead of good fortune, there sprouts forth for posterity ever-ravening calamity:"—

> "For evil word shall evil word be said,
> For murder-stroke a murder-stroke be paid.
> Who smites must smart."

¶ These delays, you see them now in the temper of the times. The national spirit in this country is so drowsy, preoccupied with interest, deaf to principle. The Anglo-Saxon race is proud and strong and selfish. They believe only in Anglo-Saxons. In 1825 Greece found America deaf, Poland found America deaf, Italy and Hungary found her deaf. England maintains trade, not liberty; stands against Greece; against Hungary; against Schleswig-Holstein; against the French Republic whilst it was a republic.

¶ To faint hearts the times offer no invitation, and torpor exists here throughout the active classes on the subject of domestic slavery and its appalling aggressions. Yes, that is the stern edict of Providence, that liberty shall be no hasty fruit, but that event on event, population on population, age on age, shall cast itself into the opposite scale, and not until liberty has slowly accumulated weight enough to counter-vail and preponderate against all this, can the sufficient recoil come. All the great cities, all the refined circles, all the statesmen, Guizot, Palmerston, Webster, Calhoun, are sure to be found befriending liberty with their words, and crushing it with their votes. Liberty is never cheap. It is made difficult, because freedom is the accomplishment and perfectness of man. He is a finished man; earning and bestowing good; equal to the world; at home in Nature and dignifying that; the sun does not see anything nobler, and has nothing to teach him. Therefore mountains of difficulty must be surmounted, stern trials met, wiles of seduction, dangers, healed by a quarantine of calamities to measure his strength before he dare say, I am free.

¶ Whilst the inconsistency of slavery with the principles on which the world is built guarantees its downfall, I own that the patience it requires is almost too sublime for mortals, and seems to demand of us more than mere hoping. And when one sees how fast the rot spreads,—it is growing serious,—I think we demand of superior men that they be superior in this,—that the mind and the virtue shall give their verdict in their day, and accelerate so far the progress of civilization. Possession is sure to throw its stupid strength for existing power, and appetite and ambition will go for that. Let the aid of virtue, intelligence and education be cast where they rightfully belong. They are organically ours. Let them be loyal to their own. I wish to see the instructed class here know their own flag, and not fire on their comrades. We should not forgive the clergy for taking on every issue the immoral side; nor the Bench, if it put itself on the side of the culprit; nor the Government, if it sustain the mob against the laws.

¶ It is a potent support and ally to a brave man standing single, or with a few, for the right, and out-voted and ostracized, to know that better men in other parts of the country appreciate the service and will rightly report him to his own and the next age. Without this assurance, he will sooner sink. He may well say, "If my countrymen do not care to be defended, I too will decline

the controversy, from which I only reap invectives and hatred." Yet the lovers of liberty may with reason tax the coldness and indifferentism of scholars and literary men. They are lovers of liberty in Greece and Rome and in the English Commonwealth, but they are lukewarm lovers of the liberty of America in 1854. The universities are not, as in Hobbes's time, "the core of rebellion," no, but the seat of inertness. They have forgotten their allegiance to the Muse, and grown worldly and political. I listened, lately, on one of those occasions when the university chooses one of its distinguished sons returning from the political arena, believing that senators and statesmen would be glad to throw off the harness and to dip again in the Castalian pools. But if audiences forget themselves, statesmen do not. The low bows to all the crockery gods of the day were duly made:—only in one part of the discourse the orator allowed to transpire, rather against his will, a little sober sense. It was this: "I am, as you see, a man virtuously inclined, and only corrupted by my profession of politics. I should prefer the right side. You, gentlemen of these literary and scientific schools, and the important class you represent, have the power to make your verdict clear and prevailing. Had you done so, you would have found me its glad organ and champion. Abstractly, I should have preferred that side. But you have not done it. You have not spoken out. You have failed to arm me. I can only deal with masses as I find them. Abstractions are not for me. I go then for such parties and opinions as have provided me with a working apparatus. I give you my word, not without regret, that I was first for you; and though I am now to deny and condemn you, you see it is not my will but the party necessity." Having made this manifesto and professed his adoration for liberty in the time of his grandfathers, he proceeded with his work of denouncing freedom and freemen at the present day, much in the tone and spirit in which Lord Bacon prosecuted his benefactor Essex. He denounced every name and aspect under which liberty and progress dare show themselves in this age and country, but with a lingering conscience which qualified each sentence with a recommendation to mercy.

¶ But I put it to every noble and generous spirit, to every poetic, every heroic, every religious heart, that not so is our learning, our education, our poetry, our worship to be declared. Liberty is aggressive, Liberty is the Crusade of all brave and conscientious men, the Epic Poetry, the new religion, the chivalry of all gentlemen. This is the oppressed Lady whom true knights on their oath and honor must rescue and save.

¶ Now at last we are disenchanted and shall have no more false hopes. I respect the Anti-Slavery Society. It is the Cassandra that has foretold all that has befallen, fact for fact, years ago; foretold all, and no man laid it to heart. It seemed, as the Turks say, "Fate makes that a man should not believe his own eyes." But the Fugitive Law did much to unglue the eyes of men, and now the Nebraska Bill leaves us staring. The Anti-Slavery Society will add many members this year. The Whig Party will join it; the Democrats will join it. The population of the free states will join it. I doubt not, at last, the slave states will join it. But be that sooner or later, and whoever comes or stays away, I hope we have reached the end of our unbelief, have come to a belief that there is a divine Providence in the world, which will not save us but through our own coöperation.

DEDICATION OF SOLDIERS' MONUMENT

Concord, April 19, 1867

FELLOW CITIZENS: The day is in Concord doubly our calendar day, as being the anniversary of the invasion of the town by the British troops in 1775, and of the departure of the company of volunteers for Washington, in 1861. We are all pretty well aware that the facts which make to us the interest of this day are in a great degree personal and local here; that every other town and city has its own heroes and memorial days, and that we can hardly expect a wide sympathy for the names and anecdotes which we delight to record. We are glad and proud that we have no monopoly of merit. We are thankful that other towns and cities are as rich; that the heroes of old and of recent date, who made and kept America free and united, were not rare or solitary growths, but sporadic over vast tracts of the Republic. Yet, as it is a piece of nature and the common sense that the throbbing chord that holds us to our kindred, our friends and our town, is not to be denied or resisted,—no matter how frivolous or unphilosophical its pulses,—we shall cling affectionately to our houses, our river and pastures, and believe that our visitors will pardon us if we take the privilege of talking freely about our nearest neighbors as in a family party;—well assured, meantime, that the virtues we are met to honor were directed on aims which command the sympathy of every loyal American citizen, were exerted for the protection of our common country, and aided its triumph.

¶ The town has thought fit to signify its honor for a few of its sons by raising an obelisk in the square. It is a simple pile enough,—a few slabs of granite, dug just below the surface of the soil, and laid upon the top of it; but as we have learned that the upheaved mountain, from which these discs or flakes were broken, was once a glowing mass at white heat, slowly crystallized, then uplifted by the central fires of the globe: so the roots of the events it appropriately marks are in the heart of the universe. I shall say of this obelisk, planted here in our quiet plains, what Richter says of the volcano in the fair landscape of Naples: "Vesuvius stands in this poem of Nature, and exalts everything, as war does the age."

¶ The art of the architect and the sense of the town have made these dumb stones speak; have, if I may borrow the old language of the church, converted these elements from a secular to a sacred and spiritual use; have made them look to the past and the future; have given them a meaning for the imagination and the heart. The sense of the town, the eloquent inscriptions the shaft now bears, the memories of these martyrs, the noble names which yet have gathered only their first fame, whatever good grows to the country out of the war, the largest results, the future power and genius of the land, will go on clothing this shaft with daily beauty and spiritual life. 'T is certain that a plain stone like this, standing on such memories, having no reference to utilities, but only to the grand instincts of the civil and moral man, mixes with surrounding nature,—by day with the changing seasons, by night the stars roll over it gladly,—becomes a sentiment, a poet, a prophet, an orator, to every townsman and passenger, an altar where the noble youth shall in all time come to make his secret vows.

¶ The old Monument, a short half-mile from this house, stands to signalize the first Revolution, where the people resisted offensive usurpations, offensive taxes of the British Parliament, claiming that there should be no tax without representation. Instructed by events, after the quarrel began, the Americans took higher ground, and

stood for political independence. But in the necessities of the hour, they overlooked the moral law, and winked at a practical exception to the Bill of Rights they had drawn up. They winked at the exception, believing it insignificant. But the moral law, the nature of things, did not wink at it, but kept its eye wide open. It turned out that this one violation was a subtle poison, which in eighty years corrupted the whole overgrown body politic, and brought the alternative of extirpation of the poison or ruin to the Republic.

¶ This new Monument is built to mark the arrival of the nation at the new principle,—say, rather, at its new acknowledgment, for the principle is as old as Heaven,—that only that state can live, in which injury to the least member is recognized as damage to the whole.

THE town has thought fit to signify its honor for a few of its sons by raising an obelisk in the square. A plain stone like this, becomes an altar where the noble youth shall in all time come to make his secret vows.

¶ Reform must begin at home. The aim of the hour was to reconstruct the South; but first the North had to be reconstructed. Its own theory and practice of liberty had got sadly out of gear, and must be corrected. It was done on the instant. A thunder-storm at sea sometimes reverses the magnets in the ship, and south is north. The storm of war works the like miracle on men. Every Democrat who went South came back a Republican, like the governors who, in Buchanan's time, went to Kansas, and instantly took the free-state colors. War, says the poet, is

> "the arduous strife,
> To which the triumph of all good is given."

Every principle is a war-note. When the rights of man are recited under any old government, every one of them is a declaration of war. War civilizes, rearranges the population, distributing by ideas,—the innovators on one side, the antiquaries on the other. It opens the eyes wider. Once we were patriots up to the town-bounds, or the state-line. But when you replace the love of family or clan by a principle, as freedom, instantly that fire runs over the state-line into New Hampshire, Vermont, New York and Ohio, into the prairie and beyond, leaps the mountains, bridges river and lake, burns as hotly in Kansas and California as in Boston, and no chemist can discriminate between one soil and the other. It lifts every population to an equal power and merit.

¶ As long as we debate in council, both sides may form their private guess what the event may be, or which is the strongest. But the moment you cry "Every man to his tent, O Israel!" the delusions of hope and fear are at an end;—the strength is now to be tested by the eternal facts. There will be no doubt more. The world is equal to itself. The secret architecture of things begins to disclose itself; the fact that all things were made on a basis of right; that justice is really desired by all intelligent beings; that opposition to it is against the nature of things; and that, whatever may happen in this hour or that, the years and the centuries are always pulling down the wrong and building up the right.

¶ The war made the Divine Providence credible to many who did not believe the good Heaven quite honest. Every man was an abolitionist by conviction, but did not believe that his neighbor was. The opinions of masses of men, which the tactics of primary caucuses and the proverbial timidity of trade had concealed, the war discovered; and it

was found, contrary to all popular belief, that the country was at heart abolitionist, and for the Union was ready to die.

¶ As cities of men are the first effects of civilization, and also instantly causes of more civilization, so armies, which are only wandering cities, generate a vast heat, and lift the spirit of the soldiers who compose them to the boiling point. The armies mustered in the North were as much missionaries to the mind of the country as they were carriers of material force, and had the vast advantage of carrying whither they marched a higher civilization. Of course, there are noble men everywhere, and there are such in the South; and the noble know the noble, wherever they meet; and we have all heard passages of generous and exceptional behavior exhibited by individuals there to our officers and men, during the war. But the common people, rich or poor, were the narrowest and most conceited of mankind, as arrogant as the negroes on the Gambia River; and, by the way, it looks as if the editors of the Southern press were in all times selected from this class. The invasion of Northern farmers, mechanics, engineers, tradesmen, lawyers and students did more than forty years of peace had done to educate the South. "This will be a slow business," writes our Concord captain home, "for we have to stop and civilize the people as we go along."

¶ It is an interesting part of the history, the manner in which this incongruous militia were made soldiers. That was done again on the Kansas plan. Our farmers went to Kansas as peaceable, God-fearing men as the members of our school committee here. But when the Border raids were let loose on their villages, these people, who turned pale at home if called to dress a cut finger, on witnessing the butchery done by the Missouri riders on women and babes, were so beside themselves with rage, that they became on the instant the bravest soldiers and the most determined avengers. And the first events of the war of the Rebellion gave the like training to the new recruits.

¶ All sorts of men went to the war,—the roughs, men who liked harsh play and violence, men for whom pleasure was not strong enough, but who wanted pain, and found sphere at last for their superabundant energy; then the adventurous type of New Englander, with his appetite for novelty and travel; the village politician, who could now verify his newspaper knowledge, see the South, and amass what a stock of adventures to retail hereafter at the fireside, or to the well-known companions on the Mill-dam; young men, also, of excellent education and polished manners, delicately brought up; manly farmers, skilful mechanics, young tradesmen, men hitherto of narrow opportunities of knowing the world, but well taught in the grammar-schools. But perhaps in every one of these classes were idealists, men who went from a religious duty. I have a note of a conversation that occurred in our first company, the morning before the battle of Bull Run. At a halt in the march, a few of our boys were sitting on a rail fence talking together whether it was right to sacrifice themselves. One of them said, "he had been thinking a good deal about it, last night, and he thought one was never too young to die for a principle." One of our later volunteers, on the day when he left home, in reply to my question, How can you be spared from your farm, now that your father is so ill? said: "I go because I shall always be sorry if I did not go when the country called me. I can go as well as another." One wrote to his father these words: "You may think it strange that I, who have always naturally rather shrunk from danger, should wish to enter the army; but there is a higher Power that tunes the hearts of men, and enables them to see their duty, and gives them courage to face the dangers with which those duties are attended." And the captain writes home of another of his men, "B—— comes from a sense of duty and love of country, and these are the soldiers you can depend upon."

¶ None of us can have forgotten how sharp a test to try our peaceful people

with, was the first call for troops. I doubt not many of our soldiers could repeat the confession of a youth whom I knew in the beginning of the war, who enlisted in New York, went to the field, and died early. Before his departure he confided to his sister that he was naturally a coward, but was determined that no one should ever find it out; that he had long trained himself by forcing himself, on the suspicion of any near danger, to go directly up to it, cost him what struggles it might. Yet it is from this temperament of sensibility that great heroes have been formed.

¶ Our first company was led by an officer who had grown up in this village from a boy. The older among us can well remember him at school, at play and at work, all the way up, the most amiable, sensible, unpretending of men; fair, blond, the rose lived long in his cheek; grave, but social, and one of the last men in this town you would have picked out for the rough dealing of war,—not a trace of fierceness, much less of recklessness, or of the devouring thirst for excitement; tender as a woman in his care for a cough or a chilblain in his men; had troches and arnica in his pocket for them. The army officers were welcome to their jest on him as too kind for a captain, and, later, as the colonel who got off his horse when he saw one of his men limp on the march, and told him to ride. But *he* knew that his men had found out, first that he was captain, then that he was colonel, and neither dared nor wished to disobey him. He was a man without conceit, who never fancied himself a philosopher or a saint; the most modest and amiable of men, engaged in common duties, but equal always to the occasion; and the war showed him still equal, however stern and terrible the occasion grew,—disclosed in him a strong good sense, great fertility of resource, the helping hand, and then the moral qualities of a commander,—a patience not to be tired out, a serious devotion to the cause of the country that never swerved, a hope that never failed. He was a Puritan in the army, with traits that remind one of John Brown,—an integrity incorruptible, and an ability that always rose to the need.

¶ You will remember that these colonels, captains and lieutenants, and the privates too, are domestic men, just wrenched away from their families and their business by this rally of all the manhood in the land. They have notes to pay at home; have farms, shops, factories, affairs of every kind to think of and write home about. Consider what sacrifice and havoc in business arrangements this war-blast made. They have to think carefully of every last resource at home on which their wives or mothers may fall back; upon the little account in the savings bank, the grass that can be sold, the old cow, or the heifer. These necessities make the topics of the ten thousand letters with which the mail-bags came loaded day by day. These letters play a great part in the war. The writing of letters made the Sunday in every camp:—meantime they are without the means of writing. After the first marches there is no letter-paper, there are no envelopes, no postage-stamps, for these were wetted into a solid mass in the rains and mud. Some of these letters are written on the back of old bills, some on brown paper, or strips of newspaper; written by fire-light, making the short night shorter; written on the knee, in the mud, with pencil, six words at a time; or in the saddle, and have to stop because the horse will not stand still. But the words are proud and tender,—"Tell mother I will not disgrace her;" "tell her not to worry about me, for I know she would not have had me stay at home if she could as well as not." The letters of the captain are the dearest treasures of this town. Always devoted, sometimes anxious, sometimes full of joy at the deportment of his comrades, they contain the sincere praise of men whom I now see in this assembly. If Marshal Montluc's Memoirs are the Bible of soldiers, as Henry IV. of France said, Colonel Prescott might furnish the Book of Epistles.

¶ He writes, "You don't know how

one gets attached to a company by living with them and sleeping with them all the time. I know every man by heart. I know every man's weak spot,—who is shaky, and who is true blue." He never remits his care of the men, aiming to hold them to their good habits and to keep them cheerful. For the first point, he keeps up a constant acquaintance with them; urges their correspondence with their friends; writes news of them home, urging his own correspondent to visit their families and keep them informed about the men; encourages a temperance society which is formed in the camp. "I have not had a man drunk, or affected by liquor, since we came here." At one time he finds his company unfortunate in having fallen between two companies of quite another class,—"'t is profanity all the time; yet instead of a bad influence on our men, I think it works the other way,—it disgusts them."

THERE are people who can hardly read the names on yonder bronze tablet, the mist so gathers in their eyes. Three of the names are of sons of one family. Though the cannon volleys have a sound of funeral echoes, they can yet hear through them the benedictions of their country and mankind.

¶ One day he writes, "I expect to have a time, this forenoon, with the officer from West Point who drills us. He is very profane, and I will not stand it. If he does not stop it, I shall march my men right away when he is drilling them. There is a fine for officers swearing in the army, and I have too many young men that are not used to such talk. I told the colonel this morning I should do it, and shall,—don't care what the consequence is. This lieutenant seems to think that these men, who never saw a gun, can drill as well as he, who has been at West Point four years." At night he adds: "I told that officer from West Point, this morning, that he could not swear at my company as he did yesterday; told him I would not stand it anyway. I told him I had a good many young men in my company whose mothers asked me to look after them, and I should do so, and not allow them to hear such language, especially from an officer, whose duty it was to set them a better example. Told him I did not swear myself and would not allow him to. He looked at me as much as to say, *Do you know whom you are talking to?* and I looked at him as much as to say, *Yes, I do*. He looked rather ashamed, but went through the drill without an oath." So much for the care of their morals. His next point is to keep them cheerful. 'T is better than medicine. He has games of base-ball, and pitching quoits, and euchre, whilst part of the military discipline is sham fights.

¶ The best men heartily second him, and invent excellent means of their own. When, afterwards, five of these men were prisoners in the Parish Prison in New Orleans, they set themselves to use the time to the wisest advantage,—formed a debating-club, wrote a daily or weekly newspaper, called it "Stars and Stripes." It advertises "prayer-meeting at 7 o'clock, in cell No. 8, second floor," and their own printed record is a proud and affecting narrative.

¶ Whilst the regiment was encamped at Camp Andrew, near Alexandria, in June, 1861, marching orders came. Colonel Lawrence sent for eight wagons, but only three came. On these they loaded all the canvas of the tents, but took no tent-poles.

¶ "It looked very much like a severe thunder-storm," writes the captain, "and I knew the men would all have to sleep out of doors, unless we carried them. So I took six poles, and went to the colonel, and told him I had got the poles for two tents, which would cover twenty-four men, and unless he ordered

me not to carry them, I should do so. He said he had no objection, only thought they would be too much for me. We only had about twelve men [the rest of the company being, perhaps, on picket or other duty], and some of them have their heavy knapsacks and guns to carry, so could not carry any poles. We started and marched two miles without stopping to rest, not having had anything to eat, and being very hot and dry." At this time Captain Prescott was daily threatened with sickness, and suffered the more from this heat. "I told Lieutenant Bowers, this morning, that I could afford to be sick from bringing the tent-poles, for it saved the whole regiment from sleeping outdoors; for they would not have thought of it, if I had not taken mine. The major had tried to discourage me;—said, 'perhaps, if I carried them over, some other company would get them;'—I told him, perhaps he did not think I was smart." He had the satisfaction to see the whole regiment enjoying the protection of these tents.

AS cities of men are the first effects of civilization, and also instantly causes of more civilization, so armies, which are only wandering cities, generate a vast heat, and lift the spirit of the soldiers who compose them to the boiling point.

¶ In the disastrous battle of Bull Run this company behaved well, and the regimental officers believed, what is now the general conviction of the country, that the misfortunes of the day were not so much owing to the fault of the troops as to the insufficiency of the combinations by the general officers. It happened, also, that the Fifth Massachusetts was almost unofficered. The colonel was, early in the day, disabled by a casualty; the lieutenant-colonel, the major and the adjutant were already transferred to new regiments, and their places were not yet filled. The three months of the enlistment expired a few days after the battle.

¶ In the fall of 1861, the old artillery company of this town was reorganized, and Captain Richard Barrett received a commission in March, 1862, from the state, as its commander. This company, chiefly recruited here, was later embodied in the Forty-seventh Regiment, Massachusetts Volunteers, enlisted as nine months' men, and sent to New Orleans, where they were employed in guard duty during their term of service. Captain Humphrey H. Buttrick, lieutenant in this regiment, as he had been already lieutenant in Captain Prescott's company in 1861, went out again in August, 1864, a captain in the Fifty-ninth Massachusetts, and saw hard service in the Ninth Corps, under General Burnside. The regiment being formed of veterans, and in fields requiring great activity and exposure, suffered extraordinary losses; Captain Buttrick and one other officer being the only officers in it who were neither killed, wounded nor captured. In August, 1862, on the new requisition for troops, when it was becoming difficult to meet the draft,—mainly through the personal example and influence of Mr. Sylvester Lovejoy. twelve men, including himself, were enlisted for three years, and, being soon after enrolled in the Fortieth Massachusetts, went to the war; and a very good account has been heard, not only of the regiment, but of the talents and virtues of these men.

¶ After the return of the three months' company to Concord, in 1861, Captain Prescott raised a new company of volunteers, and Captain Bowers another. Each of these companies included recruits from this town, and they formed part of the Thirty-second Regiment of Massachusetts Volunteers. Enlisting for

three years, and remaining to the end of the war, these troops saw every variety of hard service which the war offered, and, though suffering at first some disadvantage from change of commanders, and from severe losses, they grew at last, under the command of Colonel Prescott, to an excellent reputation, attested by the names of the thirty battles they were authorized to inscribe on their flag, and by the important position usually assigned them in the field.

¶ I have found many notes of their rough experience in the march and in the field. In McClellan's retreat in the Peninsula, in July, 1862, "it is all our men can do to draw their feet out of the mud. We marched one mile through mud, without exaggeration, one foot deep,—a good deal of the way over my boots, and with short rations; on one day nothing but liver, blackberries, and pennyroyal tea."—"At Fredericksburg we lay eleven hours in one spot without moving, except to rise and fire." The next note is, "cracker for a day and a half,—but all right." Another day, "had not left the ranks for thirty hours, and the nights were broken by frequent alarms. How would Concord people," he asks, "like to pass the night on the battle-field, and hear the dying crying for help, and not be able to go to them?" But the regiment did good service at Harrison's Landing, and at Antietam, under Colonel Parker; and at Fredericksburg, in December, Lieutenant-Colonel Prescott loudly expressed his satisfaction at his comrades, now and then particularizing names: "Bowers, Shepard and Lauriat are as brave as lions."

¶ At the battle of Gettysburg, in July, 1863, the brigade of which the Thirty-second Regiment formed a part, was in line of battle seventy-two hours, and suffered severely. Colonel Prescott's regiment went in with two hundred and ten men, nineteen officers. On the second of July they had to cross the famous wheatfield, under fire from the rebels in front and on both flanks. Seventy men were killed or wounded out of seven companies. Here Francis Butrick, whose manly beauty all of us remember, and Sergeant Appleton, an excellent soldier, were fatally wounded. The Colonel was hit by three bullets. "I feel," he writes, "I have much to be thankful for that my life is spared, although I would willingly die to have the regiment do as well as they have done. Our colors had several holes made, and were badly torn. One bullet hit the staff which the bearer had in his hand. The color-bearer is brave as a lion; he will go anywhere you say, and no questions asked; his name is Marshall Davis.' The Colonel took evident pleasure in the fact that he could account for all his men. There were so many killed, so many wounded,—but no missing. For that word "missing" was apt to mean skulking. Another incident: "A friend of Lieutenant Barrow complains that we did not treat his body with respect, inasmuch as we did not send it home. I think we were very fortunate to save it at all, for in ten minutes after he was killed the rebels occupied the ground, and we had to carry him and all our wounded nearly two miles in blankets. There was no place nearer than Baltimore where we could have got a coffin, and I suppose it was eighty miles there. We laid him in two double blankets, and then sent off a long distance and got boards off a barn to make the best coffin we could, and gave him burial."

¶ After Gettysburg, Colonel Prescott remarks that our regiment is highly complimented. When Colonel Gurney, of the Ninth, came to him the next day to tell him that "folks are just beginning to appreciate the Thirty-second Regiment: it always was a good regiment, and people are just beginning to find it out;" Colonel Prescott notes in his journal,—"Pity they have not found it out before it was all gone. We have a hundred and seventy-seven guns this morning."

¶ Let me add an extract from the official report of the brigade commander: "Word was sent by General Barnes, that, when we retired, we should fall back under cover of the woods. This

order was communicated to Colonel Prescott, whose regiment was then under the hottest fire. Understanding it to be a peremptory order to retire then, he replied, 'I don't want to retire; I am not ready to retire; I can hold this place;' and he made good his assertion. Being informed that he misunderstood the order, which was only to inform him how to retire when it became necessary, he was satisfied, and he and his command held their ground manfully." It was said that Colonel Prescott's reply, when reported, pleased the Acting-Brigadier-General Sweitzer mightily.

¶ After Gettysburg, the Thirty-second Regiment saw hard service at Rappahannock Station; and at Baltimore, in Virginia, where they were drawn up in battle order for ten days successively: crossing the Rapidan, and suffering from such extreme cold, a few days later, at Mine Run, that the men were compelled to break rank and run in circles to keep themselves from being frozen. On the third of December, they went into winter quarters.

¶ I must not follow the multiplied details that make the hard work of the next year. But the campaign in the Wilderness surpassed all their worst experience hitherto of the soldier's life. On the third of May, they crossed the Rapidan for the fifth time. On the twelfth, at Laurel Hill, the regiment had twenty-one killed and seventy-five wounded, including five officers. "The regiment has been in the front and centre since the battle begun, eight and a half days ago, and is now building breastworks on the Fredericksburg road. This has been the hardest fight the world ever knew. I think the loss of our army will be forty thousand. Every day, for the last eight days, there has been a terrible battle the whole length of the line. One day they drove us; but it has been regular bull-dog fighting." On the twenty-first, they had been, for seventeen days and nights, under arms without rest, On the twenty-third, they crossed the North Anna, and achieved a great success. On the thirtieth, we learn, "Our regiment has never been in the second line since we crossed the Rapidan, on the third." On the night of the thirtieth,—"The hardest day we ever had. We have been in the first line twenty-six days, and fighting every day but two; whilst your newspapers talk of the inactivity of the Army of the Potomac. If those writers could be here and fight all day, and sleep in the trenches, and be called up several times in the night by picket-firing, they would not call it inactive." June fourth is marked in the diary as "An awful day;—two hundred men lost to the command;" and not until the fifth of June comes at last a respite for a short space, during which the men drew shoes and socks, and the officers were able to send to the wagons and procure a change of clothes, for the first time in five weeks.

¶ But from these incessant labors there was now to be rest for one head,—the honored and beloved commander of the regiment. On the sixteenth of June, they crossed the James River, and marched to within three miles of Petersburg. Early in the morning of the eighteenth they went to the front, formed line of battle, and were ordered to take the Norfolk and Petersburg Railroad from the rebels. In this charge, Colonel George L. Prescott was mortally wounded. After driving the enemy from the railroad, crossing it, and climbing the farther bank to continue the charge, he was struck, in front of his command, by a musket-ball which entered his breast near the heart. He was carried off the field to the division hospital, and died on the following morning. On his death-bed, he received the needless assurances of his general that "he had done more than all his duty,"—needless to a conscience so faithful and unspotted. One of his townsmen and comrades, a sergeant in his regiment, writing to his own family, uses these words: "He was one of the few men who fight for principle. He did not fight for glory, honor, nor money, but because he thought it his duty. These are not my feelings only, but of the whole regiment."

¶ On the first of January, 1865, the Thirty-second Regiment made itself

comfortable in log huts, a mile south of our rear line of works before Petersburg. On the fourth of February, sudden orders came to move next morning at daylight. At Dabney's Mills, in a sharp fight, they lost seventy-four in killed, wounded and missing. Here Major Shepard was taken prisoner. The lines were held until the tenth, with more than usual suffering from snow and hail and intense cold, added to the annoyance of the artillery fire. On the first of April, the regiment connected with Sheridan's cavalry, near the Five Forks, and took an important part in that battle which opened Petersburg and Richmond, and forced the surrender of Lee. On the ninth, they marched in support of the cavalry, and were advancing in a grand charge, when the white flag of General Lee appeared. The brigade of which the Thirty-second Regiment formed part was detailed to receive the formal surrender of the rebel arms. The homeward march began on the thirteenth, and the regiment was mustered out in the field, at Washington, on the twenty-eighth of June, and arrived in Boston on the first of July.

¶ Fellow citizens: The obelisk records only the names of the dead. There is something partial in this distribution of honor. Those who went through those dreadful fields and returned not deserve much more than all the honor we can pay. But those also who went through the same fields, and returned alive, put just as much at hazard as those who died, and, in other countries, would wear distinctive badges of honor as long as they lived. I hope the disuse of such medals or badges in this country only signifies that everybody knows these men, and carries their deeds in such lively remembrance that they require no badge or reminder. I am sure I need not bespeak your gratitude to these fellow citizens and neighbors of ours. I hope they will be content with the laurels of one war.

¶ But let me, in behalf of this assembly, speak directly to you, our defenders, and say, that it is easy to see that if danger should ever threaten the homes which you guard, the knowledge of your presence will be a wall of fire for their protection. Brave men! you will hardly be called to see again fields as terrible as those you have already trampled with your victories.

¶ There are people who can hardly read the names on yonder bronze tablet, the mist so gathers in their eyes. Three of the names are of sons of one family. A gloom gathers on this assembly, composed as it is of kindred men and women, for, in many houses, the dearest and noblest is gone from their hearth-stone. Yet it is tinged with light from heaven. A duty so severe has been discharged, and with such immense results of good, lifting private sacrifice to the sublime, that, though the cannon volleys have a sound of funeral echoes, they can yet hear through them the benedictions of their country and mankind.

Appendix

IN the above Address I have been compelled to suppress more details of personal interest than I have used. But I do not like to omit the testimony to the character of the Commander of the Thirty-second Massachusetts Regiment, given in the following letter by one of his soldiers:—

Near Petersburg, Virginia,
June 20, 1864.

DEAR FATHER:

¶ With feelings of deep regret, I inform you that Colonel Prescott, our brave and lamented leader, is no more. He was shot through the body, near the heart, on the eighteenth day of June, and died the following morning. On the morning of the eighteenth, our division was not in line. Reveille was at an early hour, and before long we were moving to the front. Soon we passed the ground where the Ninth Corps drove the enemy from their fortified lines, and came upon and formed our line in rear of Crawford's Division. In front of us, and one mile distant, the Rebels' lines of

works could be seen. Between us and them, and in a deep gulley, was the Norfolk and Petersburg Railroad. Soon the order came for us to take the railroad from the enemy, whose advance then held it. Four regiments of our brigade were to head the charge; so the 32d Massachusetts, 62d, 91st and 155th Pennsylvania regiments, under command of Colonel Gregory, moved forward in good order, the enemy keeping up a steady fire all the time. All went well till we reached the road. The Rebels left when they saw us advance, and, when we reached the road, they were running away. But here our troubles began. The banks, on each side of the road, were about thirty feet high, and being stiff clay, were nearly perpendicular. We got down well enough, because we got started, and were rolled to the bottom, a confused pile of Yanks. Now to climb the other side! It was impossible to get up by climbing, for the side of it was like the side of a house. By dint of getting on each other's shoulders and making holes for our feet with bayonets, a few of us got up; reaching our guns down to the others, we all finally got over. Meanwhile, a storm of bullets was rained upon us. Through it all, Colonel Prescott was cool and collected, encouraging the men to do their best. After we were almost all across, he moved out in front of the line, and called the men out to him, saying, "Come on, men; form our line here." The color-bearer stepped towards him, when a bullet struck the Colonel, passed through him, and wounded the color-bearer, Sergeant Giles of Company G. Calmly the Colonel turned, and said, "I am wounded; some one help me off." A sergeant of Company B, and one of the 21st Pennsylvania, helped him off. This man told me, last night, all that the Colonel said, while going off. He was afraid we would be driven back, and wanted these men to stick by him. He said, "I die for my country." He seemed to be conscious that death was near to him, and said the wound was near his heart; wanted the sergeant of Company B to write to his family, and tell them all about him. He will write to Mrs. Prescott, probably; but if they do not hear from some one an account of his death, I wish you would show this to Mrs. Prescott. He died in the division hospital, night before last, and his remains will probably be sent to Concord. We lament his loss in the regiment very much. He was like a father to us,—always counselling us to be firm in the path of duty, and setting the example himself. I think a more moral man, or one more likely to enter the kingdom of heaven, cannot be found in the Army of the Potomac. No man ever heard him swear, or saw him use liquor, since we were in the service. I wish there was some way for the regiment to pay some tribute to his memory. But the folks at home must do this for the present. The Thirty-second Regiment has lost its leader, and calls on the people of Concord to console the afflicted family of the brave departed, by showing their esteem for him in some manner. He was one of the few men who fight for principle,—pure principle. He did not fight for glory, honor nor money but because he thought it his duty. These are not my feelings only, but of the whole regiment. I want you to show this to every one, so they can see what we thought of the Colonel, and how he died in front of his regiment. God bless and comfort his poor family. Perhaps people think soldiers have no feeling, but it is not so. We feel deep anxiety for the families of all our dear comrades.

CHARLES BARTLETT,

Sergeant Company G, 32d Mass. Vols.

WOMAN

AMONG those movements which seem to be, now and then, endemic in the public mind,—perhaps we should say, sporadic,—rather than the single inspiration of one mind, is that which has urged on society the benefits of action having for its object a benefit to the position of Woman. And none is more seriously interesting to every healthful and thoughtful mind.

¶ In that race which is now predominant over all the other races of men, it was a cherished belief that women had an oracular nature. They are more delicate than men,—delicate as iodine to light,—and thus more impressionable. They are the best index of the coming hour. I share this belief. I think their words are to be weighed; but it is their inconsiderate word,—according to the rule, "take their first advice, not the second:" as Coleridge was wont to apply to a lady for her judgment in questions of taste, and accept it; but when she added—"I think so, because —" "Pardon me, madam," he said, "leave me to find out the reasons for myself." In this sense, as more delicate mercuries of the imponderable and immaterial influences, what they say and think is the shadow of coming events. Their very dolls are indicative. Among our Norse ancestors, Frigga was worshipped as the goddess of women. "Weirdes all," said the Edda, "Frigga knoweth, though she telleth them never." That is to say, all wisdoms Woman knows; though she takes them for granted, and does not explain them as discoveries, like the understanding of man. Men remark figure: women always catch the expression. They inspire by a look, and pass with us not so much by what they say or do, as by their presence. They learn so fast and convey the result so fast as to outrun the logic of their slow brother and make his acquisitions poor. 'T is their mood and tone that is important. Does their mind misgive them, or are they firm and cheerful? 'T is a true report that things are going ill or well. And any remarkable opinion or movement shared by woman will be the first sign of revolution.

¶ Plato said, Women are the same as men in faculty, only less in degree. But the general voice of mankind has agreed that they have their own strength; that women are strong by sentiment; that the same mental height which their husbands attain by toil, they attain by sympathy with their husbands. Man is the will, and Woman the sentiment. In this ship of humanity, Will is the rudder, and Sentiment the sail: when Woman affects to steer, the rudder is only a masked sail. When women engage in any art or trade, it is usually as a resource, not as a primary object. The life of the affections is primary to them, so that there is usually no employment or career which they will not with their own applause and that of society quit for a suitable marriage. And they give entirely to their affections, set their whole fortune on the die, lose themselves eagerly in the glory of their husbands and children. Man stands astonished at a magnanimity he cannot pretend to. Mrs. Lucy Hutchinson, one of the heroines of the English Commonwealth, who wrote the life of her husband, the Governor of Nottingham, says, "If he esteemed her at a higher rate than she in herself could have deserved, he was the author of that virtue he doted on, while she only reflected his own glories upon him. All that she was, was *him*, while he was hers, and all that she is now, at best, but his pale shade." As for Plato's opinion, it is true that, up to recent times, in no art or science, nor in painting, poetry or music, have they produced a masterpiece. Till the new education and larger opportunities of very modern times, this position, with the fewest possible exceptions, has always been true. Sappho, to be sure, in the Olympic Games, gained

the crown over Pindar. But, in general, no mastery in either of the fine arts—which should, one would say, be the arts of women—has yet been obtained by them, equal to the mastery of men in the same. The part they play in education, in the care of the young and the tuition of older children, is their organic office in the world. So much sympathy as they have makes them inestimable as the mediators between those who have knowledge and those who want it: besides, their fine organization, their taste and love of details, makes the knowledge they give better in their hands.

¶ But there is an art which is better than painting, poetry, music, or architecture, — better than botany, geology, or any science; namely, Conversation. Wise, cultivated, genial conversation is the last flower of civilization and the best result which life has to offer us,—a cup for gods, which has no repentance. Conversation is our account of ourselves. All we have, all we can, all we know, is brought into play, and as the reproduction, in finer form, of all our havings.

¶ Women are, by this and their social influence, the civilizers of mankind. What is civilization? I answer, the power of good women. It was Burns's remark when he first came to Edinburgh that between the men of rustic life and the polite world he observed little difference; that in the former, though unpolished by fashion and unenlightened by science, he had found much observation and much intelligence; but a refined and accomplished woman was a being almost new to him, and of which he had formed a very inadequate idea. "I like women," said a clear-headed man of the world; "they are so finished." They finish society, manners, language. Form and ceremony are their realm. They embellish trifles. All these ceremonies that hedge our life around are not to be despised, and when we have become habituated to them, cannot be dispensed with. No woman can despise them with impunity. Their genius delights in ceremonies, in forms, in decorating life with manners, with properties, order and grace. They are, in their nature, more relative; the circumstance must always be fit; out of place they lose half their weight, out of place they are disfranchised. Position, Wren said, is essential to the perfecting of beauty;—a fine building is lost in a dark lane; a statue should stand in the air; much more true is it of woman.

WHEN women engage in any art or trade, it is usually as a resource, not as a primary object. The life of the affections is primary to them, so that there is usually no employment or career which they will not with their own applause and that of society quit for a suitable marriage.

¶ We commonly say that easy circumstances seem somehow necessary to the finish of the female character: but then it is to be remembered that they create these with all their might. They are always making that civilization which they require; that state of art, of decoration, that ornamental life in which they best appear.

¶ The spiritual force of man is as much shown in taste, in his fancy and imagination,—attaching deep meanings to things and to arbitrary inventions of no real value,—as in his perception of truth. He is as much raised above the beast by this creative faculty as by any other. The horse and ox use no delays; they run to the river when thirsty, to the corn when hungry, and say no thanks, but fight down whatever opposes their appetite. But man invents and adorns all he does with delays and degrees, paints it all over with forms, to please himself better; he invented majesty and the etiquette of courts and

drawing-rooms; architecture, curtains, dress, all luxuries and adornments, and the elegance of privacy, to increase the joys of society. He invented marriage; and surrounded by religion, by comeliness, by all manner of dignities and renunciations, the union of the sexes.

¶ And how should we better measure the gulf between the best intercourse of men in old Athens, in London, or in our American capitals,—between this and the hedgehog existence of diggers of worms, and the eaters of clay and offal,—than by signalizing just this department of taste or comeliness? Herein woman is the prime genius and ordainer. There is no grace that is taught by the dancing-master, no style adopted into the etiquette of courts, but was first the whim and the mere action of some brilliant woman, who charmed beholders by this new expression, and made it remembered and copied. And I think they should magnify their ritual of manners. Society, conversation, decorum, flowers, dances, colors, forms, are their homes and attendants. They should be found in fit surroundings—with fair approaches, with agreeable architecture, and with all advantages which the means of man collect:

"The far-fetched diamond finds its home
Flashing and smouldering in her hair.
For her the seas their pearls reveal,
Art and strange lands her pomp supply
With purple, chrome and cochineal,
Ochre and lapis lazuli.
The worm its golden woof presents.
Whatever runs, flies, dives or delves
All doff for her their ornaments,
Which suit her better than themselves."

¶ There is no gift of Nature without some drawback. So, to women, this exquisite structure could not exist without its own penalty. More vulnerable, more infirm, more mortal than men, they could not be such excellent artists in this element of fancy if they did not lend and give themselves to it. They are poets who believe their own poetry. They emit from their pores a colored atmosphere, one would say, wave upon wave of rosy light, in which they walk evermore, and see all objects through this warm-tinted mist that envelops them.

¶ But the starry crown of woman is in the power of her affection and sentiment, and the infinite enlargements to which they lead. Beautiful is the passion of love, painter and adorner of youth and early life: but who suspects, in its blushes and tremors, what tragedies, heroisms and immortalities are beyond it? The passion, with all its grace and poetry, is profane to that which follows it. All these affections are only introductory to that which is beyond, and to that which is sublime.

¶ We men have no right to say it, but the omnipotence of Eve is in humility. The instincts of mankind have drawn the Virgin Mother—

"Created beings all in lowliness
Surpassing, as in height above them all."

¶ This is the Divine Person whom Dante and Milton saw in vision. This is the victory of Griselda, her supreme humility. And it is when love has reached this height that all our pretty rhetoric begins to have meaning. When we see that, it adds to the soul a new soul, it is honey in the mouth, music in the ear and balsam in the heart.

"Far have I clambered in my mind,
But nought so great as Love I find.
What is thy tent, where dost thou dwell?
'My mansion is humility,
Heaven's vastest capability.'
The further it doth downward tend,
The higher up it doth ascend."

¶ The first thing men think of, when they love, is to exhibit their usefulness and advantages to the object of their affection. Women make light of these, asking only love. They wish it to be an exchange of nobleness.

¶ There is much in their nature, much in their social position which gives them a certain power of divination. And women know, at first sight, the characters of those with whom they converse. There is much that tends to give them a religious height which men do not attain. Their sequestration from affairs and from the injury to the moral sense which affairs often inflict, aids

this. And in every remarkable religious development in the world, women have taken a leading part. It is very curious that in the East, where Woman occupies, nationally, a lower sphere, where the laws resist the education and emancipation of women,—in the Mohammedan faith, Woman yet occupies the same leading position, as a prophetess, that she has among the ancient Greeks, or among the Hebrews, or among the Saxons. This power, this religious character, is everywhere to be remarked in them.

¶ The action of society is progressive. In barbarous society the position of women is always low—in the Eastern nations lower than in the West. "When a daughter is born," say the Shiking, the old Sacred Book of China, "she sleeps on the ground, she is clothed with a wrapper, she plays with a tile; she is incapable of evil or of good." And something like that position, in all low society, is the position of woman; because, as before remarked, she is herself its civilizer. With the advancements of society, the position and influence of woman bring her strength or her faults into light. In modern times, three or four conspicuous instrumentalities may be marked. After the deification of Woman in the Catholic Church, in the sixteenth or seventeenth century,—when her religious nature gave her, of course, new importance,—the Quakers have the honor of having first established, in their discipline, the equality in the sexes. It is even more perfect in the later sect of the Shakers, where no business is broached or counselled without the intervention of one elder and one elderess.

¶ A second epoch for Woman was in France,—entirely civil; the change of sentiment from a rude to a polite character, in the age of Louis XIV,—commonly dated from the building of the Hôtel de Rambouillet. I think another important step was made by the doctrine of Swedenborg, a sublime genius who gave a scientific exposition of the part played severally by man and woman in the world, and showed the difference of sex to run through nature and through thought. Of all Christian sects this is at this moment the most vital and aggressive.

¶ Another step was the effect of the action of the age in the antagonism to Slavery. It was easy to enlist Woman in this; it was impossible not to enlist her. But that Cause turned out to be a great scholar. He was a terrible metaphysician. He was a jurist, a poet, a divine. Was never a University of Oxford or Göttingen that made such students. It took a man from the plough and made him acute, eloquent, and wise, to the silencing of the doctors. There was nothing it did not pry into, no right it did not explore, no wrong it did not expose. And it has, among its other effects, given Woman a feeling of public duty and an added self-respect.

¶ One truth leads in another by the hand; one right is an accession of strength to take more. And the times are marked by the new attitude of Woman; urging, by argument and by association, her rights of all kinds,—in short, to one half of the world;—as the right to education, to avenues of employment, to equal rights of property, to equal rights in marriage, to the exercise of the professions and of suffrage.

¶ Of course, this conspicuousness had its inconveniences. But it is cheap wit that has been spent on this subject; from Aristophanes, in whose comedies I confess my dulness to find good joke, to Rabelais, in whom it is monstrous exaggeration of temperament, and not borne out by anything in nature,—down to English Comedy, and, in our day, to Tennyson, and the American newspapers. In all, the body of the joke is one, namely, to charge women with temperament; to describe them as victims of temperament; and is identical with Mahomet's opinion that women have not a sufficient moral or intellectual force to control the perturbations of their physical structure. These were all drawings of morbid anatomy, and such satire as might be written on the tenants of a hospital or on an asylum for idiots. Of course it

would be easy for women to retaliate in kind, by painting men from the dogs and gorillas that have worn our shape. That they have not, is an eulogy on their taste and self-respect. The good easy world took the joke which it liked. There is always the want of thought; there is always credulity. There are plenty of people who believe women to be incapable of anything but to cook, incapable of interest in affairs. There are plenty of people who believe that the world is governed by men of dark complexions, that affairs are only directed by such, and do not see the use of contemplative men, or how ignoble would be the world that wanted them. And so without the affection of women.

¶ But for the general charge: no doubt it is well founded. They are victims of the finer temperament. They have tears, and gayeties, and faintings, and glooms and devotion to trifles. Nature's end, of maternity for twenty years, was of so supreme importance that it was to be secured at all events, even to the sacrifice of the highest beauty. They are more personal. Men taunt them that, whatever they do, say, read or write, they are thinking of themselves and their set. Men are not to the same degree temperamented, for there are multitudes of men who live to objects quite out of them, as to politics, to trade, to letters or an art, unhindered by any influence of constitution.

¶ The answer that lies, silent or spoken, in the minds of well-meaning persons, to the new claims, is this: that though their mathematical justice is not to be denied, yet the best women do not wish these things; they are asked for by people who intellectually seek them, but who have not the support or sympathy of the truest woman; and that, if the laws and customs were modified in the manner proposed, it would embarrass and pain gentle and lovely persons with duties which they would find irksome and distasteful. Very likely. Providence is always surprising us with new and unlikely instruments. But perhaps it is because these people have been deprived of education, fine companions, opportunities, such as they wished,—because they feel the same rudeness and disadvantage which offends you—that they have been stung to say, "It is too late for us to be polished and fashioned into beauty, but, at least, we will see that the whole race of women shall not suffer as we have suffered."

¶ They have an unquestionable right to their own property. And if a woman demand votes, offices and political equality with men, as among the Shakers an Elder and Elderess are of equal power,—and among the Quakers,—it must not be refused. It is very cheap wit that finds it so droll that a woman should vote. Educate and refine society to the highest point,—bring together a cultivated society of both sexes, in a drawing-room, and consult and decide by voices on a question of taste or on a question of right, and is there any absurdity or any practical difficulty in obtaining their authentic opinions? If not, then there need be none in a hundred companies, if you educate them and accustom them to judge. And, for the effect of it, I can say, for one, that all my points would sooner be carried in the State if women voted. On the questions that are important,—whether the government shall be in one person, or whether representative, or whether democratic; whether men shall be holden in bondage, or shall be roasted alive and eaten, as in Typee, or shall be hunted with bloodhounds, as in this country; whether men shall be hanged for stealing, or hanged at all; whether the unlimited sale of cheap liquors shall be allowed;—they would give, I suppose, as intelligent a vote as the voters of Boston or New York.

¶ We may ask, to be sure,—Why need you vote? If new power is here, of a character which solves old tough questions, which puts me and all the rest in the wrong, tries and condemns our religion, customs, laws, and opens new careers to our young receptive men and women, you can well leave voting to the old dead people. Those whom you

teach, and those whom you half teach, will fast enough make themselves considered and strong with their new insight, and votes will follow from all the dull.

¶ The objection to their voting is the same as is urged, in the lobbies of legislatures, against clergymen who take an active part in politics;—that if they are good clergymen they are unacquainted with the expediencies of politics, and if they become good politicians they are worse clergymen. So of women, that they cannot enter this arena without being contaminated and unsexed.

¶ Here are two or three objections: first, a want of practical wisdom; second, a too purely ideal view; and, third, danger of contamination. For their want of intimate knowledge of affairs, I do not think this ought to disqualify them from voting at any town-meeting which I ever attended. I could heartily wish the objection were sound. But if any man will take the trouble to see how our people vote,—how many gentlemen are willing to take on themselves the trouble of thinking and determining for you, and, standing at the door of the polls, give every innocent citizen his ticket as he comes in, informing him that this is the vote of his party; and how the innocent citizen, without further demur, goes and drops it in the ballot-box,—I cannot but think he will agree that most women might vote as wisely.

¶ For the other point, of their not knowing the world, and aiming at abstract right without allowance for circumstances,—that is not a disqualification, but a qualification. Human society is made up of partialities. Each citizen has an interest and a view of his own, which, if followed out to the extreme, would leave no room for any other citizen. One man is timid and another rash; one would change nothing, and the other is pleased with nothing; one wishes schools, another armies, one gunboats, another public gardens. Bring all these biases together and something is done in favor of them all.

WOMEN are the civilizers of mankind. What is civilization? I answer, the power of good women.

¶ Every one is a half vote, but the next elector behind him brings the other or corresponding half in his hand: a reasonable result is had. Now there is no lack, I am sure, of the expediency, or of the interests of trade or of imperative class interests being neglected. There is no lack of votes representing the physical wants; and if in your city the uneducated emigrant vote numbers thousands, representing a brutal ignorance and mere animal wants, it is to be corrected by an educated and religious vote, representing the wants and desires of honest and refined persons. If the wants, the passions, the vices, are allowed a full vote through the hands of a half-brutal intemperate population, I think it but fair that the virtues, the aspirations should be allowed a full vote, as an offset, through the purest part of the people.

¶ As for the unsexing and contamination,—that only accuses our existing politics, shows how barbarous we are,—that our policies are so crooked, made up of things not to be spoken, to be understood only by wink and nudge; this man to be coaxed, that man to be bought, and that other to be duped. It is easy to see that there is contamination enough, but it rots the men now, and fills the air with stench. Come out of that: it is like a dance-cellar. The fairest names in this country in litera-

ture, in law, have gone into Congress and come out dishonored. And when I read the list of men of intellect, of refined pursuits, giants in law, or eminent scholars, or of social distinction, leading men of wealth and enterprise in the commercial community, and see what they have voted for and suffered to be voted for, I think no community was ever so politely and elegantly betrayed.

¶ I do not think it yet appears that women wish this equal share in public affairs. But it is they and not we that are to determine it. Let the laws be purged of every barbarous remainder, every barbarous impediment to women. Let the public donations for education be equally shared by them, let them enter a school as freely as a church, let them have and hold and give their property as men do theirs;—and in a few years it will easily appear whether they wish a voice in making the laws that are to govern them. If you do refuse them a vote, you will also refuse to tax them, —according to our Teutonic principle, No representation, no tax.

¶ All events of history are to be regarded as growths and offshoots of the expanding mind of the race, and this appearance of new opinions, their currency and force in many minds, is itself the wonderful fact. For whatever is popular is important, shows the spontaneous sense of the hour. The aspiration of this century will be the code of the next. It holds of high and distant causes, of the same influences that make the sun and moon. When new opinions appear, they will be entertained and respected, by every fair mind, according to their reasonableness, and not according to their convenience, or their fitness to shock our customs. But let us deal with them greatly; let them make their way by the upper road, and not by the way of manufacturing public opinion, which lapses continually into expediency, and makes charlatans. All that is spontaneous is irresistible, and forever it is individual force that interests. I need not repeat to you—your own solitude will suggest it—that a masculine woman is not strong, but a lady is. The loneliest thought, the purest prayer, is rushing to be the history of a thousand years.

¶ Let us have the true woman, the adorner, the hospitable, the religious heart, and no lawyer need be called in to write stipulations, the cunning clauses of provision, the strong investitures;—for woman moulds the lawgiver and writes the law. But I ought to say, I think it impossible to separate the interests and education of the sexes. Improve and refine the men, and you do the same by the women, whether you will or no. Every woman being the wife or the daughter of a man,—wife, daughter, sister, mother, of a man, she can never be very far from his ear, never not of his counsel, if she has really something to urge that is good in itself and agreeable to nature. Slavery it is that makes slavery; freedom, freedom. The slavery of women happened when the men were slaves of kings. The melioration of manners brought their melioration of course. It could not be otherwise, and hence the new desire of better laws. For there are always a certain number of passionately loving fathers, brothers, husbands and sons who put their might into the endeavor to make a daughter, a wife, or a mother happy in the way that suits best. Woman should find in man her guardian. Silently she looks for that, and when she finds that he is not, as she instantly does, she betakes her to her own defences, and does the best she can. But when he is her guardian, fulfilled with all nobleness, knows and accepts his duties as her brother, all goes well for both.

¶ The new movement is only a tide shared by the spirits of man and woman; and you may proceed in the faith that whatever the woman's heart is prompted to desire, the man's mind is simultaneously prompted to accomplish.

THE FORTUNE OF THE REPUBLIC

IT is a rule that holds in economy as well as in hydraulics that you must have a source higher than your tap. The mills, the shops, the theatre and the caucus, the college and the church, have all found out this secret. The sailors sail by chronometers that do not lose two or three seconds in a year, ever since Newton explained to Parliament that the way to improve navigation was to get good watches, and to offer public premiums for a better time-keeper than any then in use. The manufacturers rely on turbines of hydraulic perfection; the carpet-mill, on mordants and dyes which exhaust the skill of the chemist; the calico print, on designers of genius who draw the wages of artists, not of artisans. Wedgwood, the eminent potter, bravely took the sculptor Flaxman to counsel, who said, "Send to Italy, search the museums for the forms of old Etruscan vases, urns, waterpots, domestic and sacrificial vessels of all kinds." They built great works and called their manufacturing village Etruria. Flaxman, with his Greek taste, selected and combined the loveliest forms, which were executed in English clay; sent boxes of these as gifts to every court of Europe, and formed the taste of the world. It was a renaissance of the breakfast-table and china-closet. The brave manufacturers made their fortune. The jewellers imitated the revived models in silver and gold.

¶ The theatre avails itself of the best talent of poet, of painter, and of amateur of taste, to make the *ensemble* of dramatic effect. The marine insurance office has its mathematical counsellor to settle averages; the life-assurance, its table of annuities. The wine-merchant has his analyst and taster, the more exquisite the better. He has also, I fear, his debts to the chemist as well as to the vineyard.

OUR modern wealth stands on a few staples. What is cotton? One plant out of some two hundred thousand known to the botanist, vastly the larger part of which are reckoned weeds. What is a weed? A plant whose virtues have not yet been discovered.

¶ Our modern wealth stands on a few staples, and the interest nations took in our war was exasperated by the importance of the cotton trade. And what is cotton? One plant out of some two hundred thousand known to the botanist, vastly the larger part of which are reckoned weeds. What is a weed? A plant whose virtues have not yet been discovered, — every one of the two hundred thousand probably yet to be of utility in the arts. As Bacchus of the vine, Ceres of the wheat, as Arkwright and Whitney were the demi-gods of cotton, so prolific Time will yet bring an inventor to every plant. There is not a property in Nature but a mind is born to seek and find it. For it is not the plants or the animals, innumerable as they are, nor the whole magazine of material nature that can give the sum of power, but the infinite applicability of these things in the hands of thinking man, every new application being equivalent to a new material.

¶ Our sleepy civilization, ever since Roger Bacon and Monk Schwartz invented gunpowder, has built its whole art of war, all fortification by land and sea, all drill and military education, on that one compound,—all is an extension of a gun-barrel,—and is very scornful about bows and arrows, and reckons

Greeks and Romans and Middle Ages little better than Indians and bow-and-arrow times. As if the earth, water, gases, lightning and caloric had not a million energies, the discovery of any one of which could change the art of war again, and put an end to war by the exterminating forces man can apply.

¶ Now, if this is true in all the useful and in the fine arts, that the direction must be drawn from a superior source or there will be no good work, does it hold less in our social and civil life?

¶ In our popular politics you may note that each aspirant who rises above the crowd, however at first making his obedient apprenticeship in party tactics, if he have sagacity, soon learns that it is by no means by obeying the vulgar weathercock of his party, the resentments, the fears and whims of it, that real power is gained, but that he must often face and resist the party, and abide by his resistance, and put them in fear; that the only title to their permanent respect, and to a larger following, is to see for himself what is the real public interest, and to stand for that;—that is a principle, and all the cheering and hissing of the crowd must by and by accommodate itself to it. Our times easily afford you very good examples.

¶ The law of water and all fluids is true of wit. Prince Metternich said, "Revolutions begin in the best heads and run steadily down to the populace." It is a very old observation; not truer because Metternich said it, and not less true.

¶ There have been revolutions which were not in the interest of feudalism and barbarism, but in that of society. And these are distinguished not by the numbers of the combatants nor the numbers of the slain, but by the motive. No interest now attaches to the wars of York and Lancaster, to the wars of German, French and Spanish emperors, which were only dynastic wars, but to those in which a principle was involved. These are read with passionate interest and never lose their pathos by time. When the cannon is aimed by ideas, when men with religious convictions are behind it, when men die for what they live for, and the mainspring that works daily urges them to hazard all, then the cannon articulates its explosions with the voice of a man, then the rifle seconds the cannon and the fowling-piece the rifle, and the women make the cartridges, and all shoot at one mark; then gods join in the combat; then poets are born, and the better code of laws at last records the victory.

¶ Now the culmination of these triumphs of humanity—and which did virtually include the extinction of slavery—is the planting of America.

¶ At every moment some one country more than any other represents the sentiment and the future of mankind. None will doubt that America occupies this place in the opinion of nations, as is proved by the fact of the vast immigration into this country from all the nations of Western and Central Europe. And when the adventurers have planted themselves and looked about, they send back all the money they can spare to bring their friends.

¶ Meantime they find this country just passing through a great crisis in its history, as necessary as lactation or dentition or puberty to the human individual. We are in these days settling for ourselves and our descendants questions which, as they shall be determined in one way or the other, will make the peace and prosperity or the calamity of the next ages. The questions of Education, of Society, of Labor, the direction of talent, of character, the nature and habits of the American, may well occupy us, and more the question of Religion.

¶ The new conditions of mankind in America are really favorable to progress, the removal of absurd restrictions and antique inequalities. The mind is always better the more it is used, and here it is kept in practice. The humblest is daily challenged to give his opinion on practical questions, and while civil and social freedom exists, nonsense even has a favorable effect. Cant is good to provoke common sense. . . . The trance-

mediums, the rebel paradoxes, exasperate the common sense. The wilder the paradox, the more sure is Punch to put it in the pillory.

¶ The lodging the power in the people, as in republican forms, has the effect of holding things closer to common sense; for a court or an aristocracy, which must always be a small minority, can more easily run into follies than a republic, which has too many observers —each with a vote in his hand—to allow its head to be turned by any kind of nonsense: since hunger, thirst, cold, the cries of children and debt are always holding the masses hard to the essential duties.

¶ One hundred years ago the American people attempted to carry out the bill of political rights to an almost ideal perfection. They have made great strides in that direction since. They are now proceeding, instructed by their success and by their many failures, to carry out, not the bill of rights, but the bill of human duties.

¶ And look what revolution that attempt involves. Hitherto government has been that of the single person or of the aristocracy. In this country the attempt to resist these elements, it is asserted, must throw us into the government not quite of mobs, but in practice of an inferior class of professional politicians, who by means of newspapers and caucuses really thrust their unworthy minority into the place of the old aristocracy on the one side, and of the good, industrious, well-taught but unambitious population on the other, win the posts of power and give their direction to affairs. Hence liberal congresses and legislatures ordain, to the surprise of the people, equivocal, interested and vicious measures. The men themselves are suspected and charged with lobbying and being lobbied. No measure is attempted for itself, but the opinion of the people is courted in the first place, and the measures are perfunctorily carried through as secondary. We do not choose our own candidate, no, nor any other man's first choice,—but only the available candidate, whom, perhaps, no man loves. We do not speak what we think, but grope after the practicable and available. Instead of character, there is a studious exclusion of character. The people are feared and flattered. They are not reprimanded. The country is governed in bar-rooms, and in the mind of bar-rooms. The low can best win the low, and each aspirant for power vies with his rival which can stoop lowest, and depart widest from himself.

¶ The partisan on moral, even on religious questions, will choose a proven rogue who can answer the tests, over an honest, affectionate, noble gentleman; the partisan ceasing to be a man that he may be a sectarian.

¶ The spirit of our political economy is low and degrading. The precious metals are not so precious as they are esteemed. Man exists for his own sake, and not to add a laborer to the state. The spirit of our political action, for the most part, considers nothing less than the sacredness of man. Party sacrifices man to the measure.

¶ We have seen the great party of property and education in the country drivelling and huckstering away, for views of party fear or advantage, every principle of humanity and the dearest hopes of mankind; the trustees of power only energetic when mischief could be done, imbecile as corpses when evil was to be prevented.

¶ Our great men succumb so far to the forms of the day as to peril their integrity for the sake of adding to the weight of their personal character the authority of office, or making a real government titular. Our politics are full of adventurers, who having by education and social innocence a good repute in the state, break away from the law of honesty and think they can afford to join the devil's party. 'T is odious, these offenders in high life. You rally to the support of old charities and the cause of literature, and there, to be sure, are these brazen faces. In this innocence you are puzzled how to meet them; must shake hands with them, under protest. We feel toward them as the

minister about the Cape Cod farm,—in the old time when the minister was still invited, in the spring, to make a prayer for the blessing of a piece of land,—the good pastor being brought to the spot, stopped short: "No, this land does not want a prayer, this land wants manure."

" 'T is virtue which they want, and wanting it,
Honor no garment to their backs can fit."

¶ Parties keep the old names, but exhibit a surprising fugacity in creeping out of one snake-skin into another of equal ignominy and lubricity, and the grasshopper on the turret of Faneuil Hall gives a proper hint of the men below.

¶ Everything yields. The very glaciers are viscous, or relegate into conformity, and the stiffest patriots falter and compromise; so that *will* cannot be depended on to save us.

¶ How rare are acts of will! We are all living according to custom; we do as other people do, and shrink from an act of our own. Every such act makes a man famous, and we can all count the few cases—half a dozen in our time—when a public man ventured to act as he thought without waiting for orders or for public opinion. John Quincy Adams was a man of an audacious independence that always kept the public curiosity alive in regard to what he might do. None could predict his word, and a whole congress could not gainsay it when it was spoken. General Jackson was a man of will, and his phrase on one memorable occasion, "I will take the responsibility," is a proverb ever since.

¶ The American marches with a careless swagger to the height of power, very heedless of his own liberty or of other peoples', in his reckless confidence that he can have all he wants, risking all the prized charters of the human race, bought with battles and revolutions and religion, gambling them all away for a paltry selfish gain.

¶ He sits secure in the possession of his vast domain, rich beyond all experience in resources, sees its inevitable force unlocking itself in elemental order day by day, year by year; looks from his coal-fields, his wheat-bearing prairie, his gold-mines, to his two oceans on either side, and feels the security that there can be no famine in a country reaching through so many latitudes, no want that cannot be supplied, no danger from any excess of importation of art or learning into a country of such native strength, such immense digestive power.

¶ In proportion to the personal ability of each man, he feels the invitation and career which the country opens to him. He is easily fed with wheat and game, with Ohio wine, but his brain is also pampered by finer draughts, by political power and by the power in the railroad board, in the mills, or the banks. This elevates his spirits, and gives, of course, an easy self-reliance that makes him self-willed and unscrupulous.

¶ I think this levity is a reaction on the people from the extraordinary advantages and invitations of their condition. When we are most disturbed by their rash and immoral voting, it is not malignity, but recklessness. They are careless of politics, because they do not entertain the possibility of being seriously caught in meshes of legislation. They feel strong and irresistible. They believe that what they have enacted they can repeal if they do not like it. But one may run a risk once too often. They stay away from the polls, saying that one vote can do no good! Or they take another step, and say "One vote can do no harm!" and vote for something which they do not approve, because their party or set votes for it. Of course this puts them in the power of any party having a steady interest to promote which does not conflict manifestly with the pecuniary interest of the voters. But if they should come to be interested in themselves and in their career, they would no more stay away from the election than from their own counting-room or the house of their friend.

¶ The people are right-minded enough on ethical questions, but they must pay their debts, and must have the means of living well, and not pinching. So it is

useless to rely on them to go to a meeting, or to give a vote, if any check from this must-have-the-money side arises. If a customer looks grave at their newspaper, or damns their member of Congress, they take another newspaper, and vote for another man. They must have money, for a certain style of living fast becomes necessary; they must take wine at the hotel, first, for the look of it, and second, for the purpose of sending the bottle to two or three gentlemen at the table; and presently because they have got the taste, and do not feel that they have dined without it.

¶ The record of the election now and then alarms people by the all but unanimous choice of a rogue and a brawler. But how was it done? What lawless mob burst into the polls and threw in these hundreds of ballots in defiance of the magistrates? This was done by the very men you know,—the mildest, most sensible, best-natured people. The only account of this is, that they have been scared or warped into some association in their mind of the candidate with the interest of their trade or of their property.

¶ Whilst each cabal urges its candidate, and at last brings, with cheers and street demonstrations, men whose names are a knell to all hope of progress, the good and wise are hidden in their active retirements, and are quite out of question.

"These we must join to wake, for these are of the strain
That justice dare defend, and will the age maintain."

¶ Yet we know, all over this country, men of integrity, capable of action and of affairs, with the deepest sympathy in all that concerns the public, mortified by the national disgrace, and quite capable of any sacrifice except of their honor.

¶ Faults in the working appear in our system, as in all, but they suggest their own remedies. After every practical mistake out of which any disaster grows, the people wake and correct it with energy. And any disturbances in politics, in civil or foreign wars, sober them, and instantly show more virtue and conviction in the popular vote. In each new threat of faction the ballot has been, beyond expectation, right and decisive.

HOW rare are acts of will! We are all living according to custom; we do as other people do, and shrink from an act of our own. Every such act makes a man famous, and we can all count the few cases—half a dozen in our time—when a public man ventured to act as he thought without waiting for orders or for public opinion.

¶ It is ever an inspiration, God only knows whence; a sudden, undated perception of eternal right coming into and correcting things that were wrong; a perception that passes through thousands as readily as through one.

¶ The gracious lesson taught by science to this country is that the history of Nature from first to last is incessant advance from less to more, from rude to finer organization, the globe of matter thus conspiring with the principle of undying hope in man. Nature works in immense time, and spends individuals and races prodigally to prepare new individuals and races. The lower kinds are one after one extinguished; the higher forms come in. The history of civilization, or the refining of certain races to wonderful power of performance, is analogous; but the best civilization yet is only valuable as a ground of hope.

¶ Ours is the country of poor men. Here is practical democracy; here is the human race poured out over the continent to do itself justice; all mankind in its shirt-sleeves; not grimacing like poor rich men in cities, pretending to be rich, but unmistakably taking off its coat to hard work, when labor is sure to pay. This through all the country. For really,

though you see wealth in the capitals, it is only a sprinkling of rich men in the cities and at sparse points; the bulk of the population is poor. In Maine, nearly every man is a lumberer. In Massachusetts, every twelfth man is a shoemaker, and the rest, millers, farmers, sailors, fishermen.

¶ Well, the result is, instead of the doleful experience of the European economist, who tells us, "In almost all countries the condition of the great body of the people is poor and miserable," here that same great body has arrived at a sloven plenty,—ham and corn-cakes, tight roof and coals enough have been attained; an unbuttoned comfort, not clean, not thoughtful, far from polished, without dignity in his repose; the man awkward and restless if he have not something to do, but honest and kind for the most part, understanding his own rights and stiff to maintain them, and disposed to give his children a better education than he received.

¶ The steady improvement of the public schools in the cities and the country enables the farmer or laborer to secure a precious primary education. It is rare to find a born American who cannot read and write. The facility with which clubs are formed by young men for discussion of social, political and intellectual topics secures the notoriety of the questions.

¶ Our institutions, of which the town is the unit, are all educational, for responsibility educates fast. The town-meeting is, after the high-school, a higher school. The legislature, to which every good farmer goes once on trial, is a superior academy.

¶ The result appears in the power of invention, the freedom of thinking, in the readiness for reforms, eagerness for novelty, even for all the follies of false science; in the antipathy to secret societies, in the predominance of the democratic party in the politics of the Union, and in the voice of the public even when irregular and vicious,—the voice of mobs, the voice of lynch law, —because it is thought to be, on the whole, the verdict, though badly spoken, of the greatest number.

¶ All this forwardness and self-reliance, cover self-government; proceed on the belief that as the people have made a government they can make another; that their union and law are not in their memory, but in their blood and condition. If they unmake a law, they can easily make a new one. In Mr. Webster's imagination the American Union was a huge Prince Rupert's drop, which will snap into atoms if so much as the smallest end be shivered off. Now the fact is quite different from this. The people are loyal, law-abiding. They prefer order, and have no taste for misrule and uproar.

¶ America was opened after the feudal mischief was spent, and so the people made a good start. We began well. No inquisition here, no kings, no nobles, no dominant church. Here heresy has lost its terrors. We have eight or ten religions in every large town, and the most that comes of it is a degree or two on the thermometer of fashion; a pew in a particular church gives an easier entrance to the subscription ball.

¶ We began with freedom, and are defended from shocks now for a century by the facility with which through popular assemblies every necessary measure of reform can instantly be carried. A congress is a standing insurrection, and escapes the violence of accumulated grievance. As the globe keeps its identity by perpetual change, so our civil system, by perpetual appeal to the people and acceptance of its reforms.

¶ The government is acquainted with the opinions of all classes, knows the leading men in the middle class, knows the leaders of the humblest class. The President comes near enough to these; if he does not, the caucus does, the primary ward and town-meeting, and what is important does reach him.

¶ The men, the women, all over this land shrill their exclamations of impatience and indignation at what is short-coming or is unbecoming in the government,—at the want of humanity, of morality,—ever on broad

grounds of general justice, and not on the class-feeling which narrows the perception of English, French, German people at home.

¶ In this fact, that we are a nation of individuals, that we have a highly intellectual organization, that we can see and feel moral distinctions, and that on such an organization sooner or later the moral laws must tell, to such ears must speak,—in this is our hope. For if the prosperity of this country has been merely the obedience of man to the guiding of Nature,—of great rivers and prairies,—yet is there fate above fate, if we choose to spread this language: or if there is fate in corn and cotton, so is there fate in thought,—this, namely, that the largest thought and the widest love are born to victory, and must prevail.

¶ The revolution is the work of no man, but the eternal effervescence of Nature. It never did not work. And we say that revolutions beat all the insurgents, be they never so determined and politic; that the great interests of mankind, being at every moment through ages in favor of justice and the largest liberty, will always, from time to time, gain on the adversary and at last win the day. Never country had such a fortune, as men call fortune, as this, in its geography, its history, and in its majestic possibilities.

¶ We have much to learn, much to correct,—a great deal of lying vanity. The spread eagle must fold his foolish wings and be less of a peacock; must keep his wings to carry the thunderbolt when he is commanded. We must realize our rhetoric and our rituals. Our national flag is not affecting, as it should be, because it does not represent the population of the United States, but some Baltimore or Chicago or Cincinnati or Philadelphia caucus; not union or justice, but selfishness and cunning. If we never put on the liberty-cap until we were freemen by love and self-denial, the liberty-cap would mean something. I wish to see America not like the old powers of the earth, grasping, exclusive and narrow, but a benefactor such as no country ever was, hospitable to all nations, legislating for all nationalities. Nations were made to help each other as much as families were; and all advancement is by ideas, and not by brute force or mechanic force.

¶ In this country, with our practical understanding, there is, at present, a great sensualism, a headlong devotion to trade and to the conquest of the continent,—to each man as large a share of the same as he can carve for himself,—an extravagant confidence in our talent and activity, which becomes, whilst successful, a scornful materialism,—but with the fault, of course, that it has no depth, no reserved force whereon to fall back when a reverse comes.

¶ That repose which is the ornament and ripeness of man is not American. That repose which indicates a faith in the laws of the universe,—a faith that they will fulfil themselves, and are not to be impeded, transgressed or accelerated. Our people are too slight and vain. They are easily elated and easily depressed. See how fast they extend the fleeting fabric of their trade,—not at all considering the remote reaction and bankruptcy, but with the same abandonment to the moment and the facts of the hour as the Esquimau who sells his bed in the morning. Our people act on the moment, and from external impulse. They all lean on some other, and this superstitiously, and not from insight of his merit. They follow a fact; they follow success, and not skill. Therefore, as soon as the success stops and the admirable man blunders, they quit him; already they remember that they long ago suspected his judgment, and they transfer the repute of judgment to the next prosperous person who has not yet blundered. Of course this levity makes them as easily despond. It seems as if history gave no account of any society in which despondency came so readily to heart as we see it and feel it in ours. Young men at thirty and even earlier lose all spring and vivacity, and if they fail in their first enterprise throw up the game.

¶ The source of mischief is the extreme difficulty with which men are roused from the torpor of every day. Blessed is all that agitates the mass, breaks up this torpor, and begins motion. *Corpora non agunt nisi soluta;* the chemical rule is true in mind. Contrast, change, interruption, are necessary to new activity and new combinations.

¶ If a temperate wise man should look over our American society, I think the first danger that would excite his alarm would be the European influences on this country. We buy much of Europe that does not make us better men; and mainly the expensiveness which is ruining that country. We import trifles, dancers, singers, laces, books of patterns, modes, gloves and cologne, manuals of Gothic architecture, steam-made ornaments. America is provincial. It is an immense Halifax. See the secondariness and aping of foreign and English life, that runs through this country, in building, in dress, in eating, in books. Every village, every city, has its architecture, its costume, its hotel, its private house, its church, from England.

OURS is the country of poor men. Here is practical democracy: here is the human race poured out over the continent to do itself justice; all mankind in its shirt-sleeves; not grimacing like poor rich men in cities, pretending to be rich, but unmistakably taking off its coat to hard work, when labor is sure to pay.

¶ Our politics threaten her. Her manners threaten us. Life is grown and growing so costly that it threatens to kill us. A man is coming, here as there, to value himself on what he can buy. Worst of all, his expense is not his own, but a far-off copy of Osborne House or the Elysée. The tendency of this is to make all men alike; to extinguish individualism and choke up all the channels of inspiration from God in man. We lose our invention and descend into imitation. A man no longer conducts his own life. It is manufactured for him. The tailor makes your dress; the baker your bread; the upholsterer, from an imported book of patterns, your furniture; the Bishop of London your faith.

¶ In the planters of this country, in the seventeenth century, the conditions of the country, combined with the impatience of arbitrary power which they brought from England, forced them to a wonderful personal independence and to a certain heroic planting and trading. Later this strength appeared in the solitudes of the West, where a man is made a hero by the varied emergencies of his lonely farm, and neighborhoods must combine against the Indians, or the horse-thieves, or the river rowdies, by organizing themselves into committees of vigilance. Thus the land and sea educate the people, and bring out presence of mind, self-reliance, and hundred-handed activity. These are the people for an emergency. They are not to be surprised, and can find a way out of any peril. This rough and ready force becomes them, and makes them fit citizens and civilizers. But if we found them clinging to English traditions, which are graceful enough at home, as the English Church, and entailed estates, and distrust of popular election, we should feel this reactionary, and absurdly out of place.

¶ Let the passion for America cast out the passion for Europe. Here let there be what the earth waits for,—exalted manhood. What this country longs for is personalities, grand persons, to counteract its materialities. For it is the rule of the universe that corn shall serve man, and not man corn.

¶ They who find America insipid—they for whom London and Paris have spoiled their own homes—can be spared to return to those cities. I not only see

a career at home for more genius than we have, but for more than there is in the world.

¶ The class of which I speak make themselves merry without duties. They sit in decorated club-houses in the cities, and burn tobacco and play whist; in the country they sit idle in stores and bar-rooms, and burn tobacco, and gossip and sleep. They complain of the flatness of American life; "America has no illusions, no romance." They have no perception of its destiny. They are not Americans.

¶ The felon is the logical extreme of the epicure and coxcomb. Selfish luxury is the end of both, though in one it is decorated with refinements, and in the other brutal. But my point now is, that this spirit is not American.

I WISH to see America not like the old powers of the earth, grasping, exclusive and narrow, but a benefactor such as no country ever was, hospitable to all nations, legislating for all nationalities. Nations were made to help each other as much as families were; and all advancement is by ideas, and not by brute force or mechanic force.

¶ Our young men lack idealism. A man for success must not be pure idealist, then he will practically fail; but he must have ideas, must obey ideas, or he might as well be the horse he rides on. A man does not want to be sun-dazzled, sun-blind; but every man must have glimmer enough to keep him from knocking his head against the walls. And it is in the interest of civilization and good society and friendship, that I dread to hear of well-born, gifted and amiable men, that they have this indifference, disposing them to this despair.

¶ Of no use are the men who study to do exactly as was done before, who can never understand that to-day is a new day. There never was such a combination as this of ours, and the rules to meet it are not set down in any history. We want men of original perception and original action, who can open their eyes wider than to a nationality,—namely, to considerations of benefit to the human race,—can act in the interest of civilization; men of elastic, men of moral mind, who can live in the moment and take a step forward. Columbus was no backward-creeping crab, nor was Martin Luther, nor John Adams, nor Patrick Henry, nor Thomas Jefferson; and the Genius or Destiny of America is no log or sluggard, but a man incessantly advancing, as the shadow on the dial's face, or the heavenly body by whose light it is marked.

¶ The flowering of civilization is the finished man, the man of sense, of grace, of accomplishment, of social power,—the gentleman. What hinders that he be born here? The new times need a new man, the complemental man, whom plainly this country must furnish. Freer swing his arms; farther pierce his eyes; more forward and forthright his whole build and rig than the Englishman's, who, we see, is much imprisoned in his backbone.

¶ 'T is certain that our civilization is yet incomplete, it has not ended nor given sign of ending in a hero. 'T is a wild democracy; the riot of mediocrities and dishonesties and fudges. Ours is the age of the omnibus, of the third person plural, of Tammany Hall. Is it that Nature has only so much vital force, and must dilute it if it is to be multiplied into millions? The beautiful is never plentiful. Then Illinois and Indiana, with their spawning loins, must needs be ordinary.

¶ It is not a question whether we shall be a multitude of people. No, that has been conspicuously decided already; but whether we shall be the new nation, the guide and lawgiver of all nations, as having clearly chosen and firmly held the simplest and best rule of political society.

¶ Now, if the spirit which years ago armed this country against rebellion, and put forth such gigantic energy in the charity of the Sanitary Commission, could be waked to the conserving and creating duty of making the laws just and humane, it were to enroll a great constituency of religious, self-respecting, brave, tender, faithful obeyers of duty, lovers of men, filled with loyalty to each other, and with the simple and sublime purpose of carrying out in private and in public action the desire and need of mankind.

¶ Here is the post where the patriot should plant himself; here the altar where virtuous young men, those to whom friendship is the dearest covenant, should bind each other to loyalty; where genius should kindle its fires and bring forgotten truth to the eyes of men.

¶ It is not possible to extricate yourself from the questions in which your age is involved. Let the good citizen perform the duties put on him here and now. It is not by heads reverted to the dying Demosthenes, or to Luther, or to Wallace, or to George Fox, or to George Washington, that you can combat the dangers and dragons that beset the United States at this time. I believe this cannot be accomplished by dunces or idlers, but requires docility, sympathy, and religious receiving from higher principles; for liberty, like religion, is a short and hasty fruit, and like all power subsists only by new rallyings on the source of inspiration.

¶ Power can be generous. The very grandeur of the means which offer themselves to us should suggest grandeur in the direction of our expenditure. If our mechanic arts are unsurpassed in usefulness, if we have taught the river to make shoes and nails and carpets, and the bolt of heaven to write our letters like a Gillot pen, let these wonders work for honest humanity, for the poor, for justice, genius and the public good. Let us realize that this country, the last found, is the great charity of God to the human race.

¶ America should affirm and establish that in no instance shall the guns go in advance of the present right. We shall not make *coups d'état* and afterwards explain and pay, but shall proceed like William Penn, or whatever other Christian or humane person who treats with the Indian or the foreigner, on principles of honest trade and mutual advantage. We can see that the Constitution and the law in America must be written on ethical principles, so that the entire power of the spiritual world shall hold the citizen loyal, and repel the enemy as by force of nature. It should be mankind's bill of rights, or Royal Proclamation of the Intellect ascending the throne, announcing its good pleasure that now, once for all, the world shall be governed by common sense and law of morals.

¶ The end of all political struggle is to establish morality as the basis of all legislation. 'T is not free institutions, 't is not a democracy that is the end,—no, but only the means. Morality is the object of government. We want a state of things in which crime will not pay; a state of things which allows every man the largest liberty compatible with the liberty of every other man.

¶ Humanity asks that government shall not be ashamed to be tender and paternal, but that democratic institutions shall be more thoughtful for the interests of women, for the training of children, and for the welfare of sick and unable persons, and serious care of criminals, than was ever any the best government of the Old World.

¶ The genius of the country has marked out our true policy,—opportunity. Opportunity of civil rights, of education, of personal power, and not less of wealth; doors wide open. If I could have it,—free trade with all the world without toll or custom-houses, invitation as we now make to every nation, to every race and skin, white men, red men, yellow men, black men; hospitality of fair field and equal laws to all. Let them compete, and success to the strongest, the wisest and the best. The land is wide enough, the soil has bread for all.

¶ I hope America will come to have its pride in being a nation of servants, and not of the served. How can men have any other ambition where the reason has not suffered a disastrous eclipse? Whilst every man can say I serve,—to the whole extent of my being I apply my faculty to the service of mankind in my especial place,—he therein sees and shows a reason for his being in the world, and is not a moth or incumbrance in it.

¶ The distinction and end of a soundly constituted man is his labor. Use is inscribed on all his faculties. Use is the end to which he exists. As the tree exists for its fruit, so a man for his work. A fruitless plant, an idle animal, does not stand in the universe. They are all toiling, however secretly or slowly, in the province assigned them, and to a use in the economy of the world; the higher and more complex organizations to higher and more catholic service. And man seems to play, by his instincts and activity, a certain part that even tells on the general face of the planet, drains swamps, leads rivers into dry countries for their irrigation, perforates forests and stony mountain chains with roads, hinders the inroads of the sea on the continent, as if dressing the globe for happier races.

¶ On the whole, I know that the cosmic results will be the same, whatever the daily events may be. Happily we are under better guidance than of statesmen. Pennsylvania coal-mines and New York shipping and free labor, though not idealists, gravitate in the ideal direction. Nothing less large than justice can keep them in good temper. Justice satisfies everybody, and justice alone. No monopoly must be foisted in, no weak party or nationality sacrificed, no cowardly compromise conceded to a strong partner. Every one of these is the seed of vice, war and national disorganization. It is our part to carry out to the last the ends of liberty and justice. We shall stand, then, for vast interests; north and south, east and west will be present to our minds, and our vote will be as if they voted, and we shall know that our vote secures the foundations of the state, good will, liberty and security of traffic and of production, and mutual increase of good will in the great interests.

¶ Our helm is given up to a better guidance than our own; the course of events is quite too strong for any helmsman, and our little wherry is taken in tow by the ship of the great Admiral which knows the way, and has the force to draw men and states and planets to their good.

¶ Such and so potent is this high method by which the Divine Providence sends the chiefest benefits under the mask of calamities, that I do not think we shall by any perverse ingenuity prevent the blessing.

¶ In seeing this guidance of events, in seeing this felicity without example that has rested on the Union thus far, I find new confidence for the future.

¶ I could heartily wish that our will and endeavor were more active parties to the work. But I see in all directions the light breaking. Trade and government will not alone be the favored aims of mankind, but every useful, every elegant art, every exercise of the imagination, the height of reason, the noblest affection, the purest religion will find their home in our institutions, and write our laws for the benefit of men.

MISCELLANIES

Letter to President Martin Van Buren

SIR: The seat you fill places you in a relation of credit and nearness to every citizen. By right and natural position, every citizen is your friend. Before any acts contrary to his own judgment or interest have repelled the affections of any man, each may look with trust and living anticipation to your government. Each has the highest right to call your attention to such subjects as are of a public nature, and properly belong to the chief magistrate; and the good magistrate will feel a joy in meeting such confidence. In this belief and at the instance of a few of my friends and neighbors, I crave of your patience a short hearing for their sentiments and my own: and the circumstance that my name will be utterly unknown to you will only give the fairer chance to your equitable construction of what I have to say.

¶ Sir, my communication respects the sinister rumors that fill this part of the country concerning the Cherokee people. The interest always felt in the aboriginal population—an interest naturally growing as that decays—has been heightened in regard to this tribe. Even in our distant State some good rumor of their worth and civility has arrived. We have learned with joy their improvement in the social arts. We have read their newspapers. We have seen some of them in our schools and colleges. In common with the great body of the American people, we have witnessed with sympathy the painful labors of these red men to redeem their own race from the doom of eternal inferiority, and to borrow and domesticate in the tribe the arts and customs of the Caucasian race. And notwithstanding the unaccountable apathy with which of late years the Indians have been sometimes abandoned to their enemies, it is not to be doubted that it is the good pleasure and the understanding of all humane persons in the Republic, of the men and the matrons sitting in the thriving independent families all over the land, that they shall be duly cared for; that they shall taste justice and love from all to whom we have delegated the office of dealing with them.

¶ The newspapers now inform us that, in December, 1835, a treaty contracting for the exchange of all the Cherokee territory was pretended to be made by an agent on the part of the United States with some persons appearing on the part of the Cherokees; that the fact afterwards transpired that these deputies did by no means represent the will of the nation; and that, out of eighteen thousand souls composing the nation, fifteen thousand six hundred and sixty-eight have protested against the so-called treaty. It now appears that the government of the United States choose to hold the Cherokees to this sham treaty, and are proceeding to execute the same. Almost the entire Cherokee Nation stand up and say, "This is not our act. Behold us. Here are we. Do not mistake that handful of deserters for us;" and the American President and the Cabinet, the Senate and the House of Representatives, neither hear these men nor see them, and are contracting to put this active nation into carts and boats, and to drag them over mountains and rivers to a wilderness at a vast distance beyond the Mississippi. And a paper purporting to be an army order fixes a month from this day as the hour for this doleful removal.

¶ In the name of God, sir, we ask you if this be so. Do the newspapers rightly inform us? Men and women with pale and perplexed faces meet one another in the streets and churches here, and ask if this be so. We have inquired if this be a gross misrepresentation from the party opposed to the government and anxious to blacken it with the people. We have looked in the newspapers of

different parties and find a horrid confirmation of the tale. We are slow to believe it. We hoped the Indians were misinformed, and that their remonstrance was premature, and will turn out to be a needless act of terror.

¶ The piety, the principle that is left in the United States, if only in its coarsest form, a regard to the speech of men,—forbid us to entertain it as a fact. Such a dereliction of all faith and virtue, such a denial of justice, and such deafness to screams for mercy were never heard of in times of peace and in the dealing of a nation with its own allies and wards, since the earth was made. Sir, does this government think that the people of the United States are become savage and mad? From their mind are the sentiments of love and a good nature wiped clean out? The soul of man, the justice, the mercy that is the heart's heart in all men, from Maine to Georgia, does abhor this business.

¶ In speaking thus the sentiments of my neighbors and my own, perhaps I overstep the bounds of decorum. But would it not be a higher indecorum coldly to argue a matter like this? We only state the fact that a crime is projected that confounds our understandings by its magnitude,—a crime that really deprives us as well as the Cherokees of a country? for how could we call the conspiracy that should crush these poor Indians our government, or the land that was cursed by their parting and dying imprecations our country, any more? You, sir, will bring down that renowned chair in which you sit into infamy if your seal is set to this instrument of perfidy; and the name of this nation, hitherto the sweet omen of religion and liberty, will stink to the world.

¶ You will not do us the injustice of connecting this remonstrance with any sectional and party feeling. It is in our hearts the simplest commandment of brotherly love. We will not have this great and solemn claim upon national and human justice huddled aside under the flimsy plea of its being a party act. Sir, to us the questions upon which the government and the people have been agitated during the past year, touching the prostration of the currency and of trade, seem but motes in comparison. These hard times, it is true, have brought the discussion home to every farmhouse and poor man's house in this town; but it is the chirping of grasshoppers beside the immortal question whether justice shall be done by the race of civilized to the race of savage man,—whether all the attributes of reason, of civility, of justice, and even of mercy, shall be put off by the American people, and so vast an outrage upon the Cherokee Nation and upon human nature shall be consummated.

¶ One circumstance lessens the reluctance with which I intrude at this time on your attention my conviction that the government ought to be admonished of a new historical fact, which the discussion of this question has disclosed, namely, that there exists in a great part of the Northern people a gloomy diffidence in the *moral* character of the government.

¶ On the broaching of this question, a general expression of despondency, of disbelief that any good will accrue from a remonstrance on an act of fraud and robbery, appeared in those men to whom we naturally turn for aid and counsel. Will the American government steal? Will it lie? Will it kill?—We ask triumphantly. Our counsellors and old statesmen here say that ten years ago they would have staked their lives on the affirmation that the proposed Indian measures could not be executed; that the unanimous country would put them down. And now the steps of this crime follow each other so fast, at such fatally quick time, that the millions of virtuous citizens, whose agents the government are, have no place to interpose, and must shut their eyes until the last howl and wailing of these tormented villages and tribes shall afflict the ear of the world.

¶ I will not hide from you, as an indication of the alarming distrust, that a letter addressed as mine is, and suggesting to the mind of the Executive the

plain obligations of man, has a burlesque character in the apprehensions of some of my friends. I, sir, will not beforehand treat you with the contumely of this distrust. I will at least state to you this fact, and show you how plain and humane people, whose love would be honor, regard the policy of the government, and what injurious inferences they draw as to the minds of the governors. A man with your experience in affairs must have seen cause to appreciate the futility of opposition to the moral sentiment. However feeble the sufferer and however great the oppressor, it is in the nature of things that the blow should recoil upon the aggressor. For God is in the sentiment, and it cannot be withstood. The potentate and the people perish before it; but with it, and as its executor, they are omnipotent.

¶ I write thus, sir, to inform you of the state of mind these Indian tidings have awakened here, and to pray with one voice more that you, whose hands are strong with the delegated power of fifteen millions of men, will avert with that might the terrific injury which threatens the Cherokee tribe.

¶ With great respect, sir, I am your fellow citizen,

RALPH WALDO EMERSON.

The Assault Upon Mr. Sumner

MR. CHAIRMAN: I sympathize heartily with the spirit of the resolutions. The events of the last few years and months and days have taught us the lessons of centuries. I do not see how a barbarous community and a civilized community can constitute one state. I think we must get rid of slavery, or we must get rid of freedom. Life has not parity of value in the free state and in the slave state. In one, it is adorned with education, with skilful labor, with arts, with long prospective interests, with sacred family ties, with honor and justice. In the other, life is a fever; man is an animal, given to pleasure, frivolous, irritable, spending his days in hunting and practising with deadly weapons to defend himself against his slaves and against his companions brought up in the same idle and dangerous way. Such people live for the moment, they have properly no future, and readily risk on every passion a life which is of small value to themselves or to others. Many years ago, when Mr. Webster was challenged in Washington to a duel by one of these madcaps, his friends came forward with prompt good sense and said such a thing was not to be thought of; Mr. Webster's life was the property of his friends and of the whole country, and was not to be risked on the turn of a vagabond's ball. Life and life are incommensurate. The whole state of South Carolina does not now offer one or any number of persons who are to be weighed for a moment in the scale with such a person as the meanest of them all has now struck down. The very conditions of the game must always be,—the worst life staked against the best. It is the best whom they desire to kill. It is only when they cannot answer your reasons, that they wish to knock you down. If, therefore, Massachusetts could send to the Senate a better man than Mr. Sumner, his death would be only so much the more quick and certain. Now, as men's bodily strength, or skill with knives and guns, is not usually in proportion to their knowledge and mother-wit, but oftener in the inverse ratio, it will only do to send foolish persons to Washington, if you wish them to be safe.

¶ The outrage is the more shocking from the singularly pure character of its victim. Mr. Sumner's position is exceptional in its honor. He had not taken his degrees in the caucus and in hack politics. It is notorious that, in the long time when his election was pending, he refused to take a single step to secure it. He would not so much as go up to the state house to shake hands with this or that person whose good will was reckoned important by his friends. He was elected. It was a homage to character and talent. In Congress, he did not rush into party position. He sat long

silent and studious. His friends, I remember, were told that they would find Sumner a man of the world like the rest; ''t is quite impossible to be at Washington and not bend; he will bend as the rest have done.' Well, he did not bend. He took his position and kept it. He meekly bore the cold shoulder from some of his New England colleagues, the hatred of his enemies, the pity of the indifferent, cheered by the love and respect of good men with whom he acted; and has stood for the North, a little in advance of all the North, and therefore without adequate support. He has never faltered in his maintenance of justice and freedom. He has gone beyond the large expectation of his friends in his increasing ability and his manlier tone. I have heard that some of his political friends tax him with indolence or negligence in refusing to make electioneering speeches, or otherwise to bear his part in the labor which party organization requires. I say it to his honor. But more to his honor are the faults which his enemies lay to his charge. I think, sir, if Mr. Sumner had any vices, we should be likely to hear of them. They have fastened their eyes like microscopes for five years on every act, word, manner and movement, to find a flaw,—and with what result? His opponents accuse him neither of drunkenness nor debauchery, nor job, nor speculation, nor rapacity, nor personal aims of any kind. No; but with what? Why, beyond this charge, which it is impossible was ever sincerely made, that he broke over the proprieties of debate, I find him accused of publishing his opinion of the Nebraska conspiracy in a letter to the people of the United States, with discourtesy. Then, that he is an abolitionist; as if every sane human being were not an abolitionist, or a believer that all men should be free. And the third crime he stands charged with, is, that his speeches were written before they were spoken; which, of course, must be true in Sumner's case, as it was true of Webster, of Adams, of Calhoun, of Burke, of Chatham, of Demosthenes; of every first-rate speaker that ever lived. It is the high compliment he pays to the intelligence of the Senate and of the country. When the same reproach was cast on the first orator of ancient times by some caviller of his day, he said, "I should be ashamed to come with one unconsidered word before such an assembly." Mr. Chairman, when I think of these most small faults as the worst which party hatred could allege, I think I may borrow the language which Bishop Burnet applied to Sir Isaac Newton, and say that Charles Sumner "has the whitest soul I ever knew."

¶ Well, sir, this noble head, so comely and so wise, must be the target for a pair of bullies to beat with clubs. The murderer's brand shall stamp their foreheads wherever they may wander in the earth. But I wish, sir, that the high respects of this meeting shall be expressed to Mr. Sumner; that a copy of the resolutions that have been read may be forwarded to him. I wish that he may know the shudder of terror which ran through all this community on the first tidings of this brutal attack. Let him hear that every man of worth in New England loves his virtues; that every mother thinks of him as the protector of families; that every friend of freedom thinks him the friend of freedom. And if our arms at this distance cannot defend him from assassins, we confide the defence of a life so precious to all honorable men and true patriots, and to the Almighty Maker of men.

Affairs in Kansas

I REGRET, with all this company, the absence of Mr. Whitman of Kansas, whose narrative was to constitute the interest of this meeting. Mr. Whitman is not here; but knowing, as we all do, why he is not, what duties kept him at home, he is more than present. His vacant chair speaks for him. For quite other reasons, I had been wiser to have stayed at home, unskilled as I am to address a political meeting, but it is impossible for the most recluse to extricate himself from the questions of the times.

¶ There is this peculiarity about the case of Kansas, that all the right is on one side. We hear the screams of hunted wives and children answered by the howl of the butchers. The testimony of the telegraphs from St. Louis and the border confirm the worst details. The printed letters of border ruffians avow the facts. When pressed to look at the cause of the mischief in the Kansas laws, the President falters and declines the discussion; but his supporters in the Senate, Mr. Cass, Mr. Geyer, Mr. Hunter, speak out, and declare the intolerable atrocity of the code. It is a maxim that all party spirit produces the incapacity to receive natural impressions from facts; and our recent political history has abundantly borne out the maxim. But these details that have come from Kansas are so horrible, that the hostile press have but one word in reply, namely, that it is all exaggeration, 't is an Abolition lie. Do the Committee of Investigation say that the outrages have been overstated? Does their dismal catalogue of private tragedies show it? Do the private letters? Is it an exaggeration, that Mr. Hopps of Somerville, Mr. Hoyt of Deerfield, Mr. Jennison of Groton, Mr. Phillips of Berkshire, have been murdered? That Mr. Robinson of Fitchburg has been imprisoned? Rev. Mr. Nute of Springfield seized, and up to this time we have no tidings of his fate?

¶ In these calamities under which they suffer, and the worst which threaten them, the people of Kansas ask for bread, clothes, arms and men, to save them alive, and enable them to stand against these enemies of the human race. They have a right to be helped, for they have helped themselves.

¶ This aid must be sent, and this is not to be doled out as an ordinary charity; but bestowed up to the magnitude of the want, and, as has been elsewhere said, "on the scale of a national action." I think we are to give largely, lavishly, to these men. And we must prepare to do it. We must learn to do with less, live in a smaller tenement, sell our apple-trees, our acres, our pleasant houses. I know people who are making haste to reduce their expenses and pay their debts, not with a view to new accumulations, but in preparation to save and earn for the benefit of the Kansas emigrants.

¶ We must have aid from individuals, —we must also have aid from the state. I know that the last legislature refused that aid. I know that lawyers hesitate on technical grounds, and wonder what method of relief the legislature will apply. But I submit that, in a case like this, where citizens of Massachusetts, legal voters here, have emigrated to national territory under the sanction of every law, and are then set on by highwaymen, driven from their new homes, pillaged, and numbers of them killed and scalped, and the whole world knows that this is no accidental brawl, but a systematic war to the knife, and in defiance of all laws and liberties,— I submit that the governor and legislature should neither slumber nor sleep till they have found out how to send effectual aid and comfort to these poor farmers, or else should resign their seats to those who can. But first let them hang the halls of the state-house with black crape, and order funeral service to be said for the citizens whom they were unable to defend.

¶ We stick at the technical difficulties. I think there never was a people so choked and stultified by forms. We adore the forms of law, instead of making them vehicles of wisdom and justice. I like the primary assembly. I own I have little esteem for governments. I esteem them only good in the moment when they are established. I set the private man first. He only who is able to stand alone is qualified to be a citizen. Next to the private man, I value the primary assembly, met to watch the government and to correct it. That is the theory of the American State, that it exists to execute the will of the citizens, is always responsible to them, and is always to be changed when it does not. First, the private citizen, then the primary assembly, and the government last.

¶ In this country for the last few years the government has been the chief obstruction to the common weal. Who doubts that Kansas would have been very well settled, if the United States had let it alone? The government armed and led the ruffians against the poor farmers. I do not know any story so gloomy as the politics of this country for the last twenty years, centralizing ever more manifestly round one spring, and that a vast crime, and ever more plainly, until it is notorious that all promotion, power and policy are dictated from one source, — illustrating the fatal effects of a false position to demoralize legislation and put the best people always at a disadvantage;—one crime always present, always to be varnished over, to find fine names for; and we free statesmen, as accomplices to the guilt, ever in the power of the grand offender.

I HAVE little esteem for governments. I set the private man first. He only who is able to stand alone is qualified to be a citizen. Next to the private man, I value the primary assembly, met to watch the government and to correct it.

¶ Language has lost its meaning in the universal cant. *Representative Government* is really misrepresentative; *Union* is a conspiracy against the Northern States which the Northern States are to have the privilege of paying for; the *adding of Cuba and Central America* to the slave marts is *enlarging the area of Freedom. Manifest Destiny, Democracy, Freedom,* fine names for an ugly thing. They call it otto of rose and lavender, —I call it bilge-water. They call it Chivalry and Freedom; I call it the stealing all the earnings of a poor man and the earnings of his little girl and boy, and the earnings of all that shall come from him, his children's children forever.

¶ But this is Union, and this is Democracy; and our poor people, led by the nose by these fine words, dance and sing, ring bells and fire cannon, with every new link of the chain which is forged for their limbs by the plotters in the Capitol.

¶ What are the results of law and union? There is no Union. Can any citizen of Massachusetts travel in honor through Kentucky and Alabama and speak his mind? Or can any citizen of the Southern country who happens to think kidnapping a bad thing, say so? Let Mr. Underwood of Virginia answer. Is it to be supposed that there are no men in Carolina who dissent from the popular sentiment now reigning there? It must happen, in the variety of human opinions, that there are dissenters. They are silent as the grave. Are there no women in that country,—women, who always carry the conscience of a people? Yet we have not heard one discordant whisper.

¶ In the free states, we give a snivelling support to slavery. The judges give cowardly interpretations to the law, in direct opposition to the known foundation of all law, that *every immoral statute is void.* And here of Kansas, the President says: "Let the complainants go to the courts;" though he knows that when the poor plundered farmer comes to the court, he finds the ringleader who has robbed him dismounting from his own horse, and unbuckling his knife to sit as his judge.

¶ The President told the Kansas Committee that the whole difficulty grew from "the factious spirit of the Kansas people respecting institutions which they need not have concerned themselves about." A very remarkable speech from a Democratic President to his fellow citizens, that they are not to concern themselves with institutions which they

alone are to create and determine. The President is a lawyer, and should know the statutes of the land. But I borrow the language of an eminent man, used long since, with far less occasion: "If that be law, let the ploughshare be run under the foundations of the Capitol;" —and if that be Government, extirpation is the only cure.

¶ I am glad to see that the terror at disunion and anarchy is disappearing. Massachusetts, in its heroic day, had no government—was an anarchy. Every man stood on his own feet, was his own governor; and there was no breach of peace from Cape Cod to Mount Hoosac. California, a few years ago, by the testimony of all people at that time in the country, had the best government that ever existed. Pans of gold lay drying outside of every man's tent, in perfect security. The land was measured into little strips of a few feet wide, all side by side. A bit of ground that your hand could cover was worth one or two hundred dollars, on the edge of your strip; and there was no dispute. Every man throughout the country was armed with knife and revolver, and it was known that instant justice would be administered to each offence, and perfect peace reigned. For the Saxon man, when he is well awake, is not a pirate but a citizen, all made of hooks and eyes, and links himself naturally to his brothers, as bees hook themselves to one another and to their queen in a loyal swarm.

¶ But the hour is coming when the strongest will not be strong enough. A harder task will the new revolution of the nineteenth century be than was the revolution of the eighteenth century. I think the American Revolution bought its glory cheap. If the problem was new, it was simple. If there were few people, they were united, and the enemy three thousand miles off. But now, vast property, gigantic interests, family connections, webs of party, cover the land with a network that immensely multiplies the dangers of war.

¶ Fellow citizens, in these times full of the fate of the Republic, I think the towns should hold town meetings, and resolve themselves into Committees of Safety, go into permanent sessions, adjourning from week to week, from month to month. I wish we could send the sergeant-at-arms to stop every American who is about to leave the country. Send home every one who is abroad, lest they should find no country to return to. Come home and stay at home, while there is a country to save. When it is lost it will be time enough then for any who are luckless enough to remain alive to gather up their clothes and depart to some land where freedom exists.

John Brown

Boston Speech

MR. CHAIRMAN, and FELLOW CITIZENS: I share the sympathy and sorrow which have brought us together. Gentlemen who have preceded me have well said that no wall of separation could here exist. This commanding event which has brought us together, eclipses all others which have occurred for a long time in our history, and I am very glad to see that this sudden interest in the hero of Harper's Ferry has provoked an extreme curiosity in all parts of the Republic, in regard to the details of his history. Every anecdote is eagerly sought, and I do not wonder that gentlemen find traits of relation readily between him and themselves. One finds a relation in the church, another in the profession, another in the place of his birth. He was happily a representative of the American Republic. Captain John Brown is a farmer, the fifth in descent from Peter Brown, who came to Plymouth in the Mayflower, in 1620. All the six have been farmers. His grandfather, of Simsbury, in Connecticut, was a captain in the Revolution. His father, largely interested as a raiser of stock, became a contractor to supply the army with beef, in the war of 1812, and our Captain John Brown, then a boy, with his father was present and witnessed the surrender of General Hull. He cherishes

a great respect for his father, as a man of strong character, and his respect is probably just. For himself, he is so transparent that all men see him through. He is a man to make friends wherever on earth courage and integrity are esteemed, the rarest of heroes, a pure idealist, with no by-ends of his own. Many of you have seen him, and every one who has heard him speak has been impressed alike by his simple, artless goodness, joined with his sublime courage. He joins that perfect Puritan faith which brought his fifth ancestor to Plymouth Rock with his grandfather's ardor in the Revolution. He believes in two articles,—two instruments, shall I say?—the Golden Rule and the Declaration of Independence; and he used this expression in conversation here concerning them, "Better that a whole generation of men, women and children should pass away by a violent death than that one word of either should be violated in this country." There is a Unionist,—there is a strict constructionist for you. He believes in the Union of the States, and he conceives that the only obstruction to the Union is Slavery, and for that reason, as a patriot, he works for its abolition. The governor of Virginia has pronounced his eulogy in a manner that discredits the moderation of our timid parties. His own speeches to the court have interested the nation in him. What magnanimity, and what innocent pleading, as of childhood! You remember his words: "If I had interfered in behalf of the rich, the powerful, the intelligent, the so-called great, or any of their friends, parents, wives or children, it would all have been right. But I believe that to have interfered as I have done, for the despised poor, was not wrong, but right."

¶ It is easy to see what a favorite he will be with history, which plays such pranks with temporary reputations. Nothing can resist the sympathy which all elevated minds must feel with Brown, and through them the whole civilized world; and if he must suffer, he must drag official gentlemen into an immortality most undesirable, of which they have already some disagreeable forebodings. Indeed, it is the *reductio ad absurdum* of Slavery, when the governor of Virginia is forced to hang a man whom he declares to be a man of the most integrity, truthfulness and courage he has ever met. Is that the kind of man the gallows is built for? It were bold to affirm that there is within that broad commonwealth, at this moment, another citizen as worthy to live, and as deserving of all public and private honor, as this poor prisoner.

¶ But we are here to think of relief for the family of John Brown. To my eyes, that family looks very large and very needy of relief. It comprises his brave fellow sufferers in the Charlestown Jail; the fugitives still hunted in the mountains of Virginia and Pennsylvania; the sympathizers with him in all the states; and, I may say, almost every man who loves the Golden Rule and the Declaration of Independence, like him, and who sees what a tiger's thirst threatens him in the malignity of public sentiment in the slave states. It seems to me that a common feeling joins the people of Massachusetts with him.

¶ I said John Brown was an idealist. He believed in his ideas to that extent that he existed to put them all into action; he said "he did not believe in moral suasion, he believed in putting the thing through." He saw how deceptive the forms are. We fancy, in Massachusetts, that we are free; yet it seems the government is quite unreliable. Great wealth, great population, men of talent in the executive, on the bench,—all the forms right,—and yet, life and freedom are not safe. Why? Because the judges rely on the forms, and do not, like John Brown, use their eyes to see the fact behind the forms. They assume that the United States can protect its witness or its prisoner. And in Massachusetts that is true, but the moment he is carried out of the bounds of Massachusetts, the United States, it is notorious, afford no protection at all; the government, the judges, are an enven-

omed party, and give such protection as they give in Utah to honest citizens, or in Kansas; such protection as they gave to their own Commodore Paulding, when he was simple enough to mistake the formal instructions of his government for their real meaning. The state judges fear collision between their two allegiances; but there are worse evils than collision, namely, the doing substantial injustice. A good man will see that the use of a judge is to secure good government, and where the citizen's weal is imperilled by abuse of the federal power, to use that arm which can secure it, viz., the local government. Had that been done on certain calamitous occasions, we should not have seen the honor of Massachusetts trailed in the dust, stained to all ages, once and again, by the ill-timed formalism of a venerable bench. If judges cannot find law enough to maintain the sovereignty of the state, and to protect the life and freedom of every inhabitant not a criminal, it is idle to compliment them as learned and venerable. What avails their learning or veneration? At a pinch, they are no more use than idiots. After the mischance they wring their hands, but they had better never have been born. A Vermont judge, Hutchinson, who has the Declaration of Independence in his heart; a Wisconsin judge, who knows that laws are for the protection of citizens against kidnappers, is worth a court-house full of lawyers so idolatrous of forms as to let go the substance. Is any man in Massachusetts so simple as to believe that when a United States Court in Virginia, now, in its present reign of terror, sends to Connecticut, or New York, or Massachusetts, for a witness, it wants him for a witness? No; it wants him for a party; it wants him for meat to slaughter and eat. And your *habeas corpus* is, in any way in which it has been, or, I fear, is likely to be used, a nuisance, and not a protection; for it takes away his right reliance on himself, and the natural assistance of his friends and fellow citizens, by offering him a form which is a piece of paper.

¶ But I am detaining the meeting on matters which others understand better. I hope, then, that, in administering relief to John Brown's family, we shall remember all those whom his fate concerns, all who are in sympathy with him, and not forget to aid him in the best way, by securing freedom and independence in Massachusetts.

John Brown

Salem Speech

MR. CHAIRMAN: I have been struck with one fact, that the best orators who have added their praise to his fame,—and I need not go out of this house to find the purest eloquence in the country,—have one rival who comes off a little better, and that is JOHN BROWN. Everything that is said of him leaves people a little dissatisfied; but as soon as they read his own speeches and letters they are heartily contented,—such is the singleness of purpose which justifies him to the head and the heart of all. Taught by this experience, I mean, in the few remarks I have to make, to cling to his history, or let him speak for himself.

¶ John Brown, the founder of liberty in Kansas, was born in Torrington, Litchfield County, Connecticut, in 1800. When he was five years old his father emigrated to Ohio, and the boy was there set to keep sheep and to look after cattle and dress skins; he went bareheaded and barefooted, and clothed in buckskin. He said that he loved rough play, could never have rough play enough; could not see a seedy hat without wishing to pull it off. But for this it needed that the playmates should be equal; not one in fine clothes and the other in buckskin; not one his own master, hale and hearty, and the other watched and whipped. But it chanced that in Pennsylvania, where he was sent by his father to collect cattle, he fell in with a boy whom he heartily liked and whom he looked upon as his superior. This boy was a slave; he saw him beaten with an iron shovel, and other-

wise maltreated; he saw that this boy had nothing better to look forward to in life, whilst he himself was petted and made much of; for he was much considered in the family where he then stayed, from the circumstance that this boy of twelve years had conducted alone a drove of cattle a hundred miles. But the colored boy had no friend, and no future. This worked such indignation in him that he swore an oath of resistance to slavery as long as he lived. And thus his enterprise to go into Virginia and run off five hundred or a thousand slaves was not a piece of spite or revenge, a plot of two years or of twenty years, but the keeping of an oath made to heaven and earth forty-seven years before. Forty-seven years at least, though I incline to accept his own account of the matter at Charlestown, which makes the date a little older, when he said, "This was all settled millions of years before the world was made."

¶ He grew up a religious and manly person, in severe poverty; a fair specimen of the best stock of New England; having that force of thought and that sense of right which are the warp and woof of greatness. Our farmers were Orthodox Calvinists, mighty in the Scriptures; had learned that life was a preparation, a "probation," to use their word, for a higher world, and was to be spent in loving and serving mankind.

¶ Thus was formed a romantic character absolutely without any vulgar trait; living to ideal ends, without any mixture of self-indulgence or compromise, such as lowers the value of benevolent and thoughtful men we know; abstemious, refusing luxuries, not sourly and reproachfully, but simply as unfit for his habit; quiet and gentle as a child in the house. And, as happens usually to men of romantic character, his fortunes were romantic. Walter Scott would have delighted to draw his picture and trace his adventurous career. A shepherd and herdsman, he learned the manners of animals, and knew the secret signals by which animals communicate. He made his hard bed on the mountains with them; he learned to drive his flock through thickets all but impassable; he had all the skill of a shepherd by choice of breed and by wise husbandry to obtain the best wool, and that for a course of years. And the anecdotes preserved show a far-seeing skill and conduct which, in spite of adverse accidents, should secure, one year with another, an honest reward, first to the farmer, and afterwards to the dealer. If he kept sheep, it was with a royal mind; and if he traded in wool, he was a merchant prince, not in the amount of wealth, but in the protection of the interests confided to him.

¶ I am not a little surprised at the easy effrontery with which political gentlemen, in and out of Congress, take it upon them to say that there are not a thousand men in the North who sympathize with John Brown. It would be far safer and nearer the truth to say that all people, in proportion to their sensibility and self-respect, sympathize with him. For it is impossible to see courage, and disinterestedness, and the love that casts out fear, without sympathy. All women are drawn to him by their predominance of sentiment. All gentlemen, of course, are on his side. I do not mean by "gentlemen," people of scented hair and perfumed handkerchiefs, but men of gentle blood and generosity, "fulfilled with all nobleness," who, like the Cid, give the outcast leper a share of their bed; like the dying Sidney, pass the cup of cold water to the dying soldier who needs it more. For what is the oath of gentle blood and knighthood? What but to protect the weak and lowly against the strong oppressor?

¶ Nothing is more absurd than to complain of this sympathy, or to complain of a party of men united in opposition to slavery. As well complain of gravity, or the ebb of the tide. Who makes the abolitionist? The slaveholder. The sentiment of mercy is the natural recoil which the laws of the universe provide to protect mankind

from destruction by savage passions. And our blind statesmen go up and down, with committees of vigilance and safety, hunting for the origin of this new heresy. They will need a very vigilant committee indeed to find its birthplace, and a very strong force to root it out. For the arch-abolitionist, older than Brown, and older than the Shenandoah Mountains, is Love, whose other name is Justice, which was before Alfred, before Lycurgus, before slavery, and will be after it.

Theodore Parker

AT the death of a good and admirable person we meet to console and animate each other by the recollection of his virtues.

¶ I have the feeling that every man's biography is at his own expense. He furnishes not only the facts but the report. I mean that all biography is autobiography. It is only what he tells of himself that comes to be known and believed. In Plutarch's lives of Alexander and Pericles, you have the secret whispers of their confidence to their lovers and trusty friends. For it was each report of this kind that impressed those to whom it was told in a manner to secure its being told everywhere to the best, to those who speak with authority to their own times and therefore to ours. For the political rule is a cosmical rule, that if a man is not strong in his own district, he is not a good candidate elsewhere.

¶ He whose voice will not be heard here again could well afford to tell his experiences; they were all honorable to him, and were part of the history of the civil and religious liberty of his times. Theodore Parker was a son of the soil, charged with the energy of New England, strong, eager, inquisitive of knowledge, of a diligence that never tired, upright, of a haughty independence, yet the gentlest of companions; a man of study, fit for a man of the world; with decided opinions and plenty of power to state them; rapidly pushing his studies so far as to leave few men qualified to sit as his critics. He elected his part of duty, or accepted nobly that assigned him in his rare constitution. Wonderful acquisition of knowledge, a rapid wit that heard all, and welcomed all that came, by seeing its bearing. Such was the largeness of his reception of facts and his skill to employ them that it looked as if he were some president of council to whom a score of telegraphs were ever bringing in reports; and his information would have been excessive, but for the noble use he made of it ever in the interest of humanity. He had a strong understanding, a logical method, a love for facts, a rapid eye for their historic relations, and a skill in stripping them of traditional lustres. He had a sprightly fancy, and often amused himself with throwing his meaning into pretty apologues; yet we can hardly ascribe to his mind the poetic element, though his scholarship had made him a reader and quoter of verses. A little more feeling of the poetic significance of his facts would have disqualified him for some of his severer offices to his generation. The old religions have a charm for most minds which it is a little uncanny to disturb. 'T is sometimes a question, shall we not leave them to decay without rude shocks? I remember that I found some harshness in his treament both of Greek and of Hebrew antiquity, and sympathized with the pain of many good people in his auditory, whilst I acquitted him, of course, of any wish to be flippant. He came at a time when, to the irresistible march of opinion, the forms still retained by the most advanced sects showed loose and lifeless, and he, with something less of affectionate attachment to the old, or with more vigorous logic, rejected them. 'T is objected to him that he scattered too many illusions. Perhaps more tenderness would have been graceful; but it is vain to charge him with perverting the opinions of the new generation.

¶ The opinions of men are organic. Simply, those came to him who found themselves expressed by him. And had they not met his enlightened mind, in

which they beheld their own opinions combined with zeal in every cause of love and humanity, they would have suspected their opinions and suppressed them, and so sunk into melancholy or malignity—a feeling of loneliness and hostility to what was reckoned respectable. 'T is plain to me that he has achieved a historic immortality here; that he has so woven himself in these few years into the history of Boston, that he can never be left out of your annals. It will not be in the acts of city councils, nor of obsequious mayors; nor in the state-house, the proclamations of governors, with their failing virtue —failing them at critical moments— that coming generations will study what really befell; but in the plain lessons of Theodore Parker in this Music Hall, in Faneuil Hall, or in legislative committee rooms, that the true temper and authentic record of these days will be read. The next generation will care little for the chances of elections that govern governors now, it will care little for fine gentlemen who behaved shabbily; but it will read very intelligently in his rough story, fortified with exact anecdotes, precise with names and dates, what part was taken by each actor; who threw himself into the cause of humanity and came to the rescue of civilization at a hard pinch, and who blocked its course.

¶ The vice charged against America is the want of sincerity in leading men. It does not lie at his door. He never kept back the truth for fear to make an enemy. But, on the other hand, it was complained that he was bitter and harsh, that his zeal burned with too hot a flame. It is so difficult, in evil times, to escape this charge! for the faithful preacher most of all. It was his merit, like Luther, Knox and Latimer, and John Baptist, to speak tart truth, when that was peremptory and when there were few to say it. But his sympathy for goodness was not less energetic. One fault he had, he overestimated his friends,—I may well say it,—and sometimes vexed them with the importunity of his good opinion, whilst they knew better the ebb which follows unfounded praise. He was capable, it must be said, of the most unmeasured eulogies on those he esteemed, especially if he had any jealousy that they did not stand with the Boston public as highly as they ought. His commanding merit as a reformer is this, that he insisted beyond all men in pulpits—I cannot think of one rival—that the essence of Christianity is its practical morals; it is there for use, or it is nothing; and if you combine it with sharp trading, or with ordinary city ambitions to gloze over municipal corruptions, or private intemperance, or successful fraud, or immoral politics, or unjust wars, or the cheating of Indians, or the robbery of frontier nations, or leaving your principles at home to follow on the high seas or in Europe a supple complaisance to tyrants,—it is a hypocrisy, and the truth is not in you; and no love of religious music or of dreams of Swedenborg, or praise of John Wesley, or of Jeremy Taylor, can save you from the Satan which you are.

HIS commanding merit as a reformer is this, that he insisted beyond all men in pulpits—I cannot think of one rival—that the essence of Christianity is its practical morals; it is there for use, or it is nothing.

¶ His ministry fell on a political crisis also; on the years when Southern slavery broke over its old banks, made new and vast pretensions, and wrung from the weakness or treachery of Northern people fatal concessions in the Fugitive Slave Bill and the repeal of

the Missouri Compromise. Two days, bitter in the memory of Boston, the days of the rendition of Sims and of Burns, made the occasion of his most remarkable discourses. He kept nothing back. In terrible earnest he denounced the public crime, and meted out to every official, high and low, his due portion. By the incessant power of his statement, he made and held a party. It was his great service to freedom. He took away the reproach of silent consent that would otherwise have lain against the indignant minority, by uttering in the hour and place wherein these outrages were done, the stern protest.

¶ But whilst I praise this frank speaker, I have no wish to accuse the silence of others. There are men of good powers who have so much sympathy that they must be silent when they are not in sympathy. If you don't agree with them, they know they only injure the truth by speaking. Their faculties will not play them true, and they do not wish to squeak and gibber, and so they shut their mouths. I can readily forgive this, only not the other, the false tongue which makes the worse appear the better cause. There were, of course, multitudes to censure and defame this truth-speaker. But the brave know the brave. Fops, whether in hotels or churches, will utter the fop's opinion, and faintly hope for the salvation of his soul; but his manly enemies, who despised the fops, honored him; and it is well known that his great hospitable heart was the sanctuary to which every soul conscious of an earnest opinion came for sympathy—alike the brave slave-holder and the brave slave-rescuer. These met in the house of this honest man—for every sound heart loves a responsible person, one who does not in generous company say generous things, and in mean company base things, but says one thing, now cheerfully, now indignantly, but always because he must, and because he sees that, whether he speak or refrain from speech, this is said over him; and history, nature and all souls testify to the same.

¶ Ah, my brave brother! it seems as if, in a frivolous age, our loss were immense, and your place cannot be supplied. But you will already be consoled in the transfer of your genius, knowing well that the nature of the world will affirm to all men, in all times, that which for twenty-five years you valiantly spoke; that the winds of Italy murmur the same truth over your grave; the winds of America over these bereaved streets; that the sea which bore your mourners home affirms it, the stars in their courses, and the inspirations of youth; whilst the polished and pleasant traitors to human rights, with perverted learning and disgraced graces, rot and are forgotten with their double tongue saying all that is sordid for the corruption of man.

¶ The sudden and singular eminence of Mr. Parker, the importance of his name and influence, are the verdict of his country to his virtues. We have few such men to lose; amiable and blameless at home, feared abroad as the standard-bearer of liberty, taking all the duties he could grasp, and more, refusing to spare himself, he has gone down in early glory to his grave, to be a living and enlarging power, wherever learning, wit, honest valor and independence are honored.

American Civilization

USE, labor of each for all, is the health and virtue of all beings. *Ich dien*, I serve, is a truly royal motto. And it is the mark of nobleness to volunteer the lowest service, the greatest spirit only attaining to humility. Nay, God is God because he is the servant of all. Well, now here comes this conspiracy of slavery,—they call it an institution, I call it a destitution,—this stealing of men and setting them to work, stealing their labor, and the thief sitting idle himself; and for two or three ages it has lasted, and has yielded a certain quantity of rice, cotton and sugar. And, standing on this doleful experience, these people have endeavored to reverse the natural sentiments

of mankind, and to pronounce labor disgraceful, and the well-being of a man to consist in eating the fruit of other men's labor. Labor: a man coins himself into his labor; turns his day, his strength, his thought, his affection into some product which remains as the visible sign of his power; and to protect that, to secure that to him, to secure his past self to his future self, is the object of all government. There is no interest in any country so imperative as that of labor; it covers all, and constitutions and governments exist for that,—to protect and insure it to the laborer. All honest men are daily striving to earn their bread by their industry. And who is this who tosses his empty head at this blessing in disguise, the constitution of human nature, and calls labor vile, and insults the faithful workman at his daily toil? I see for such madness no hellebore,—for such calamity no solution but servile war and the Africanization of the country that permits it.

AMERICA is another word for Opportunity. Our whole history appears like a last effort of the Divine Providence in behalf of the human race.

¶ At this moment in America the aspects of political society absorb attention. In every house, from Canada to the Gulf, the children ask the serious father,—"What is the news of the war to-day, and when will there be better times?" The boys have no new clothes, no gifts, no journeys; the girls must go without new bonnets; boys and girls find their education, this year, less liberal and complete. All the little hopes that heretofore made the year pleasant are deferred. The state of the country fills us with anxiety and stern duties. We have attempted to hold together two states of civilization: a higher state, where labor and the tenure of land and the right of suffrage are democratical; and a lower state, in which the old military tenure of prisoners or slaves, and of power and land in a few hands, makes an oligarchy: we have attempted to hold these two states of society under one law. But the rude and early state of society does not work well with the later, nay, works badly, and has poisoned politics, public morals and social intercourse in the Republic, now for many years.

¶ The times put this question, Why cannot the best civilization be extended over the whole country, since the disorder of the less-civilized portion menaces the existence of the country? Is this secular progress we have described, this evolution of man to the highest powers, only to give him sensibility, and not to bring duties with it? Is he not to make his knowledge practical? to stand and to withstand? Is not civilization heroic also? Is it not for action? has it not a will? "There are periods," said Niebuhr, "when something much better than happiness and security of life is attainable." We live in a new and exceptionable age. America is another word for Opportunity. Our whole history appears like a last effort of the Divine Providence in behalf of the human race; and a literal, slavish following of precedents, as by a justice of the peace, is not for those who at this hour lead the destinies of this people. The evil you contend with has taken alarming proportions, and you still content yourself with parrying the blows it aims, but, as if enchanted, abstain from striking at the cause.

¶ If the American people hesitate, it is not for want of warning or advices. The telegraph has been swift enough to announce our disasters. The journals

have not suppressed the extent of the calamity. Neither was there any want of argument or of experience. If the war brought any surprise to the North, it was not the fault of sentinels on the watch-tower, who had furnished full details of the designs, the muster and the means of the enemy. Neither was anything concealed of the theory or practice of slavery. To what purpose make more big books of these statistics? There are already mountains of facts, if any one wants them. But people do not want them. They bring their opinion into the world. If they have a comatose tendency in the brain, they are pro-slavery while they live; if of a nervous sanguineous temperament, they are abolitionists. Then interests were never persuaded. Can you convince the shoe interest, or the iron interest, or the cotton interest, by reading passages from Milton or Montesquieu? You wish to satisfy people that slavery is bad economy. Why, the Edinburgh Review pounded on that string, and made out its case, forty years ago. A democratic statesman said to me, long since, that, if he owned the state of Kentucky, he would manumit all the slaves, and be a gainer by the transaction. Is this new? No, everybody knows it. As a general economy it is admitted. But there is no one owner of the state, but a good many small owners. One man owns land and slaves; another owns slaves only. Here is a woman who has no other property,—like a lady in Charleston I knew of, who owned fifteen sweeps and rode in her carriage. It is clearly a vast inconvenience to each of these to make any change, and they are fretful and talkative, and all their friends are; and those less interested are inert, and, from want of thought, averse to innovation. It is like free trade, certainly the interest of nations, but by no means the interest of certain towns and districts, which tariff feeds fat; and the eager interest of the few overpowers the apathetic general conviction of the many. Banknotes rob the public, but are such a daily convenience that we silence our scruples and make believe they are gold. So imposts are the cheap and right taxation, but, by the dislike of people to pay out a direct tax, governments are forced to render life costly by making them pay twice as much, hidden in the price of tea and sugar.

LABOR: a man coins himself into his labor; turns his day, his strength, his thought, his affection into some product which remains as the visible sign of his power; and to protect that, to secure that to him, to secure his past self to his future self, is the object of all government.

¶ In this national crisis, it is not argument that we want, but that rare courage which dares commit itself to a principle, believing that Nature is its ally, and will create the instruments it requires, and more than make good any petty and injurious profit which it may disturb. There never was such a combination as this of ours, and the rules to meet it are not set down in any history. We want men of original perception and original action, who can open their eyes wider than to a nationality, namely, to considerations of benefit to the human race, can act in the interest of civilization. Government must not be a parish clerk, a justice of the peace. It has, of necessity, in any crisis of the state, the absolute powers of a dictator. The existing administration is entitled to the utmost candor. It is to be thanked for its angelic virtue, compared with any executive experiences with which we have been familiar. But the times will not allow us to indulge in compliment. I wish I saw in the people that inspiration which, if government would not obey the same, would

leave the government behind and create on the moment the means and executors it wanted. Better the war should more dangerously threaten us,—should threaten fracture in what is still whole, and punish us with burned capitals and slaughtered regiments, and so exasperate the people to energy, exasperate our nationality. There are Scriptures written invisibly on men's hearts, whose letters do not come out until they are enraged. They can be read by war-fires, and by eyes in the last peril.

¶ We cannot but remember that there have been days in American history, when, if the free states had done their duty, slavery had been blocked by an immovable barrier, and our recent calamities forever precluded. The free states yielded, and every compromise was surrender and invited new demands. Here again is a new occasion which heaven offers to sense and virtue. It looks as if we held the fate of the fairest possession of mankind in our hands, to be saved by our firmness or to be lost by hesitation.

¶ The one power that has legs long enough and strong enough to wade across the Potomac offers itself at this hour; the one strong enough to bring all the civility up to the height of that which is best, prays now at the door of Congress for leave to move. Emancipation is the demand of civilization. That is a principle; everything else is an intrigue. This is a progressive policy, puts the whole people in healthy, productive, amiable position, puts every man in the South in just and natural relations with every man in the North, laborer with laborer.

¶ I shall not attempt to unfold the details of the project of emancipation. It has been stated with great ability by several of its leading advocates. I will only advert to some leading points of the argument, at the risk of repeating the reasons of others. The war is welcome to the Southerner; a chivalrous sport to him, like hunting, and suits his semi-civilized condition. On the climbing scale of progress, he is just up to war, and has never appeared to such advantage as in the last twelvemonth. It does not suit us. We are advanced some ages on the war-state,—to trade, art and general cultivation. His laborer works for him at home, so that he loses no labor by the war. All our soldiers are laborers; so that the South, with its inferior numbers, is almost on a footing in effective war-population with the North. Again, as long as we fight without any affirmative step taken by the government, any word intimating forfeiture in the rebel states of their old privileges under the law, they and we fight on the same side, for slavery. Again, if we conquer the enemy,—what then? We shall still have to keep him under, and it will cost as much to hold him down as it did to get him down. Then comes the summer, and the fever will drive the soldiers home; next winter we must begin at the beginning, and conquer him over again. What use then to take a fort, or a privateer, or get possession of an inlet, or to capture a regiment of rebels?

FREE trade is certainly the interest of nations, but by no means the interest of certain towns and districts, which tariff feeds fat; and the eager interest of the few overpowers the apathetic general conviction of the many.

¶ But one weapon we hold which is sure. Congress can, by edict, as a part of the military defence which it is the duty of Congress to provide, abolish slavery, and pay for such slaves as we ought to pay for. Then the slaves near our armies will come to us; those in the interior will know in a week what their

rights are, and will, where opportunity offers, prepare to take them. Instantly, the armies that now confront you must run home to protect their estates, and must stay there, and your enemies will disappear.

¶ There can be no safety until this step is taken. We fancy that the endless debate, emphasized by the crime and by the cannons of this war, has brought the free states to some conviction that it can never go well with us whilst this mischief of slavery remains in our politics, and that by concert or by might we must put an end to it. But we have too much experience of the futility of an easy reliance on the momentary good dispositions of the public. There does exist, perhaps, a popular will that the Union shall not be broken,—that our trade, and therefore our laws, must have the whole breadth of the continent, and from Canada to the Gulf. But since this is the rooted belief and will of the people, so much the more are they in danger, when impatient of defeats, or impatient of taxes, to go with a rush for some peace; and what kind of peace shall at that moment be easiest attained, they will make concessions for it,—will give up the slaves, and the whole torment of the past half-century will come back to be endured anew.

¶ Neither do I doubt, if such a composition should take place, that the Southerners will come back quietly and politely, leaving their haughty dictation. It will be an era of good feelings. There will be a lull after so loud a storm; and, no doubt, there will be discreet men from that section who will earnestly strive to inaugurate more moderate and fair administration of the government, and the North will for a time have its full share and more, in place and counsel. But this will not last;—not for want of sincere good will in sensible Southerners, but because Slavery will again speak through them its harsh necessity. It cannot live but by injustice, and it will be unjust and violent to the end of the world.

¶ The power of Emancipation is this, that it alters the atomic social constitution of the Southern people. Now, their interest is in keeping out white labor; then, when they must pay wages, their interest will be to let it in, to get the best labor, and, if they fear their blacks, to invite Irish, German and American laborers. Thus, whilst Slavery makes and keeps disunion, Emancipation removes the whole objection to union. Emancipation at one stroke elevates the poor-white of the South, and identifies his interest with that of the Northern laborer.

¶ Now, in the name of all that is simple and generous, why should not this great right be done? Why should not America be capable of a second stroke for the well-being of the human race, as eighty or ninety years ago she was for the first,—of an affirmative step in the interests of human civility, urged on her, too, not by any romance of sentiment, but by her own extreme perils? It is very certain that the statesman who shall break through the cobwebs of doubt, fear and petty cavil that lie in the way, will be greeted by the unanimous thanks of mankind. Men reconcile themselves very fast to a bold and good measure when once it is taken, though they condemned it in advance. A week before the two captive commissioners were surrendered to England, every one thought it could not be done: it would divide the North. It was done, and in two days all agreed it was the right action. And this action, which costs so little (the parties injured by it being such a handful that they can very easily be indemnified), rids the world, at one stroke, of this degrading nuisance, the cause of war and ruin to nations. This measure at once puts all parties right. This is borrowing, as I said, the omnipotence of a principle. What is so foolish as the terror lest the blacks should be made furious by freedom and wages? It is denying these that is the outrage, and makes the danger from the blacks. But justice satisfies everybody, —white man, red man, yellow man and black man. All like wages, and the appetite grows by feeding.

¶ But this measure, to be effectual, must come speedily. The weapon is slipping out of our hands. "Time," say the Indian Scriptures, "drinketh up the essence of every great and noble action which ought to be performed, and which is delayed in the execution."

¶ I hope it is not a fatal objection to this policy that it is simple and beneficent thoroughly, which is the tribute of a moral action. An unprecedented material prosperity has not tended to make us Stoics or Christians. But the laws by which the universe is organized reappear at every point, and will rule it. The end of all political struggle is to establish morality as the basis of all legislation. It is not free institutions, it is not a republic, it is not a democracy, that is the end,—no, but only the means. Morality is the object of government. We want a state of things in which crime shall not pay. This is the consolation on which we rest in the darkness of the future and the afflictions of to-day, that the government of the world is moral, and does forever destroy what is not. It is the maxim of natural philosophers that the natural forces wear out in time all obstacles, and take place: and it is the maxim of history that victory always falls at last where it ought to fall; or, there is perpetual march and progress to ideas. But in either case, no link of the chain can drop out. Nature works through her appointed elements; and ideas must work through the brains and the arms of good and brave men, or they are no better than dreams.

¶ Since the above pages were written, President Lincoln has proposed to Congress that the government shall cooperate with any state that shall enact a gradual abolishment of slavery. In the recent series of national successes, this message is the best. It marks the happiest day in the political year. The American Executive ranges itself for the first time on the side of freedom. If Congress has been backward, the President has advanced. This state-paper is the more interesting that it appears to be the President's individual act, done under a strong sense of duty. He speaks his own thought in his own style. All thanks and honor to the Head of the State! The message has been received throughout the country with praise, and, we doubt not, with more pleasure than has been spoken. If Congress accords with the President, it is not yet too late to begin the emancipation; but we think it will always be too late to make it gradual. All experience agrees that it should be immediate. More and better than the President has spoken shall, perhaps, the effect of this message be,—but, we are sure, not more or better than he hoped in his heart, when, thoughtful of all the complexities of his position, he penned these cautious words.

The Emancipation Proclamation

IN so many arid forms which states encrust themselves with, once in a century, if so often, a poetic act and record occur. These are the jets of thought into affairs, when, roused by danger or inspired by genius, the political leaders of the day break the else insurmountable routine of class and local legislation, and take a step forward in the direction of catholic and universal interests. Every step in the history of political liberty is a sally of the human mind into the untried Future, and has the interest of genius, and is fruitful in heroic anecdotes. Liberty is a slow fruit. It comes, like religion, for short periods, and in rare conditions, as if awaiting a culture of the race which shall make it organic and permanent. Such moments of expansion in modern history were the Confession of Augsburg, the plantation of America, the English Commonwealth of 1648, the Declaration of American Independence in 1776, the British emancipation of slaves in the West Indies, the passage of the Reform Bill, the repeal of the Corn-Laws, the Magnetic Ocean Telegraph, though yet imperfect, the passage of the Homestead Bill in the last Congress, and now, eminently, President Lincoln's Proclamation on the

twenty-second of September. These are acts of great scope, working on a long future and on permanent interests, and honoring alike those who initiate and those who receive them. These measures provoke no noisy joy, but are received into a sympathy so deep as to apprise us that mankind are greater and better than we know. At such times it appears as if a new public were created to greet the new event. It is as when an orator, having ended the compliments and pleasantries with which he conciliated attention, and having run over the superficial fitness and commodities of the measure he urges, suddenly, lending himself to some happy inspiration, announces with vibrating voice the grand human principles involved;—the bravos and wits who greeted him loudly thus far are surprised and overawed; a new audience is found in the heart of the assembly,—an audience hitherto passive and unconcerned, now at last so searched and kindled that they come forward, every one a representative of mankind, standing for all nationalities.

¶ The extreme moderation with which the President advanced to his design,—his long-avowed expectant policy, as if he chose to be strictly the executive of the best public sentiment of the country, waiting only till it should be unmistakably pronounced,—so fair a mind that none ever listened so patiently to such extreme varieties of opinion,—so reticent that his decision has taken all parties by surprise, whilst yet it is just the sequel of his prior acts,—the firm tone in which he announces it, without inflation or surplusage,—all these have bespoken such favor to the act that, great as the popularity of the President has been, we are beginning to think that we have underestimated the capacity and virtue which the Divine Providence has made an instrument of benefit so vast. He has been permitted to do more for America than any other American man. He is well entitled to the most indulgent construction. Forget all that we thought shortcomings, every mistake, every delay. In the extreme embarrassments of his part, call these endurance, wisdom, magnanimity; illuminated, as they now are, by this dazzling success.

¶ When we consider the immense opposition that has been neutralized or converted by the progress of the war (for it is not long since the President anticipated the resignation of a large number of officers in the army, and the secession of three states, on the promulgation of this policy),—when we see how the great stake which foreign nations hold in our affairs has recently brought every European power as a client into this court, and it became every day more apparent what gigantic and what remote interests were to be affected by the decision of the President,—one can hardly say the deliberation was too long. Against all timorous counsels he had the courage to seize the moment; and such was his position, and such the felicity attending the action, that he has replaced government in the good graces of mankind. "Better is virtue in the sovereign than plenty in the season," say the Chinese. 'T is wonderful what power is, and how ill it is used, and how its ill use makes life mean, and the sunshine dark. Life in America had lost much of its attraction in the later years. The virtues of a good magistrate undo a world of mischief, and, because Nature works with rectitude, seem vastly more potent than the acts of bad governors, which are ever tempered by the good nature in the people, and the incessant resistance which fraud and violence encounter. The acts of good governors work a geometrical ratio, as one midsummer day seems to repair the damage of a year of war.

¶ A day which most of us dared not hope to see, an event worth the dreadful war, worth its costs and uncertainties, seems now to be close before us. October, November, December will have passed over beating hearts and plotting brains: then the hour will strike, and all men of African descent who have faculty enough to find their way to our lines are assured of the protection of American law.

¶ It is by no means necessary that this measure should be suddenly marked by

any signal results on the negroes or on the rebel masters. The force of the act is that it commits the country to this justice,—that it compels the innumerable officers, civil, military, naval, of the Republic to range themselves on the line of this equity. It draws the fashion to this side. It is not a measure that admits of being taken back. Done, it cannot be undone by a new administration. For slavery overpowers the disgust of the moral sentiment only through immemorial usage. It cannot be introduced as an improvement of the nineteenth century. This act makes that the lives of our heroes have not been sacrificed in vain. It makes a victory of our defeats. Our hurts are healed; the health of the nation is repaired. With a victory like this, we can stand many disasters. It does not promise the redemption of the black race; that lies not with us: but it relieves it of our opposition. The President by this act has paroled all the slaves in America; they will no more fight against us: and it relieves our race once for all of its crime and false position. The first condition of success is secured in putting ourselves right. We have recovered ourselves from our false position, and planted ourselves on a law of Nature:—

> "If that fail,
> The pillared firmament is rottenness,
> And earth's base built on stubble."

The government has assured itself of the best constituency in the world: every spark of intellect, every virtuous feeling, every religious heart, every man of honor, every poet, every philosopher, the generosity of the cities, the health of the country, the strong arms of the mechanic, the endurance of farmers, the passionate conscience of women, the sympathy of distant nations,—all rally to its support.

¶ Of course, we are assuming the firmness of the policy thus declared. It must not be a paper proclamation. We confide that Mr. Lincoln is in earnest, and as he has been slow in making up his mind, has resisted the importunacy of parties and of events to the latest moment, he will be as absolute in his adhesion. Not only will he repeat and follow up his stroke, but the nation will add its irresistible strength. If the ruler has duties, so has the citizen. In times like these, when the nation is imperilled, what man can, without shame, receive good news from day to day without giving good news of himself? What right has any one to read in the journals tidings of victories, if he has not bought them by his own valor, treasure, personal sacrifice, or by service as good in his own department? With this blot removed from our national honor, this heavy load lifted off the national heart, we shall not fear henceforward to show our faces among mankind. We shall cease to be hypocrites and pretenders, but what we have styled our free institutions will be such.

EVERY step in the history of political liberty is a sally of the human mind into the untried Future. Liberty is a slow fruit. It comes, like religion, for short periods, and in rare conditions.

¶ In the light of this event the public distress begins to be removed. What if the brokers' quotations show our stocks discredited, and the gold dollar costs one hundred and twenty-seven cents? These tables are fallacious. Every acre in the free states gained substantial value on the twenty-second of September. The cause of disunion and war has been reached and begun to be removed. Every man's house-lot and garden are relieved of the malaria which the purest winds and strongest sunshine could not pene-

trate and purge. The territory of the Union shines to-day with a lustre which every European emigrant can discern from far; a sign of inmost security and permanence. Is it feared that taxes will check immigration? That depends on what the taxes are spent for. If they go to fill up this yawning Dismal Swamp, which engulfed armies and populations, and created plague, and neutralized hitherto all the vast capabilities of this continent,—then this taxation, which makes the land wholesome and habitable, and will draw all men unto it, is the best investment in which property-holder ever lodged his earnings.

¶ Whilst we have pointed out the opportuneness of the Proclamation, it remains to be said that the President had no choice. He might look wistfully for what variety of courses lay open to him; every line but one was closed up with fire. This one, too, bristled with danger, but through it was the sole safety. The measure he has adopted was imperative. It is wonderful to see the unseasonable senility of what is called the Peace Party, through all its masks, blinding their eyes to the main feature of the war, namely, its inevitableness. The war existed long before the cannonade of Sumter, and could not be postponed. It might have begun otherwise or elsewhere, but war was in the minds and bones of the combatants, it was written on the iron leaf, and you might as easily dodge gravitation. If we had consented to a peaceable secession of the rebels, the divided sentiment of the border states made peaceable secession impossible, the insatiable temper of the South made it impossible, and the slaves on the border, wherever the border might be, were an incessant fuel to rekindle the fire. Give the Confederacy New Orleans, Charleston, and Richmond, and they would have demanded St. Louis and Baltimore. Give them these, and they would have insisted on Washington. Give them Washington, and they would have assumed the army and navy, and, through these, Philadelphia, New York, and Boston. It looks as if the battle-field would have been at least as large in that event as it is now. The war was formidable, but could not be avoided. The war was and is an immense mischief, but brought with it the immense benefit of drawing a line and rallying the free states to fix it impassably,—preventing the whole force of Southern connection and influence throughout the North from distracting every city with endless confusion, detaching that force and reducing it to handfuls, and, in the progress of hostilities, disinfecting us of our habitual proclivity, through the affection of trade and the traditions of the Democratic party, to follow Southern leading.

¶ These necessities which have dictated the conduct of the federal government are overlooked especially by our foreign critics. The popular statement of the opponents of the war abroad is the impossibility of our success. "If you could add," say they, "to your strength the whole army of England, of France and of Austria, you could not coerce eight millions of people to come under this government against their will." This is an odd thing for an Englishman, a Frenchman or an Austrian to say, who remembers Europe of the last seventy years,—the condition of Italy, until 1859,—of Poland, since 1793,—of France, of French Algiers,—of British Ireland, and British India. But granting the truth, rightly read, of the historical aphorism, that "the people always conquer," it is to be noted that, in the Southern States, the tenure of land and the local laws, with slavery, give the social system not a democratic but an aristocratic complexion; and those states have shown every year a more hostile and aggressive temper, until the instinct of self-preservation forced us into the war. And the aim of the war on our part is indicated by the aim of the President's Proclamation, namely, to break up the false combination of Southern society, to destroy the piratic feature in it which makes it our enemy only as it is the enemy of the human race, and so allow its reconstruction on a just and healthful basis. Then new affinities will act, the old repulsion will cease, and, the cause

of war being removed. Nature and trade may be trusted to establish a lasting peace.

¶ We think we cannot overstate the wisdom and benefit of this act of the government. The malignant cry of the Secession press within the free states, and the recent action of the Confederate Congress, are decisive as to its efficiency and correctness of aim. Not less so is the silent joy which has greeted it in all generous hearts, and the new hope it has breathed into the world. It was well to delay the steamers at the wharves until this edict could be put on board. It will be an insurance to the ship as it goes plunging through the sea with glad tidings to all people. Happy are the young, who find the pestilence cleansed out of the earth, leaving open to them an honest career. Happy the old, who see Nature purified before they depart. Do not let the dying die: hold them back to this world, until you have charged their ear and heart with this message to other spiritual societies, announcing the melioration of our planet:—

"Incertainties now crown themselves assured,
And Peace proclaims olives of endless age."

¶ Meantime that ill-fated, much-injured race which the Proclamation respects will lose somewhat of the dejection sculptured for ages in their bronzed countenance, uttered in the wailing of their plaintive music,—a race naturally benevolent, docile, industrious, and whose very miseries sprang from their great talent for usefulness, which, in a more moral age, will not only defend their independence, but will give them a rank among nations.

LINCOLN is in earnest. He will be absolute in his adhesion. Not only will he repeat and follow up his stroke, but the nation will add its irresistible strength.

Abraham Lincoln

WE meet under the gloom of a calamity which darkens down over the minds of good men in all civil society, as the fearful tidings travel over sea, over land, from country to country, like the shadow of an uncalculated eclipse over the planet. Old as history is, and manifold as are its tragedies, I doubt if any death has caused so much pain to mankind as this has caused, or will cause, on its announcement; and this, not so much because nations are by modern arts brought so closely together, as because of the mysterious hopes and fears which, in the present day, are connected with the name and institutions of America.

¶ In this country, on Saturday, every one was struck dumb, and saw at first only deep below deep, as he meditated on the ghastly blow. And perhaps, at this hour, when the coffin which contains the dust of the President sets forward on its long march through mourning states, on its way to his home in Illinois, we might well be silent, and suffer the awful voices of the time to thunder to us. Yes, but that first despair was brief: the man was not so to be mourned. He was the most active and hopeful of men; and his work had not perished: but acclamations of praise for the task he had accomplished burst out into a song of triumph, which even tears for his death cannot keep down.

¶ The President stood before us as a man of the people. He was thoroughly American, had never crossed the sea, had never been spoiled by English insularity or French dissipation; a quite native, aboriginal man, as an acorn from the oak; no aping of foreigners, no frivo-

lous accomplishments, Kentuckian born, working on a farm, a flatboatman, a captain in the Black Hawk War, a country lawyer, a representative in the rural legislature of Illinois;—on such modest foundations the broad structure of his fame was laid. How slowly, and yet by happily prepared steps, he came to his place. All of us remember—it is only a history of five or six years—the surprise and the disappointment of the country at his first nomination by the convention at Chicago. Mr. Seward, then in the culmination of his good fame, was the favorite of the Eastern States. And when the new and comparatively unknown name of Lincoln was announced (notwithstanding the report of the acclamations of that convention), we heard the result coldly and sadly. It seemed too rash, on a purely local reputation, to build so grave a trust in such anxious times; and men naturally talked of the chances in politics as incalculable. But it turned out not to be chance. The profound good opinion which the people of Illinois and of the West had conceived of him, and which they had imparted to their colleagues, that they also might justify themselves to their constituents at home, was not rash, though they did not begin to know the riches of his worth.

¶ A plain man of the people, an extraordinary fortune attended him. He offered no shining qualities at the first encounter; he did not offend by superiority. He had a face and manner which disarmed suspicion, which inspired confidence, which confirmed good will. He was a man without vices. He had a strong sense of duty, which it was very easy for him to obey. Then, he had what farmers call a long head; was excellent in working out the sum for himself; in arguing his case and convincing you fairly and firmly. Then, it turned out that he was a great worker; had prodigious faculty of performance; worked easily. A good worker is so rare; everybody has some disabling quality. In a host of young men that start together and promise so many brilliant leaders for the next age, each fails on trial; one by bad health, one by conceit, or by love of pleasure, or lethargy, or an ugly temper,—each has some disqualifying fault that throws him out of the career. But this man was sound to the core, cheerful, persistent, all right for labor, and liked nothing so well.

¶ Then, he had a vast good nature, which made him tolerant and accessible to all; fair-minded, leaning to the claim of the petitioner; affable, and not sensible to the affliction which the innumerable visits paid to him when President would have brought to any one else. And how this good nature became a noble humanity, in many a tragic case which the events of the war brought to him, every one will remember; and with what increasing tenderness he dealt when a whole race was thrown on his compassion. The poor negro said of him, on an impressive occasion, "Massa Linkum am eberywhere."

¶ Then his broad good humor, running easily into jocular talk, in which he delighted and in which he excelled, was a rich gift to this wise man. It enabled him to keep his secret; to meet every kind of man and every rank in society; to take off the edge of the severest decisions; to mask his own purpose and sound his companion; and to catch with true instinct the temper of every company he addressed. And, more than all, it is to a man of severe labor, in anxious and exhausting crises, the natural restorative, good as sleep, and is the protection of the overdriven brain against rancor and insanity.

¶ He is the author of a multitude of good sayings, so disguised as pleasantries that it is certain they had no reputation at first but as jests; and only later, by the very acceptance and adoption they find in the mouths of millions, turn out to be the wisdom of the hour. I am sure if this man had ruled in a period of less facility of printing, he would have become mythological in a very few years, like Æsop or Pilpay, or one of the Seven Wise Masters, by his fables and proverbs. But the weight and penetration of many passages in his letters, messages and speeches, hidden now

by the very closeness of their application to the moment, are destined hereafter to wide fame. What pregnant definitions; what unerring common sense; what foresight; and, on great occasion, what lofty, and more than national, what humane tone! His brief speech at Gettysburg will not easily be surpassed by words on any recorded occasion. This, and one other American speech, that of John Brown to the court that tried him, and a part of Kossuth's speech at Birmingham, can only be compared with each other, and with no fourth.

¶ His occupying the chair of state was a triumph of the good sense of mankind, and of the public conscience. This middle-class country had got a middle-class president, at last. Yes, in manners and sympathies, but not in powers, for his powers were superior. This man grew according to the need. His mind mastered the problem of the day; and as the problem grew, so did his comprehension of it. Rarely was man so fitted to the event. In the midst of fears and jealousies, in the Babel of counsels and parties, this man wrought incessantly with all his might and all his honesty, laboring to find what the people wanted, and how to obtain that. It cannot be said there is any exaggeration of his worth. If ever a man was fairly tested, he was. There was no lack of resistance, nor of slander, nor of ridicule. The times have allowed no state secrets; the nation has been in such ferment, such multitudes had to be trusted, that no secret could be kept. Every door was ajar, and we know all that befell.

¶ Then, what an occasion was the whirlwind of the war. Here was place for no holiday magistrate, no fair-weather sailor; the new pilot was hurried to the helm in a tornado. In four years,—four years of battle-days,—his endurance, his fertility of resources, his magnanimity, were sorely tried and never found wanting. There, by his courage, his justice, his even temper, his fertile counsel, his humanity, he stood a heroic figure in the centre of a heroic epoch. He is the true history of the American people in his time. Step by step he walked before them; slow with their slowness, quickening his march by theirs, the true representative of this continent; an entirely public man; father of his country, the pulse of twenty millions throbbing in his heart, the thought of their minds articulated by his tongue.

BY his courage, his justice, his even temper, his fertile counsel, his humanity, Lincoln stood a heroic figure in the centre of a heroic epoch. He is the true history of the American people in his time: the pulse of twenty millions throbbing in his heart, the thought of their minds articulated by his tongue.

¶ Adam Smith remarks that the axe, which in Houbraken's portraits of British kings and worthies is engraved under those who have suffered at the block, adds a certain lofty charm to the picture. And who does not see, even in this tragedy so recent, how fast the terror and ruin of the massacre are already burning into glory around the victim? Far happier this fate than to have lived to be wished away; to have watched the decay of his own faculties; to have seen—perhaps even he—the proverbial ingratitude of statesmen; to have seen mean men preferred. Had he not lived long enough to keep the greatest promise that ever man made to his fellow men,—the practical abolition of slavery? He had seen Tennessee, Missouri and Maryland emancipate their slaves. He had seen Savannah, Charleston and Richmond surrender; had seen the main army of the rebellion lay down its arms. He had conquered the public opinion of Canada, England and France. Only Washington can compare with him in fortune.

¶ And what if it should turn out, in the unfolding of the web, that he had reached the term; that this heroic deliverer could no longer serve us; that the rebellion had touched its natural conclusion, and what remained to be done required new and uncommitted hands,—a new spirit born out of the ashes of the war; and that Heaven, wishing to show the world a completed benefactor, shall make him serve his country even more by his death than by his life? Nations, like kings, are not good by facility and complaisance. "The kindness of kings consists in justice and strength." Easy good nature has been the dangerous foible of the Republic, and it was necessary that its enemies should outrage it, and drive us to unwonted firmness, to secure the salvation of this country in the next ages.

¶ The ancients believed in a serene and beautiful Genius which ruled in the affairs of nations; which, with a slow but stern justice, carried forward the fortunes of certain chosen houses, weeding out single offenders or offending families, and securing at last the firm prosperity of the favorites of Heaven. It was too narrow a view of the Eternal Nemesis. There is a serene Providence which rules the fate of nations, which makes little account of time, little of one generation or race, makes no account of disasters, conquers alike by what is called defeat or by what is called victory, thrusts aside enemy and obstruction, crushes everything immoral as inhuman, and obtains the ultimate triumph of the best race by the sacrifice of everything which resists the moral laws of the world. It makes its own instruments, creates the man for the time, trains him in poverty, inspires his genius, and arms him for his task. It has given every race its own talent, and ordains that only that race which combines perfectly with the virtues of all shall endure.

Harvard Commemoration Speech

MR. CHAIRMAN, AND GENTLEMEN: With whatever opinion we come here, I think it is not in man to see, without a feeling of pride and pleasure, a tried soldier, the armed defender of the right. I think that in these last years all opinions have been affected by the magnificent and stupendous spectacle which Divine Providence has offered us of the energies that slept in the children of this country,—that slept and have awakened. I see thankfully those that are here, but dim eyes in vain explore for some who are not.

¶ The old Greek Heraclitus said, "War is the Father of all things." He said it, no doubt, as science, but we of this day can repeat it as political and social truth. War passes the power of all chemical solvents, breaking up the old adhesions, and allowing the atoms of society to take a new order. It is not the Government, but the War, that has appointed the good generals, sifted out the pedants, put in the new and vigorous blood. The War has lifted many other people besides Grant and Sherman into their true places. Even Divine Providence, we may say, always seems to work after a certain military necessity. Every nation punishes the General who is not victorious. It is a rule in games of chance that the cards beat all the players, and revolutions disconcert and outwit all the insurgents.

¶ The revolutions carry their own points, sometimes to the ruin of those who set them on foot. The proof that war also is within the highest right, is a marked benefactor in the hands of the Divine Providence, is its *morale*. The war gave back integrity to this erring and immoral nation. It charged with power, peaceful, amiable men, to whose life war and discord were abhorrent. What an infusion of character went out from this and other colleges! What an infusion of character down to the ranks! The experience has been uniform that it is the gentle soul that makes the firm hero after all. It is easy to recall the mood in which our young men, snatched from every peaceful pursuit, went to the war. Many of them had never handled a gun. They said, "It is not in me to resist. I go because I must. It is a duty which I shall never forgive

myself if I decline. I do not know that I can make a soldier. I may be very clumsy. Perhaps I shall be timid; but you can rely on me. Only one thing is certain, I can well die, but I cannot afford to misbehave."

¶ In fact the infusion of culture and tender humanity from these scholars and idealists who went to the war in their own despite—God knows they had no fury for killing their old friends and countrymen—had its signal and lasting effect. It was found that enthusiasm was a more potent ally than science and munitions of war without it. "It is a principle of war," said Napoleon, "that when you can use the thunderbolt you must prefer it to the cannon." Enthusiasm was the thunderbolt. Here in this little Massachusetts, in smaller Rhode Island, in this little nest of New England republics it flamed out when the guilty gun was aimed at Sumter.

¶ Mr. Chairman, standing here in Harvard College, the parent of all the colleges; in Massachusetts, the parent of all the North; when I consider her influence on the country as a principal planter of the Western States, and now, by her teachers, preachers, journalists and books, as well as by traffic and production, the diffuser of religious, literary and political opinion;—and when I see how irresistible the convictions of Massachusetts are in these swarming populations,—I think the little state bigger than I knew. When her blood is up, she has a fist big enough to knock down an empire. And her blood was roused. Scholars changed the black coat for the blue. A single company in the Forty-fourth Massachusetts Regiment contained thirty-five sons of Harvard. You all know as well as I the story of these dedicated men, who knew well on what duty they went,—whose fathers and mothers said of each slaughtered son, "We gave him up when he enlisted." One mother said, when her son was offered the command of the first negro regiment, "If he accepts it, I shall be as proud as if I had heard that he was shot." These men, thus tender, thus high-bred, thus peaceable, were always in the front and always employed. They might say, with their forefathers the old Norse Vikings, "We sung the mass of lances from morning until evening." And in how many cases it chanced, when the hero had fallen, they who came by night to his funeral, on the morrow returned to the war-path to show his slayers the way to death!

¶ Ah! young brothers, all honor and gratitude to you,—you, manly defenders, Liberty's and Humanity's bodyguard! We shall not again disparage America, now that we have seen what men it will bear. We see—we thank you for it—a new era, worth to mankind all the treasure and all the lives it has cost; yes, worth to the world the lives of all this generation of American men, if they had been demanded.

Editor's Address

THE American people are fast opening their own destiny. The material basis is of such extent that no folly of man can quite subvert it; for the territory is a considerable fraction of the planet, and the population neither loath nor inexpert to use their advantages. Add, that this energetic race derive an unprecedented material power from the new arts, from the expansions effected by public schools, cheap postage and a cheap press, from the telescope, the telegraph, the railroad, steamship, steam-ferry, steam-mill; from domestic architecture, chemical agriculture, from ventilation, from ice, ether, caoutchouc, and innumerable inventions and manufactures.

¶ A scholar who has been reading of the fabulous magnificence of Assyria and Persia, of Rome and Constantinople, leaves his library and takes his seat in a railroad-car, where he is importuned by newsboys with journals still wet from Liverpool and Havre, with telegraphic despatches not yet fifty minutes old from Buffalo and Cincinnati. At the screams of the steam-whistle, the train quits city and suburbs, darts away into the interior, drops every man at his estate as it whirls along, and shows our

traveller what tens of thousands of powerful and weaponed men, science-armed and society-armed, sit at large in this ample region, obscure from their numbers and the extent of the domain. He reflects on the power which each of these plain republicans can employ; how far these chains of intercourse and travel reach, interlock and ramify; what levers, what pumps, what exhaustive analyses are applied to Nature for the benefit of masses of men. Then he exclaims, What a negro-fine royalty is that of Jamschid and Solomon! What a substantial sovereignty does my townsman possess! A man who has a hundred dollars to dispose of—a hundred dollars over his bread—is rich beyond the dreams of the Cæsars.

ONE would say there is nothing colossal in the country but its geography. We hearken in vain for any profound voice speaking to the American heart, cheering timid good men, animating the youth, consoling the defeated, and intelligently announcing duties which clothe life with joy, and endear the face of land and sea to men.

¶ Keep our eyes as long as we can on this picture, we cannot stave off the ulterior question,—the famous question of Cineas to Pyrrhus,—the WHERE TO of all this power and population, these surveys and inventions, this taxing and tabulating, mill-privilege, roads, and mines. The aspect this country presents is a certain maniacal activity, an immense apparatus of cunning machinery which turns out, at last, some Nuremberg toys. Has it generated, as great interests do, any intellectual power? Where are the works of the imagination—the surest test of a national genius? At least as far as the purpose and genius of America is yet reported in any book, it is a sterility and no genius.

¶ One would say there is nothing colossal in the country but its geography and its material activities; that the moral and intellectual effects are not on the same scale with the trade and production. There is no speech heard but that of auctioneers, newsboys, and the caucus. Where is the great breath of the New World, the voice of aboriginal nations opening new eras with hymns of lofty cheer? Our books and fine arts are imitations; there is a fatal incuriosity and disinclination in our educated men to new studies and the interrogation of Nature. We have taste, critical talent, good professors, good commentators, but a lack of male energy. What more serious calamity can befall a people than a constitutional dulness and limitation? The moral influence of the intellect is wanting. We hearken in vain for any profound voice speaking to the American heart, cheering timid good men, animating the youth, consoling the defeated, and intelligently announcing duties which clothe life with joy, and endear the face of land and sea to men. It is a poor consideration that the country wit is precocious, and, as we say, practical; that political interests on so broad a scale as ours are administered by little men with some saucy village talent, by deft partisans, good cipherers; strict economists, quite empty of all superstition.

¶ Conceding these unfavorable appearances, it would yet be a poor pedantry to read the fates of this country from these narrow data. On the contrary, we are persuaded that moral and material values are always commensurate. Every material organization exists to a moral end, which makes the reason of its existence. Here are no books, but who can see the continent with its inland and surrounding waters, its temperate climates, its west-wind breathing vigor through all the year, its confluence of races so favorable to the highest energy, and the infinite glut of their production, without putting new queries to Destiny

as to the purpose for which this muster of nations and this sudden creation of enormous values is made?

¶ This is equally the view of science and of patriotism. We hesitate to employ a word so much abused as *patriotism*, whose true sense is almost the reverse of its popular sense. We have no sympathy with that boyish egotism, hoarse with cheering for one side, for one state, for one town: the right patriotism consists in the delight which springs from contributing our peculiar and legitimate advantages to the benefit of humanity. Every foot of soil has its proper quality; the grape on two sides of the same fence has new flavors; and so every acre on the globe, every family of men, every point of climate, has its distinguishing virtues. Certainly then this country does not lie here in the sun causeless; and though it may not be easy to define its influence, men feel already its emancipating quality in the careless self-reliance of the manners, in the freedom of thought, in the direct roads by which grievances are reached and redressed, and even in the reckless and sinister politics, not less than in purer expressions. Bad as it is, this freedom leads onward and upward,—to a Columbia of thought and art, which is the last and endless end of Columbus's adventure.

¶ Lovers of our country, but not always approvers of the public counsels, we should certainly be glad to give good advice in politics. We have not been able to escape our national and endemic habit, and to be liberated from interest in the elections and in public affairs. Nor have we cared to disfranchise ourselves. We are more solicitous than others to make our politics clear and healthful, as we believe politics to be nowise accidental or exceptional, but subject to the same laws with trees, earths and acids. We see that reckless and destructive fury which characterizes the lower classes of American society, and which is pampered by hundreds of profligate presses. The young intriguers who drive in bar-rooms and town-meetings the trade of politics, sagacious only to seize the victorious side, have put the country into the position of an overgrown bully, and Massachusetts finds no heart or head to give weight and efficacy to her contrary judgment. In hours when it seemed only to need one just word from a man of honor to have vindicated the rights of millions, and to have given a true direction to the first steps of a nation, we have seen the best understandings of New England, the trusted leaders of her counsels, constituting a sniveling and despised opposition, clapped on the back by comfortable capitalists from all sections, and persuaded to say, We are too old to stand for what is called a New England sentiment any longer. Rely on us for commercial representatives, but for questions of ethics—who knows what markets may be opened? We are not well, we are not in our seats, when justice and humanity are to be spoken for.

IN the rapid decay of what was called religion, timid and unthinking people fancy a decay of the hope of man. But the health which we call Virtue is an equipoise which easily redresses itself, and resembles those rocking stones which a child's finger can move, and a weight of many hundred tons cannot overthrow.

¶ We have a bad war, many victories, each of which converts the country into an immense chanticleer; and a very insincere political opposition. The country needs to be extricated from its delirium at once. Public affairs are chained in the same law with private; the retributions of armed states are not less sure and signal than those which come to private felons. The facility of majorities is no protection from the natural

sequence of their own acts. Men reason badly, but Nature and Destiny are logical.

¶ But, whilst we should think our pains well bestowed if we could cure the infatuation of statesmen, and should be sincerely pleased if we could give a direction to the Federal politics, we are far from believing politics the primal interest of men. On the contrary, we hold that the laws and governors cannot possess a commanding interest for any but vacant or fanatical people; for the reason that this is simply a formal and superficial interest; and men of a solid genius are only interested in substantial things.

¶ The State, like the individual, should rest on an ideal basis. Not only man but Nature is injured by the imputation that man exists only to be fattened with bread, but he lives in such connection with Thought and Fact that his bread is surely involved as one element thereof, but is not its end and aim. So the insight which commands the laws and conditions of the true polity precludes forever all interest in the squabbles of parties. As soon as men have tasted the enjoyment of learning, friendship and virtue, for which the State exists, the prizes of office appear polluted, and their followers outcasts.

¶ A journal that would meet the real wants of this time must have a courage and power sufficient to solve the problems which the great groping society around us, stupid with perplexity, is dumbly exploring. Let it now show its astuteness by dodging each difficult question and arguing diffusely every point on which men are long ago unanimous. Can it front this matter of Socialism, to which the names of Owen and Fourier have attached, and dispose of that question? Will it cope with the allied questions of Government, Nonresistance, and all that belongs under that category? Will it measure itself with the chapter on Slavery, in some sort the special enigma of the time, as it has provoked against it a sort of inspiration and enthusiasm singular in modern history? There are literary and philosophical reputations to settle. The name of Swedenborg has in this very time acquired new honors, and the current year has witnessed the appearance, in their first English translation, of his manuscripts. Here is an unsettled account in the book of Fame; a nebula to dim eyes, but which great telescopes may yet resolve into a magnificent system. Here is the standing problem of Natural Science, and the merits of her great interpreters to be determined; the encyclopædical Humboldt, and the intrepid generalizations collected by the author of the Vestiges of Creation. Here is the balance to be adjusted between the exact French school of Cuvier, and the genial catholic theorists, Geoffroy St.-Hilaire, Goethe, Davy and Agassiz. Will it venture into the thin and difficult air of that school where the secrets of structure are discussed under the topics of mesmerism and the twilights of demonology?

¶ What will easily seem to many a far higher question than any other is that which respects the embodying of the Conscience of the period. Is the age we live in unfriendly to the highest powers; to that blending of the affections with the poetic faculty which has distinguished the Religious Ages? We have a better opinion of the economy of Nature than to fear that those varying phases which humanity presents ever leave out any of the grand springs of human action. Mankind for the moment seem to be in search of a religion. The Jewish *cultus* is declining; the Divine, or, as some will say, the truly Human, hovers, now seen, now unseen, before us. This period of peace, this hour when the jangle of contending churches is hushing or hushed, will seem only the more propitious to those who believe that man need not fear the want of religion, because they know his religious constitution,—that he must rest on the moral and religious sentiments, as the motion of bodies rests on geometry. In the rapid decay of what was called religion, timid and unthinking people fancy a decay of the hope of man. But the moral and religious sentiments meet

us everywhere, alike in markets as in churches. A God starts up behind cotton bales also. The conscience of man is regenerated as is the atmosphere, so that society cannot be debauched. The health which we call Virtue is an equipoise which easily redresses itself, and resembles those rocking stones which a child's finger can move, and a weight of many hundred tons cannot overthrow.

¶ With these convictions, a few friends of good letters have thought fit to associate themselves for the conduct of a new journal. We have obeyed the custom and convenience of the time in adopting this form of a Review, as a mould into which all metal most easily runs. But the form shall not be suffered to be an impediment. The name might convey the impression of a book of criticism, and that nothing is to be found here which was not written expressly for the Review; but good readers know that inspired pages are not written to fill a space, but for inevitable utterance; and to such our journal is freely and solicitously open, even though everything else be excluded. We entreat the aid of every lover of truth and right, and let these principles entreat for us. We rely on the talents and industry of good men known to us, but much more on the magnetism of truth, which is multiplying and educating advocates for itself and friends for us. We rely on the truth for and against ourselves.

Address to Kossuth

SIR,—The fatigue of your many public visits, in such unbroken succession as may compare with the toils of a campaign, forbid us to detain you long. The people of this town share with their countrymen the admiration of valor and perseverance; they, like their compatriots, have been hungry to see the man whose extraordinary eloquence is seconded by the splendor and the solidity of his actions. But, as it is the privilege of the people of this town to keep a hallowed mound which has a place in the story of the country; as Concord is one of the monuments of freedom; we knew beforehand that you could not go by us; you could not take all your steps in the pilgrimage of American liberty, until you had seen with your eyes the ruins of the bridge where a handful of brave farmers opened our Revolution. Therefore, we sat and waited for you.

¶ And now, Sir, we are heartily glad to see you, at last, in these fields. We set no more value than you do on cheers and huzzas. But we think that the graves of our heroes around us throb to-day to a footstep that sounded like their own:—

> "The mighty tread
> Brings from the dust the sound of liberty."

¶ Sir, we have watched with attention your progress through the land, and the varying feeling with which you have been received, and the unvarying tone and countenance which you have maintained. We wish to discriminate in our regard. We wish to reserve our honor for actions of the noblest strain. We please ourselves that in you we meet one whose temper was long since tried in the fire, and made equal to all events; a man so truly in love with the greatest future, that he cannot be diverted to any less.

¶ It is our republican doctrine, too, that the wide variety of opinions is an advantage. I believe I may say of the people of this country at large, that their sympathy is more worth, because it stands the test of party. It is not a blind wave; it is a living soul contending with living souls. It is, in every expression, antagonized. No opinion will pass but must stand the tug of war. As you see, the love you win is worth something; for it has been argued through; its foundation searched; it has proved sound and whole; it may be avowed; it will last, and it will draw all opinion to itself.

¶ We have seen, with great pleasure, that there is nothing accidental in your attitude. We have seen that you are organically in that cause you plead. The man of Freedom, you are also the man of Fate. You do not elect, but you

are elected by God and your genius to the task. We do not, therefore, affect to thank you. We only see in you the angel of freedom, crossing sea and land; crossing parties, nationalities, private interests and self-esteems; dividing populations where you go, and drawing to your part only the good. We are afraid that you are growing popular, Sir; you may be called to the dangers of prosperity. But, hitherto, you have had in all centuries and in all parties only the men of heart. I do not know but you will have the million yet. Then, may your strength be equal to your day. But remember, Sir, that everything great and excellent in the world is in minorities.

¶ Far be from us, Sir, any tone of patronage; we ought rather to ask yours. We know the austere condition of liberty—that it must be reconquered over and over again; yea, day by day; that it is a state of war; that it is always slipping from those who boast it to those who fight for it: and you, the foremost soldier of freedom in this age, —it is for us to crave your judgment; who are we that we should dictate to you? You have won your own. We only affirm it. This country of workingmen greets in you a worker. This republic greets in you a republican. We only say, "Well done, good and faithful."—You have earned your own nobility at home. We admit you *ad eundem* (as they say at College). We admit you to the same degree, without new trial. We suspend all rules before so paramount a merit. You may well sit a doctor in the college of liberty. You have achieved your right to interpret our Washington. And I speak the sense not only of every generous American, but the law of mind, when I say that it is not those who live idly in the city called after his name, but those who, all over the world, think and act like him, who can claim to explain the sentiment of Washington.

¶ Sir, whatever obstruction from selfishness, indifference, or from property (which always sympathizes with possession) you may encounter, we congratulate you that you have known how to convert calamities into powers, exile into a campaign, present defeat into lasting victory. For this new crusade which you preach to willing and to unwilling ears in America is a seed of armed men. You have got your story told in every palace and log hut and prairie camp, throughout this continent. And, as the shores of Europe and America approach every month, and their politics will one day mingle, when the crisis arrives it will find us all instructed beforehand in the rights and wrongs of Hungary, and parties already to her freedom.

Address at the Consecration of Sleepy Hollow Cemetery

CITIZENS AND FRIENDS: The committee to whom was confided the charge of carrying out the wishes of the town in opening the cemetery, having proceeded so far as to enclose the ground, and cut the necessary roads, and having laid off as many lots as are likely to be wanted at present, have thought it fit to call the inhabitants together, to show you the ground, now that the new avenues make its advantages appear; and to put it at your disposition.

¶ They have thought that the taking possession of this field ought to be marked by a public meeting and religious rites: and they have requested me to say a few words which the serious and tender occasion inspires.

¶ And this concourse of friendly company assures me that they have rightly interpreted your wishes. [Here followed, in the address, about three pages of matter which Mr. Emerson used later in his essay on Immortality, which may be found in the volume *Letters and Social Aims*, beginning on page 825, "The credence of men," etc., and ending on page 826 with the sentence, "Meantime the true disciples saw, through the letters, the doctrine of eternity which dissolved the poor corpse and nature also, and gave grandeur to the passing hour."]

¶ In these times we see the defects of our old theology; its inferiority to our habit of thoughts. Men go up and down; Science is popularized; the irresistible democracy—shall I call it?—of chemistry, of vegetation, which recomposes for new life every decomposing particle,—the race never dying, the individual never spared,—have impressed on the mind of the age the futility of these old arts of preserving. We give our earth to earth. We will not jealously guard a few atoms under immense marbles, selfishly and impossibly sequestering it from the vast circulations of Nature, but, at the same time, fully admitting the divine hope and love which belong to our nature, wishing to make one spot tender to our children, who shall come hither in the next century to read the dates of these lives.

¶ Our people accepting this lesson from science, yet touched by the tenderness which Christianity breathes, have found a mean in the consecration of gardens. A simultaneous movement has, in a hundred cities and towns in this country, selected some convenient piece of undulating ground with pleasant woods and waters; every family chooses its own clump of trees; and we lay the corpse in these leafy colonnades.

¶ A grove of trees,—what benefit or ornament is so fair and great? they make the landscape; they keep the earth habitable; their roots run down, like cattle, to the water-courses; their heads expand to feed the atmosphere. The life of a tree is a hundred and a thousand years; its decays ornamental; its repairs self-made: they grow when we sleep, they grew when we were unborn. Man is a moth among these longevities. He plants for the next millennium. Shadows haunt them; all that ever lived about them cling to them. You can almost see behind these pines the Indian with bow and arrow lurking yet exploring the traces of the old trail.

¶ Modern taste has shown that there is no ornament, no architecture alone, so sumptuous as well disposed woods and waters, where art has been employed only to remove superfluities, and bring out the natural advantages. In cultivated grounds one sees the picturesque and opulent effect of the familiar shrubs, barberry, lilac, privet and thorns, when they are disposed in masses, and in large spaces. What work of man will compare with the plantation of a park? It dignifies life. It is a seat for friendship, counsel, taste and religion. I do not wonder that they are the chosen badge and point of pride of European nobility. But how much more are they needed by us, anxious, overdriven Americans, to stanch and appease that fury of temperament which our climate bestows!

¶ This tract fortunately lies adjoining to the Agricultural Society's ground, to the New Burial Ground, to the Court House and the Town House, making together a large block of public ground, permanent property of the town and county,—all the ornaments of either adding so much value to all.

¶ I suppose all of us will readily admit the value of parks and cultivated grounds to the pleasure and education of the people, but I have heard it said here that we would gladly spend for a park for the living, but not for a cemetery; a garden for the living, a home of thought and friendship. Certainly the living need it more than the dead; indeed, to speak precisely, it is given to the dead for the reaction of benefit on the living. But if the direct regard to the living be thought expedient, that is also in your power. This ground is happily so divided by Nature as to admit of this relation between the Past and the Present. In the valley where we stand will be the Monuments. On the other side of the ridge, towards the town, a portion of the land is in full view of the cheer of the village and is out of sight of the Monuments; it admits of being reserved for secular purposes; for games,—not such as the Greeks honored the dead with, but for games of education; the distribution of school prizes; the meeting of teachers; patriotic eloquence, the utterance of the principles of national liberty to private, social, literary or religious fraternities.

Here we may establish that most agreeable of all museums, and agreeable to the temper of our times,—an *Arboretum*,—wherein may be planted, by the taste of every citizen, one tree, with its name recorded in a book; every tree that is native to Massachusetts, or will grow in it; so that every child may be shown growing, side by side, the eleven oaks of Massachusetts; and the twenty willows; the beech, which we have allowed to die out of the eastern counties; and here the vast firs of California and Oregon.

¶ This spot for twenty years has borne the name of *Sleepy Hollow*. Its seclusion from the village in its immediate neighborhood had made it to all the inhabitants an easy retreat on a Sabbath day, or a summer twilight, and it was inevitably chosen by them when the design of a new cemetery was broached, if it did not suggest the design, as the fit place for their final repose. In all the multitudes of woodlands and hillsides, which within a few years have been laid out with a similar design, I have not known one so fitly named. *Sleepy Hollow*. In this quiet valley, as in the palm of Nature's hand, we shall sleep well when we have finished our day. What is the Earth itself but a surface scooped into nooks and caves of slumber—according to the Eastern fable, a bridge full of holes, into one or other of which all the passengers sink to silence? Nay, when I think of the mystery of life, its round of illusions, our ignorance of its beginning or its end, the speed of the changes of that glittering dream we call existence,—I think sometimes that the vault of the sky arching there upward, under which our busy being is whirled, is only a Sleepy Hollow, with path of Suns, instead of footpaths; and Milky Ways, for truck-roads.

¶ The ground has the peaceful character that belongs to this town;—no lofty crags, no glittering cataracts;—but I hold that every part of Nature is handsome when not deformed by bad Art. Bleak sea-rocks and sea-downs and blasted heaths have their own beauty; and though we make much ado in our praises of Italy or Andes, Nature makes not so much difference. The morning, the moonlight, the spring day, are magical painters, and can glorify a meadow or a rock.

¶ But we must look forward also, and make ourselves a thousand years old; and when these acorns, that are falling at our feet, are oaks overshadowing our children in a remote century, this mute green bank will be full of history: the good, the wise and great will have left their names and virtues on the trees; heroes, poets, beauties, sanctities, benefactors, will have made the air timeable and articulate.

¶ And hither shall repair, to this modest spot of God's earth, every sweet and friendly influence; the beautiful night and beautiful day will come in turn to sit upon the grass. Our use will not displace the old tenants. The well-beloved birds will not sing one song the less, the high-holding woodpecker, the meadow-lark, the oriole, robin, purple finch, bluebird, thrush and red-eyed warbler, the heron, the bittern will find out the hospitality and protection from the gun of this asylum, and will seek the waters of the meadow; and in the grass, and by the pond, the locust, the cricket and the hyla, shall shrilly play.

¶ We shall bring hither the body of the dead, but how shall we catch the escaped soul? Here will burn for us, as the oath of God, the sublime belief. I have heard that death takes us away from ill things, not from good. I have heard that when we pronounce the name of man, we pronounce the belief of immortality. All great natures delight in stability; all great men find eternity affirmed in the promise of their faculties. Why is the fable of the Wandering Jew agreeable to men, but because they want more time and land to execute their thoughts in? Life is not long enough for art, nor long enough for friendship. The evidence from intellect is as valid as the evidence from love. The being that can share a thought and feeling so sublime as confidence in truth is no mushroom. Our dissatisfaction with any other solution is the blazing evidence of immortality.

Robert Burns

MR. PRESIDENT, AND GENTLEMEN: I do not know by what untoward accident it has chanced, and I forbear to inquire, that, in this accomplished circle, it should fall to me, the worst Scotsman of all, to receive your commands, and at the latest hour too, to respond to the sentiment just offered, and which indeed makes the occasion. But I am told there is no appeal, and I must trust to the inspirations of the theme to make a fitness which does not otherwise exist. Yet, Sir, I heartily feel the singular claims of the occasion. At the first announcement, from I know not whence, that the 25th of January was the hundredth anniversary of the birth of Robert Burns, a sudden consent warmed the great English race, in all its kingdoms, colonies and states, all over the world, to keep the festival. We are here to hold our parliament with love and poesy, as men were wont to do in the Middle Ages. Those famous parliaments might or might not have had more stateliness and better singers than we,—though that is yet to be known, —but they could not have better reason. I can only explain this singular unanimity in a race which rarely acts together, but rather after their watchword, Each for himself,—by the fact that Robert Burns, the poet of the middle class, represents in the mind of men to-day that great uprising of the middle class against the armed and privileged minorities, that uprising which worked politically in the American and French Revolutions, and which, not in governments so much as in education and social order, has changed the face of the world.

NOT Latimer, nor Luther struck more telling blows against false theology than did this brave singer. The Confession of Augsburg, the Declaration of Independence, the French Rights of Man, and the Marseillaise, are not more weighty documents in the history of freedom than the songs of Burns.

¶ In order for this destiny, his birth, breeding and fortunes were low. His organic sentiment was absolute independence, and resting as it should on a life of labor. No man existed who could look down on him. They that looked into his eyes saw that they might look down the sky as easily. His muse and teaching was common sense, joyful, aggressive, irresistible. Not Latimer, nor Luther struck more telling blows against false theology than did this brave singer. The Confession of Augsburg, the Declaration of Independence, the French Rights of Man, and the Marseillaise, are not more weighty documents in the history of freedom than the songs of Burns. His satire has lost none of its edge. His musical arrows yet sing through the air. He is so substantially a reformer that I find his grand plain sense in close chain with the greatest masters,—Rabelais, Shakspeare in comedy, Cervantes, Butler, and Burns. If I should add another name, I find it only in a living countryman of Burns.

¶ He is an exceptional genius. The people who care nothing for literature and poetry care for Burns. It was indifferent—they thought who saw him—whether he wrote verse or not: he could have done anything else as well. Yet how true a poet is he! And the poet, too, of poor men, of gray hodden and the guernsey coat and the blouse. He has given voice to all the experiences of common life; he has endeared the farmhouse and cottage, patches and poverty, beans and barley; ale, the poor man's wine; hardship; the fear of debt; the dear society of weans and wife, of brothers and sisters, proud of each other, knowing so few and finding amends for want and obscurity in books

and thoughts. What a love of Nature, and, shall I say it? of middle-class Nature. Not like Goethe, in the stars, or like Byron, in the ocean, or Moore, in the luxurious East, but in the homely landscape which the poor see around them,—bleak leagues of pasture and stubble, ice and sleet and rain and snow-choked brooks; birds, hares, field-mice, thistles and heather, which he daily knew. How many "Bonny Doons" and "John Anderson my jo's", and "Auld lang synes" all around the earth have his verses been applied to! And his love-songs still woo and melt the youths and maids; the farm-work, the country holiday, the fishing-cobble are still his debtors to-day.

¶ And as he was thus the poet of the poor, anxious, cheerful, working humanity, so had he the language of low life. He grew up in a rural district, speaking a *patois* unintelligible to all but natives, and he has made the Lowland Scotch a Doric dialect of fame. It is the only example in history of a language made classic by the genius of a single man. But more than this. He had that secret of genius to draw from the bottom of society the strength of its speech, and astonish the ears of the polite with these artless words, better than art, and filtered of all offence through his beauty. It seemed odious to Luther that the devil should have all the best tunes; he would bring them into the churches; and Burns knew how to take from fairs and gypsies, blacksmiths and drovers, the speech of the market and street, and clothe it with melody. But I am detaining you too long. The memory of Burns,—I am afraid heaven and earth have taken too good care of it to leave us anything to say. The west winds are murmuring it. Open the windows behind you, and hearken for the incoming tide, what the waves say of it. The doves perching always on the eaves of the Stone Chapel opposite, may know something about it. Every name in broad Scotland keeps his fame bright. The memory of Burns,—every man's, every boy's and girl's head carries snatches of his songs, and they say them by heart, and, what is strangest of all, never learned them from a book, but from mouth to mouth. The wind whispers them, the birds whistle them, the corn, barley, and bulrushes hoarsely rustle them, nay, the music-boxes at Geneva are framed and toothed to play them; the hand-organs of the Savoyards in all cities repeat them, and the chimes of bells ring them in the spires. They are the property and the solace of mankind.

Shakspeare

TIS not our fault if we have not made this evening's circle still richer than it is. We seriously endeavored, besides our brothers and our seniors, on whom the ordinary lead of literary and social action falls—and falls because of their ability—to draw out of their retirements a few rarer lovers of the muse—"seld-seen flamens"—whom this day seemed to elect and challenge. And it is to us a painful disappointment that Bryant and Whittier as guests, and our own Hawthorne,—with the best will to come,—should have found it impossible at last; and again, that a well-known and honored compatriot, who first in Boston wrote elegant verse, and on Shakspeare, and whose American devotion through forty or fifty years to the affairs of a bank, has not been able to bury the fires of his genius,—Mr. Charles Sprague,—pleads the infirmities of age as an absolute bar to his presence with us.

¶ We regret also the absence of our members Sumner and Motley.

¶ We can hardly think of an occasion where so little need be said. We are all content to let Shakspeare speak for himself. His fame is settled on the foundations of the moral and intellectual world. Wherever there are men, and in the degree in which they are civil—have power of mind, sensibility to beauty, music, the secrets of passion, and the liquid expression of thought, he has risen to his place as the first poet of the world.

¶ Genius is the consoler of our mortal condition, and Shakspeare taught us that the little world of the heart is vaster, deeper and richer than the spaces of astronomy. What shocks of surprise and sympathetic power, this battery, which he is, imparts to every fine mind that is born! We say to the young child in the cradle, "Happy, and defended against Fate! for here is Nature, and here is Shakspeare, waiting for you!"

¶ 'T is our metre of culture. He is a cultivated man—who can tell us something new of Shakspeare. All criticism is only a making of rules out of his beauties. He is as superior to his countrymen, as to all other countrymen. He fulfilled the famous prophecy of Socrates, that the poet most excellent in tragedy would be most excellent in comedy, and more than fulfilled it by making tragedy also a victorious melody which healed its own wounds. In short, Shakspeare is the one resource of our life on which no gloom gathers; the fountain of joy which honors him who tastes it; day without night; pleasure without repentance; the genius which, in unpoetic ages, keeps poetry in honor and, in sterile periods, keeps up the credit of the human mind.

GENIUS is the consoler of our mortal condition, and Shakspeare taught us that the little world of the heart is vaster, deeper and richer than the spaces of astronomy.

¶ His genius has reacted on himself. Men were so astonished and occupied by his poems that they have not been able to see his face and condition, or say, who was his father and his brethren; or what life he led; and at the short distance of three hundred years he is mythical, like Orpheus and Homer, and we have already seen the most fantastic theories plausibly urged, as that Raleigh and Bacon were the authors of the plays.

¶ Yet we pause expectant before the genius of Shakspeare—as if his biography were not yet written; until the problem of the whole English race is solved.

¶ I see, among the lovers of this catholic genius, here present, a few, whose deeper knowledge invites me to hazard an article of my literary creed; that Shakspeare, by his transcendant reach of thought, so unites the extremes, that, whilst he has kept the theatre now for three centuries, and, like a street-bible, furnishes sayings to the market, courts of law, the senate, and common discourse,—he is yet to all wise men the companion of the closet. The student finds the solitariest place not solitary enough to read him; and so searching is his penetration, and such the charm of his speech, that he still agitates the heart in age as in youth, and will, until it ceases to beat.

¶ Young men of a contemplative turn carry his sonnets in the pocket. With that book, the shade of any tree, a room in any inn, becomes a chapel or oratory in which to sit out their happiest hours. Later they find riper and manlier lessons in the plays.

¶ And secondly, he is the most robust and potent thinker that ever was. I find that it was not history, courts and affairs that gave him lessons, but he that gave grandeur and prestige to them. There never was a writer who, seeming to draw every hint from outward history, the life of cities and courts, owed them so little. You shall never find in this world the barons or kings he depicted. 'T is fine for Englishmen to say, they only knew history by Shakspeare. The palaces they compass earth and sea to enter, the magnificence and personages of royal and imperial abodes, are

shabby imitations and caricatures of his,—clumsy pupils of his instruction. There are no Warwicks, no Talbots, no Bolingbrokes, no Cardinals, no Harry Fifth, in real Europe, like his. The loyalty and royalty he drew were all his own. The real Elizabeths, Jameses and Louises were painted sticks before this magician.

¶ The unaffected joy of the comedy,—he lives in a gale,—contrasted with the grandeur of the tragedy, where he stoops to no contrivance, no pulpiting, but flies an eagle at the heart of the problem; where his speech is a Delphi,—the great Nemesis that he is and utters. What a great heart of equity is he! How good and sound and inviolable his innocency, that is never to seek, and never wrong, but speaks the pure sense of humanity on each occasion. He dwarfs all writers without a solitary exception. No egotism. The egotism of men is immense. It concealed Shakspeare for a century. His mind has a superiority such that the universities should read lectures on him, and conquer the unconquerable if they can.

¶ There are periods fruitful of great men; others, barren; or, as the world is always equal to itself, periods when the heat is latent,—others when it is given out.

¶ They are like the great wine years,—the vintage of 1847, is it, or 1835?—which are not only noted in the carte of the table d'hôte, but which, it is said, are always followed by new vivacity in the politics of Europe. His birth marked a great wine year when wonderful grapes ripened in the vintage of God, when Shakespeare and Galileo were born within a few months of each other, and Cervantes was his exact contemporary, and, in short space before and after, Montaigne, Bacon, Spenser, Raleigh and Jonson. Yet Shakspeare, not only by any inferiority of theirs, but simply by his colossal proportions, dwarfs the geniuses of Elizabeth as easily as the wits of Anne, or the poor slipshod troubadours of King René.

¶ In our ordinary experience of men there are some men so born to live well that, in whatever company they fall,—high or low,—they fit well, and lead it! but, being advanced to a higher class, they are just as much in their element as before, and easily command: and being again preferred to selecter companions, find no obstacle to ruling these as they did their earlier mates; I suppose because they have more humanity than talent, whilst they have quite as much of the last as any of the company. It would strike you as comic, if I should give my own customary examples of this elasticity, though striking enough to me. I could name in this very company—or not going far out of it—very good types, but in order to be parliamentary, Franklin, Burns and Walter Scott are examples of the rule; and king of men, by this grace of God also, is Shakspeare.

¶ The Pilgrims came to Plymouth in 1620. The plays of Shakspeare were not published until three years later. Had they been published earlier, our forefathers, or the most poetical among them, might have stayed at home to read them.

Humboldt

HUMBOLDT was one of those wonders of the world, like Aristotle, like Julius Cæsar, like the Admirable Crichton, who appear from time to time, as if to show us the possibilities of the human mind, the force and the range of the faculties,—a universal man, not only possessed of great particular talents, but they were symmetrical, his parts were well put together. As we know, a man's natural powers are often a sort of committee that slowly, one at a time, give their attention and action; but Humboldt's were all united, one electric chain, so that a university, a whole French Academy, travelled in his shoes. With great propriety, he named his sketch of the results of science Cosmos. There is no other such survey or surveyor. The wonderful Humboldt, with his solid centre and expanded wings, marches like an army, gathering

all things as he goes. How he reaches from science to science, from law to law, folding away moons and asteroids and solar systems in the clauses and parentheses of his encyclopædic paragraphs! There is no book like it; none indicating such a battalion of powers. You could not put him on any sea or shore but his instant recollection of every other sea or shore illuminated this. ¶ He was properly a man of the world; you could not lose him; you could not detain him; you could not disappoint him, for at any point on land or sea he found the objects of his researches. When he was stopped in Spain and could not get away, he turned round and interpreted their mountain system, explaining the past history of the continent of Europe. He belonged to that wonderful German nation, the foremost scholars in all history, who surpass all others in industry, space and endurance. A German reads a literature whilst we are reading a book. One of their writers warns his countrymen that it is not the Battle of Leipsic, but the Leipsic Fair Catalogue, which raises them above the French. I remember Cuvier tells us of fossil elephants; that Germany has furnished the greatest number;—not because there are more elephants in Germany,—oh no; but because in that empire there is no canton without some well-informed person capable of making researches and publishing interesting results. I know that we have been accustomed to think they were too good scholars, that because they reflect, they never resolve, that "in a crisis no plan-maker was to be found in the empire;" but we have lived to see now, for the second time in the history of Prussia, a statesman of the first class, with a clear head and an inflexible will.

Walter Scott

THE memory of Sir Walter Scott is dear to this Society, of which he was for ten years an honorary member. If only as an eminent antiquary who has shed light on the history of Europe and of the English race, he had high claims to our regard. But to the rare tribute of a centennial anniversary of his birthday, which we gladly join with Scotland, and indeed with Europe, to keep, he is not less entitled—perhaps he alone among literary men of this century is entitled—by the exceptional debt which all English-speaking men have gladly owed to his character and genius. I think no modern writer has inspired his readers with such affection to his own personality. I can well remember as far back as when The Lord of the Isles was first republished in Boston, in 1815,—my own and my school-fellows' joy in the book. Marmion and The Lay had gone before, but we were then learning to spell. In the face of the later novels, we still claim that his poetry is the delight of boys. But this means that when we reopen these old books we all consent to be boys again. We tread over our youthful grounds with joy. Critics have found them to be only rhymed prose. But I believe that many of those who read them in youth, when, later, they come to dismiss finally their school-days' library, will make some fond exception for Scott as for Byron.

¶ It is easy to see the origin of his poems. His own ear had been charmed by old ballads crooned by Scottish dames at firesides, and written down from their lips by antiquaries; and finding them now outgrown and dishonored by the new culture, he attempted to dignify and adapt them to the times in which he lived. Just so much thought, so much picturesque detail in dialogue or description as the old ballad required, so much suppression of details and leaping to the event, he would keep and use, but without any ambition to write a high poem after a classic model. He made no pretension to the lofty style of Spenser, or Milton, or Wordsworth. Compared with their purified songs, purified of all ephemeral color or material, his were *vers de société*. But he had the skill proper to *vers de société*, —skill to fit his verse to his topic, and not to write solemn pentameters alike on a hero or a spaniel. His good sense

probably elected the ballad to make his audience larger. He apprehended in advance the immense enlargement of the reading public, which almost dates from the era of his books,—which his books and Byron's inaugurated; and which, though until then unheard of, has become familiar to the present time.

¶ If the success of his poems, however large, was partial, that of his novels was complete. The tone of strength in Waverley at once announced the master, and was more than justified by the superior genius of the following romances, up to the Bride of Lammermoor, which almost goes back to Æschylus for a counterpart as a painting of Fate,—leaving on every reader the impression of the highest and purest tragedy.

¶ His power on the public mind rests on the singular union of two influences. By nature, by his reading and taste an aristocrat, in a time and country which easily gave him that bias, he had the virtues and graces of that class, and by his eminent humanity and his love of labor escaped its harm. He saw in the English Church the symbol and seal of all social order; in the historical aristocracy the benefits to the state which Burke claimed for it; and in his own reading and research such store of legend and renown as won his imagination to their cause. Not less his eminent humanity delighted in the sense and virtue and wit of the common people. In his own household and neighbors he found characters and pets of humble class, with whom he established the best relation,—small farmers and tradesmen, shepherds, fishermen, gypsies, peasant-girls, crones,—and came with these into real ties of mutual help and good will. From these originals he drew so genially his Jeanie Deans, his Dinmonts and Edie Ochiltrees, Caleb Balderstones and Fairservices, Cuddie Headriggs, Dominies, Meg Merrilies, and Jenny Rintherouts, full of life and reality; making these, too, the pivots on which the plots of his stories turn; and meantime without one word of brag of this discernment,—nay, this extreme sympathy reaching down to every beggar and beggar's dog, and horse and cow. In the number and variety of his characters he approaches Shakspeare. Other painters in verse or prose have thrown into literature a few type-figures; as Cervantes, De Foe, Richardson, Goldsmith, Sterne and Fielding; but Scott portrayed with equal strength and success every figure in his crowded company.

¶ His strong good sense saved him from the faults and foibles incident to poets,—from nervous egotism, sham modesty or jealousy. He played ever a manly part. With such a fortune and such a genius, we should look to see what heavy toll the Fates took of him, as of Rousseau or Voltaire, of Swift or Byron. But no: he had no insanity, or vice, or blemish. He was a thoroughly upright, wise and great-hearted man, equal to whatever event or fortune should try him. Disasters only drove him to immense exertion. What an ornament and safeguard is humor! Far better than wit for a poet and writer. It is a genius itself, and so defends from the insanities.

¶ Under what rare conjunction of stars was this man born, that, wherever he lived, he found superior men, passed all his life in the best company, and still found himself the best of the best! He was apprenticed at Edinburgh to a Writer to the Signet, and became a Writer to the Signet, and found himself in his youth and manhood and age in the society of Mackintosh, Horner, Jeffrey, Playfair, Dugald Stewart, Sydney Smith, Leslie, Sir William Hamilton, Wilson, Hogg, De Quincey,—to name only some of his literary neighbors, and, as soon as he died, all this brilliant circle was broken up.

Speech at the Banquet in Honor of the Chinese Embassy

MR. MAYOR: I suppose we are all of one opinion on this remarkable occasion of meeting the embassy sent from the oldest Empire in the world to the youngest Republic. All share the surprise and pleasure when the venerable Oriental dynasty—hitherto a romantic

legend to most of us—suddenly steps into the fellowship of nations. This auspicious event, considered in connection with the late innovations in Japan, marks a new era, and is an irresistible result of the science which has given us the power of steam and the electric elegraph. It is the more welcome for the surprise. We had said of China, as the old prophet said of Egypt, "Her strength is to sit still." Her people had such elemental conservatism that by some wonderful force of race and national manners, the wars and revolutions that occur in her annals have proved but momentary swells or surges on the pacific ocean of her history, leaving no trace. But in its immovability this race has claims. China is old, not in time only, but in wisdom, which is gray hair to a nation, —or, rather, truly seen, is eternal youth. As we know, China had the magnet centuries before Europe; and block-printing or stereotype, and lithography, and gunpowder, and vaccination, and canals; had anticipated Linnæus's nomenclature of plants; had codes, journals, clubs, hackney coaches, and, thirty centuries before New York, had the custom of New Year's calls of comity and reconciliation. I need not mention its useful arts,—its pottery indispensable to the world, the luxury of silks, and its tea, the cordial of nations. But I must remember that she has respectable remains of astronomic science, and historic records of forgotten time, that have supplied important gaps in the ancient history of the western nations. Then she has philosophers who cannot be spared. Confucius has not yet gathered all his fame. When Socrates heard that the oracle declared that he was the wisest of men, he said, it must mean that other men held that they were wise, but that he knew that he knew nothing. Confucius had already affirmed this of himself: and what we call the GOLDEN RULE of Jesus, Confucius had uttered in the same terms five hundred years before. His morals, though addressed to a state of society unlike ours, we read with profit to-day. His rare perception appears in his GOLDEN MEAN, his doctrine of Reciprocity, his unerring insight,—putting always the blame of our misfortunes on ourselves; as when to the governor who complained of thieves, he said, "If you, sir, were not covetous, though you should reward them for it, they would not steal." His ideal of greatness predicts Marcus Antoninus. At the same time, he abstained from paradox, and met the ingrained prudence of his nation by saying always, "Bend one cubit to straighten eight."

¶ China interests us at this moment in a point of politics. I am sure that gentlemen around me bear in mind the bill which the Hon. Mr. Jenckes of Rhode Island has twice attempted to carry through Congress, requiring that candidates for public offices shall first pass examinations on their literary qualifications for the same. Well, China has preceded us, as well as England and France, in this essential correction of a reckless usage; and the like high esteem of education appears in China in social life, to whose distinctions it is made an indispensable passport.

¶ It is gratifying to know that the advantages of the new intercourse between the two countries are daily manifest on the Pacific coast. The immigrants from Asia come in crowds. Their power of continuous labor, their versatility in adapting themselves to new conditions, their stoical economy, are unlooked-for virtues. They send back to their friends, in China, money, new products of art, new tools, machinery, new foods, etc., and are thus establishing a commerce without limit. I cannot help adding, after what I have heard to-night, that I have read in the journals a statement from an English source, that Sir Frederic Bruce attributed to Mr. Burlingame the merit of the happy reform in the relations of foreign governments to China. I am quite sure that I heard from Mr. Burlingame in New York, in his last visit to America, that the whole merit of it belonged to Sir Frederic Bruce. It appears that the ambassadors were emulous in their magnanimity. It is certainly the best guaranty for the interests of China and of humanity.

Remarks at the Meeting for Organizing the Free Religious Association

MR. CHAIRMAN: I hardly felt, in finding this house this morning, that I had come into the right hall. I came, as I supposed myself summoned, to a little committee meeting, for some practical end, where I should happily and humbly learn my lesson; and I supposed myself no longer subject to your call when I saw this house. I have listened with great pleasure to the lessons which we have heard. To many, to those last spoken, I have found so much in accord with my own thought that I have little left to say. I think that it does great honor to the sensibility of the committee that they have felt the universal demand in the community for just the movement they have begun, I say again, in the phrase used by my friend, that we began many years ago, —yes, and many ages before that. But I think the necessity very great, and it has prompted an equal magnanimity, that thus invites all classes, all religious men, whatever their connections, whatever their specialties, in whatever relation they stand to the Christian Church, to unite in a movement of benefit to men, under the sanction of religion. We are all very sensible—it is forced on us every day—of the feeling that churches are outgrown; that the creeds are outgrown; that a technical theology no longer suits us. It is not the ill will of people—no, indeed, but the incapacity for confining themselves there. The church is not large enough for the man; it cannot inspire the enthusiasm which is the parent of everything good in history, which makes the romance of history. For that enthusiasm you must have something greater than yourselves, and not less.

¶ The child, the young student, finds scope in his mathematics and chemistry or natural history, because he finds a truth larger than he is; finds himself continually instructed. But, in churches, every healthy and thoughtful mind finds itself in something less; it is checked, cribbed, confined. And the statistics of the American, the English and the German cities, showing that the mass of the population is leaving off going to church, indicate the necessity, which should have been foreseen, that the Church should always be new and extemporized, because it is eternal and springs from the sentiment of men, or it does not exist. One wonders sometimes that the churches still retain so many votaries, when he reads the histories of the Church. There is an element of childish infatuation in them which does not exalt our respect for man. Read in Michelet, that in Europe, for twelve or fourteen centuries, God the Father had no temple and no altar. The Holy Ghost and the Son of Mary were worshipped, and in the thirteenth century the First Person began to appear at the side of his Son, in pictures and in sculpture, for worship, but only through favor of his Son. These mortifying pueriliities abound in religious history. But as soon as every man is apprised of the Divine Presence within his own mind, is apprised that the perfect law of duty corresponds with the laws of chemistry, of vegetation, of astronomy, as face to face in a glass; that the basis of duty, the order of society, the power of character, the wealth of culture, the perfection of taste, all draw their essence from this moral sentiment, then we have a religion that exalts, that commands all the social and all the private action.

¶ What strikes me in the sudden movement which brings together to-day so many separated friends,—separated but sympathetic,—and what I expected to find here, was some practical suggestions by which we were to reanimate and reorganize for ourselves the true Church, the pure worship. Pure doctrine always bears fruit in pure benefits. It is only by good works, it is only on the basis of active duty, that worship finds expression. What is best in the ancient religions was the sacred friendships between heroes, the Sacred Bands, and the relations of the Pythagorean disciples. Our Masonic institutions probably grew from the like origin. The close associa-

tion which bound the first disciples of Jesus is another example; and it were easy to find more. The soul of our late war, which will always be remembered as dignifying it, was, first, the desire to abolish slavery in this country, and secondly, to abolish the mischief of the war itself, by healing and saving the sick and wounded soldiers,—and this by the sacred bands of the Sanitary Commission. I wish that the various beneficent institutions which are springing up, like joyful plants of wholesomeness, all over this country, should all be remembered as within the sphere of this committee,—almost all of them are represented here,—and that within this little band that has gathered here to-day, should grow friendship. The interests that grow out of a meeting like this should bind us with new strength to the old eternal duties.

Speech at Second Annual Meeting of the Free Religious Association

FRIENDS: I wish I could deserve anything of the kind expression of my friend, the President, and the kind good will which the audience signifies, but it is not in my power to-day to meet the natural demands of the occasion, and, quite against my design and my will, I shall have to request the attention of the audience to a few written remarks, instead of the more extensive statement which I had hoped to offer them.

¶ I think we have disputed long enough. I think we might now relinquish our theological controversies to communities more idle and ignorant than we. I am glad that a more realistic church is coming to be the tendency of society, and that we are likely one day to forget our obstinate polemics in the ambition to excel each other in good works. I have no wish to proselyte any reluctant mind, nor, I think, have I any curiosity or impulse to intrude on those whose ways of thinking differ from mine. But as my friend, your presiding officer, has asked me to take at least some small part in this day's conversation, I am ready to give, as often before, the first simple foundation of my belief, that the Author of Nature has not left himself without a witness in any sane mind: that the moral sentiment speaks to every man the law after which the Universe was made; that we find parity, identity of design, through Nature, and benefit to be the uniform aim: that there is a force always at work to make the best better and the worst good. We have had not long since presented us by Max Müller a valuable paragraph from St. Augustine, not at all extraordinary in itself, but only as coming from that eminent Father in the Church, and at that age, in which St. Augustine writes: "That which is now called the Christian religion existed among the ancients, and never did not exist from the planting of the human race until Christ came in the flesh, at which time the true religion which already existed began to be called Christianity." I believe that not only Christianity is as old as the Creation,—not only every sentiment and precept of Christianity can be paralleled in other religious writings,—but more, that a man of religious susceptibility, and one at the same time conversant with many men,—say a much-travelled man,—can find the same idea in numberless conversations. The religious find religion wherever they associate. When I find in people narrow religion, I find also in them narrow reading. Nothing really is so self-publishing, so divulgatory, as thought. It cannot be confined or hid. It is easily carried; it takes no room; the knowledge of Europe looks out into Persia and India, and to the very Kaffirs. Every proverb, every fine text, every pregnant jest, travels across the line; and you will find it at Cape Town, or among the Tartars. We are all believers in natural religion; we all agree that the health and integrity of man is self-respect, self-subsistency, a regard to natural conscience. All education is to accustom him to trust himself, discriminate between his higher and lower thoughts, exert the timid faculties until they are robust, and thus train him to self-help, until he ceases to be an under-

ling, a tool, and becomes a benefactor. I think wise men wish their religion to be all of this kind, teaching the agent to go alone, not to hang on the world as a pensioner, a permitted person, but an adult, self-searching soul, brave to assist or resist a world: only humble and docile before the source of the wisdom he has discovered within him.

¶ As it is, every believer holds a different creed; that is, all the churches are churches of one member. All our sects have refined to the point of difference between them. The point of difference that still remains between churches, or between classes, is in the addition to the moral code, that is, to natural religion, of somewhat positive and historical. I think that to be, as Mr. Abbot has stated in his form, the one difference remaining. I object, of course, to the claim of mirculous dispensation,—certainly not to the *doctrine* of Christianity. This claim impairs, to my mind, the soundness of him who makes it, and indisposes us to his communion. This comes the wrong way; it comes from without, not within. This positive, historical, authoritative scheme is not consistent with our experience or our expectations. It is something not in Nature: it is contrary to that law of Nature which all wise men recognize; namely, never to require a larger cause than is necessary to the effect. George Fox, the Quaker, said that, though he read of Christ and God, he knew them only from the like spirit in his own soul. We want all the aids to our moral training. We cannot spare the vision nor the virtue of the saints; but let it be by pure sympathy, not with any personal or official claim. If you are childish, and exhibit your saint as a worker of wonders, a thaumaturgist, I am repelled. That claim takes his teachings out of logic and out of nature, and permits official and arbitrary senses to be grafted on the teachings. It is the praise of our New Testament that its teachings go to the honor and benefit of humanity,—that no better lesson has been taught or incarnated. Let it stand, beautiful and wholesome, with whatever is most like it in the teaching and practice of men; but do not attempt to elevate it out of humanity, by saying, "This was not a man," for then you confound it with the fables of every popular religion, and my distrust of the story makes me distrust the doctrine as soon as it differs from my own belief.

¶ Whoever thinks a story gains by the prodigious, by adding something out of nature, robs it more than he adds. It is no longer an example, a model; no longer a heart-stirring hero, but an exhibition, a wonder, an anomaly, removed out of the range of influence with thoughtful men. I submit that in sound frame of mind, we read or remember the religious sayings and oracles of other men, whether Jew or Indian, or Greek or Persian, only for friendship, only for joy in the social identity which they open to us, and that these words would have no weight with us if we had not the same conviction already. I find something stingy in the unwilling and disparaging admission of these foreign opinions—opinions from all parts of the world—by our churchmen, as if only to enhance by their dimness the superior light of Christianity. Meantime, observe, you cannot bring me too good a word, too dazzling a hope, too penetrating an insight from the Jews. I hail every one with delight, as showing the riches of my brother, my fellow soul, who could thus think and thus greatly feel. Zealots eagerly fasten their eyes on the differences between their creed and yours, but the charm of the study is in finding the agreements, the identities, in all the religions of men.

¶ I am glad to hear each sect complain that they do not now hold the opinions they are charged with. The earth moves, and the mind opens. I am glad to believe society contains a class of humble souls who enjoy the luxury of a religion that does not degrade; who think it the highest worship to expect of Heaven the most and the best; who do not wonder that there was a Christ, but that there were not a thousand; who have conceived an infinite hope for mankind; who believe that the history of Jesus is the history of every man, written large.

Address at the Opening of the Concord Free Public Library

THE people of Massachusetts prize the simple political arrangement of towns, each independent in its local government, electing its own officers, assessing its taxes, caring for its schools, its charities, its highways. That town is attractive to its native citizens and to immigrants which has a healthy site, good lands, good roads, good sidewalks, a good hotel; still more, if it have an adequate town hall, good churches, good preachers, good schools, and if it avail itself of the Act of the Legislature authorizing towns to tax themselves for the establishment of a public library. Happier, if it contain citizens who cannot wait for the slow growth of the population to make these advantages adequate to the desires of the people, but make costly gifts to education, civility and culture, as in the act we are met to witness and acknowledge to-day.

LITERATURE is the record of the best thoughts. Every attainment and discipline which increases a man's acquaintance with the invisible world lifts his being. Everything that gives him a new perception of beauty multiplies his pure enjoyments. A river of thought is always running out of the invisible world into the mind of man. Shall not they who received the largest streams spread abroad the healing waters?

¶ I think we cannot easily overestimate the benefit conferred. In the details of this munificence, we may all anticipate a sudden and lasting prosperity to this ancient town, in the benefit of a noble library, which adds by the beauty of the building, and its skilful arrangement, a quite new attraction,—making readers of those who are not readers,—making scholars of those who only read newspapers or novels until now; and whilst it secures a new and needed culture to our citizens, offering a strong attraction to strangers who are seeking a country home to sit down here. And I am not sure that when Boston learns the good deed of Mr. Munroe, it will not be a little envious, nor rest until it has annexed Concord to the city. Our founder has found the many admirable examples which have lately honored the country, of benefactors who have not waited to bequeath colleges and hospitals, but have themselves built them, reminding us of Sir Isaac Newton's saying, "that they who give nothing before their death, never in fact give at all."

¶ I think it is not easy to exaggerate the utility of the beneficence which takes this form. If you consider what has befallen you when reading a poem, or a history, or a tragedy, or a novel, even, that deeply interested you, — how you forgot the time of day, the persons sitting in the room, and the engagements for the evening, you will easily admit the wonderful property of books to make all towns equal: that Concord Library makes Concord as good as Rome, Paris or London, for the hour; —has the best of each of those cities in itself. Robinson Crusoe, could he have had a shelf of our books, could almost have done without his man Friday, or even the arriving ship.

¶ Every faculty casts itself into an art, and memory into the art of writing, that is, the book. The sedge *Papyrus*, which gave its name to our word paper, is of more importance to history than cotton, or silver, or gold. Its first use for writing is between three and four thousand years old, and though it hardly grows now in Egypt, where I lately looked for it in vain, I always remember with satisfaction that I saw that venerable plant in 1833, growing wild at Syracuse, in Sicily, near the fountain of Arethusa.

¶ The chairman of Mr. Munroe's trustees has told you how old is the foundation of our village library, and we think we can trace in our modest records a cor-

respondent effect of culture amidst our citizens. A deep religious sentiment is, in all times, an inspirer of the intellect, and that was not wanting here. The town was settled by a pious company of non-conformists from England, and the printed books of their pastor and leader, Rev. Peter Bulkeley, sometimes fellow of Saint John's College in Cambridge, England, testify the ardent sentiment which they shared. "There is no people," said he to his little flock of exiles, "but will strive to excel in something. What can we excel in if not in holiness? If we look to number, we are the fewest; if to strength, we are the weakest; if to wealth and riches, we are the poorest of all the people of God through the whole world. We cannot excel, nor so much as equal other people in these things, and if we come short in grace and holiness too, we are the most despicable people under heaven. Strive we therefore herein to excel, and suffer not this crown to be taken away from us."

MANY times the reading of a book has made the fortune of the man,—has decided his way of life. It makes friends. 'T is a tie between men to have been delighted with the same book. Every one of us is always in search of his friend, and when unexpectedly he finds a stranger enjoying the rare poet or thinker who is dear to his own solitude,—it is like finding a brother.

¶ The religious bias of our founders had its usual effect to secure an education to read their Bible and hymn-book, and thence the step was easy for active minds to an acquaintance with history and with poetry. Peter Bulkeley sent his son John to the first class that graduated at Harvard College in 1642, and two sons to later classes. Major Simon Willard's son Samuel graduated at Harvard in 1659, and was for six years, from 1701 to 1707, vice-president of the college; and his son Joseph was president of the college from 1781 to 1804; and Concord counted fourteen graduates of Harvard in its first century, and its representation there increased with its gross population.

¶ I possess the manuscript journal of a lady, native of this town (and descended from three of its clergymen), who removed into Maine, where she possessed a farm and a modest income. She was much addicted to journeying and not less to reading, and whenever she arrived in a town where was a good minister who had a library, she would persuade him to receive her as a boarder, and would stay until she had looked over all his volumes which were to her taste. On a very cold day, she writes in her diary, "Life truly resembles a river—ever the same—never the same; and perhaps a greater variety of internal emotions would be felt by remaining with books in one place than pursuing the waves which are ever the same. Is the melancholy bird of night, covered with the dark foliage of the willow and cypress, less gratified than the gay lark amid the flowers and suns? I think that you never enjoy so much as in solitude with a book that meets the feelings," and in reference to her favorite authors, she adds, "The delight in others' superiority is my best gift from God."

¶ Lemuel Shattuck, by his history of the town, has made all of us grateful to his memory as a careful student and chronicler; but events so important have occurred in the forty years since that book was published, that it now needs a second volume.

¶ Henry Thoreau we all remember as a man of genius, and of marked character, known to our farmers as the most skilful of surveyors, and indeed better acquainted with their forests and meadows and trees than themselves, but more widely known as the writer of some of the best books which have been written in this country, and which, I am persuaded, have not yet gathered half their

fame. He, too, was an excellent reader. No man would have rejoiced more than he in the event of this day. In a private letter to a lady, he writes, "Do you read any noble verses? For my part, they have been the only things I remembered, —or that which occasioned them,— when all things else were blurred and defaced. All things have put on mourning but they: for the elegy itself is some victorious melody in you, escaping from the wreck. It is a relief to read some true books wherein all are equally dead, equally alive. I think the best parts of Shakspeare would only be enhanced by the most thrilling and affecting events. I have found it so: and all the more, that they are not intended for consolation."

BOOKS are angels of entertainment, sympathy and provocation. With them many of us spend the most of our life, —these silent guides,—these tractable prophets, historians, and singers, whose embalmed life is the highest feat of art; who now cast their moonlight illumination over solitude, weariness and fallen fortunes.

¶ Nathaniel Hawthorne's residence in the Manse gave new interest to that house whose windows overlooked the retreat of the British soldiers in 1775, and his careful studies of Concord life and history are known wherever the English language is spoken.

¶ I know the word literature has in many ears a hollow sound. It is thought to be the harmless entertainment of a few fanciful persons, and not at all to be the interest of the multitude. To these objections, which proceed on the cheap notion that nothing but what grinds corn, roasts mutton and weaves cotton, is anything worth, I have little to say. There are utilitarians who prefer that Jesus should have wrought as a carpenter, and Saint Paul as a tent-maker. But literature is the record of the best thoughts. Every attainment and discipline which increases a man's acquaintance with the invisible world lifts his being. Everything that gives him a new perception of beauty multiplies his pure enjoyments. A river of thought is always running out of the invisible world into the mind of man. Shall not they who received the largest streams spread abroad the healing waters?

¶ It was the symbolical custom of the ancient Mexican priests, after the annual extinction of the household fires of their land, to procure in the temple fire from the sun, and thence distribute it as a sacred gift to every hearth in the nation. It is a just type of the service rendered to mankind by wise men. Homer and Plato and Pindar and Shakspeare serve many more than have heard their names. Thought is the most volatile of all things. It cannot be contained in any cup, though you shut the lid never so tight. Once brought into the world, it runs over the vessel which received it into all minds that love it. The very language we speak thinks for us by the subtle distinctions which already are marked for us by its words, and every one of these is the contribution of the wit of one and another sagacious man in all the centuries of time.

¶ Consider that it is our own state of mind at any time that makes our estimate of life and the world. If you sprain your foot, you will presently come to think that Nature has sprained hers. Everything begins to look so slow and inaccessible. And when you sprain your mind, by gloomy reflection on your failures and vexations, you come to have a bad opinion of life. Think how indigent Nature must appear to the blind, the deaf, and the idiot. Now if you can kindle the imagination by a new thought, by heroic histories, by uplifting poetry, instantly you expand,— are cheered, inspired, and become wise, and even prophetic. Music works this miracle for those who have a good ear;

what omniscience has music! so absolutely impersonal, and yet every sufferer feels his secret sorrow reached. Yet to a scholar the book is as good or better. There is no hour of vexation which on a little reflection will not find diversion and relief in the library. His companions are few: at the moment, he has none: but, year by year, these silent friends supply their place. Many times the reading of a book has made the fortune of the man,—has decided his way of life. It makes friends. 'T is a tie between men to have been delighted with the same book. Every one of us is always in search of his friend, and when unexpectedly he finds a stranger enjoying the rare poet or thinker who is dear to his own solitude, —it is like finding a brother. Dr. Johnson hearing that Adam Smith, whom he had once met, relished rhyme, said, "If I had known that, I should have hugged him."

¶ We expect a great man to be a good reader, or in proportion to the spontaneous power should be the assimilating power. There is a wonderful agreement among eminent men of all varieties of character and condition in their estimate of books. Julius Cæsar, when shipwrecked, and forced to swim for life, did not gather his gold, but took his Commentaries between his teeth and swam for the shore. Even the wild and warlike Arab Mahomet said, "Men are either learned or learning: the rest are blockheads." The great Duke of Marlborough could not encamp without his Shakspeare. The Duchess d'Abrantes, wife of Marshal Junot, tells us that Bonaparte, in hastening out of France to join his army in Germany, tossed his journals and books out of his travelling carriage as fast as he had read them, and strewed the highway with pamphlets. Napoleon's reading could not be large, but his criticism is sometimes admirable, as reported by Las Casas; and Napoleon was an excellent writer. Montesquieu, one of the greatest minds that France has produced, writes: "The love of study is in us almost the only eternal passion. All the others quit us in proportion as this miserable machine which gives them to us approaches its ruin. Study has been for me the sovereign remedy against the disgusts of life, never having had a chagrin which an hour of reading has not put to flight." Hear the testimony of Seldon, the oracle of the English House of Commons in Cromwell's time. "Patience is the chiefest fruit of study. A man, that strives to make himself a different thing from other men by much reading gains this chiefest good, that in all fortunes he hath something to entertain and comfort himself withal."

¶ I have found several humble men and women who gave as affectionate, if not as judicious testimony to their readings. One curious witness was that of a Shaker who, when showing me the houses of the Brotherhood, and a very modest bookshelf, said there was Milton's Paradise Lost, and some other books in the house, and added "that he knew where they were, but he took up a sound cross in not reading them."

¶ In 1618 (8th March) John Kepler came upon the discovery of the law connecting the mean distances of the planets with the periods of their revolution about the sun, that the squares of the times vary as the cubes of the distances. And he writes, "It is now eighteen months since I got the first glimpse of light,—three months since the dawn, —very few days since the unveiled sun, most admirable to gaze on, burst out upon me. Nothing holds me. I will indulge in my sacred fury. I will triumph over mankind by the honest confession that I have stolen the golden vases of the Egyptians to build up a tabernacle for my God far away from the confines of Egypt. If you forgive me, I rejoice; if you are angry, I can bear it: the die is cast; the book is written; to be read either now or by posterity. I care not which. It may well wait a century for a reader, since God has waited six thousand years for an observer like myself."

¶ In books I have the history or the energy of the past. Angels they are to us of entertainment, sympathy and

provocation. With them many of us spend the most of our life,—these silent guides,—these tractable prophets, historians, and singers, whose embalmed life is the highest feat of art; who now cast their moonlight illumination over solitude, weariness and fallen fortunes. You say, 't is a languid pleasure. Yes, but its tractableness, coming and going like a dog at our bidding, compensates the quietness, and contrasts with the slowness of fortune and the inaccessibleness of persons.

¶ You meet with a man of science, a good thinker or good wit,—but you do not know how to draw out of him that which he knows. But the book is a sure friend, always ready at your first leisure,—opens to the very page you desire, and shuts at your first fatigue,—as possibly your professor might not.

YOU meet with a man of science, a good thinker or good wit,—but you do not know how to draw out of him that which he knows. But the book is a sure friend, always ready at your first leisure,—opens to the very page you desire, and shuts at your first fatigue,—as possibly your professor might not.

¶ It is a tie between men to have read the same book, and it is a disadvantage not to have read the book your mates have read, or not to have read it at the same time, so that it may take the place in your culture it does in theirs, and you shall understand their allusions to it, and not give it more or less emphasis than they do. Yet the strong character does not need this sameness of culture. The imagination knows its own food in every pasture, and if it has not had the Arabian Nights, Prince Le Boo, or Homer or Scott, has drawn equal delight and terror from haunts and passages which you will hear of with envy.

¶ In saying these things for books, I do not for a moment forget that they are secondary, mere means, and only used in the off-hours, only in the pause, and, as it were, the sleep, or passive state of the mind. The intellect reserves all its rights. Instantly, when the mind itself wakes, all books, all past acts are forgotten, huddled aside as impertinent in the august presence of the creator. Their costliest benefit is that they set us free from themselves; for they wake the imagination and the sentiment,—and in their inspirations we dispense with books. Let me add then,—read proudly; put the duty of being read invariably on the author. If he is not read, whose fault is it? I am quite ready to be charmed,—but I shall not make believe I am charmed.

¶ But there is no end to the praise of books, to the value of the library. Who shall estimate their influence on our population where all the millions read and write? It is the joy of nations that man can communicate all his thoughts, discoveries and virtues to records that may last for centuries.

¶ But I am pleading a cause which in the event of this day has already won: and I am happy in the assurance that the whole assembly to whom I speak entirely sympathize in the feeling of this town in regard to the new Library, and its honored Founder.

Natural History of Intellect

NATURAL HISTORY OF INTELLECT

POWERS AND LAWS OF THOUGHT

I HAVE used such opportunity as I have had, and lately in London and Paris, to attend scientific lectures; and in listening to Richard Owen's masterly enumeration of the parts and laws of the human body, or Michael Faraday's explanation of magnetic powers, or the botanist's descriptions, one could not help admiring the irresponsible security and happiness of the attitude of the naturalist; sure of admiration for his facts, sure of their sufficiency. They ought to interest you; if they do not, the fault lies with you.

WHAT is life but the angle of vision? A man is measured by the angle at which he looks at objects. What is life but what a man is thinking of all day? This is his fate and his employer. Knowing is the measure of the man. By how much we know, so much we are.

¶ Then I thought—could not a similar enumeration be made of the laws and powers of the Intellect, and possess the same claims on the student? Could we have, that is, the exhaustive accuracy of distribution which chemists use in their nomenclature and anatomists in their descriptions, applied to a higher class of facts; to those laws, namely, which are common to chemistry, anatomy, astronomy, geometry, intellect, morals and social life;—laws of the world?

¶ Why not? These powers and laws are also facts in a Natural History. They also are objects of science and may be numbered and recorded, like stamens and vertebræ. At the same time they have a deeper interest, as in the order of Nature they lie higher and are nearer to the mysterious seat of power and creation.

¶ For at last, it is only that exceeding and universal part which interests us, when we shall read in a true history what befalls in that kingdom where a thousand years is as one day, and see that what is set down is true through all the sciences; in the laws of thought as well as of chemistry.

¶ In all sciences the student is discovering that Nature, as he calls it, is always working, in wholes and in every detail, after the laws of the human mind. Every creation, in parts or in particles, is on the method and by the means which our mind approves as soon as it is thoroughly acquainted with the facts; hence the delight. No matter how far or how high science explores, it adopts the method of the universe as fast as it appears; and this discloses that the mind as it opens, the mind as it shall be, comprehends and works thus; that is to say, the Intellect builds the universe and is the key to all it contains. It is not then cities or mountains, or animals, or globes that any longer commands us, but only man; not the fact, but so much of man as is in the fact.

¶ In astronomy, vast distance, but we never go into a foreign system. In geology, vast duration, but we are never strangers. Our metaphysics should be able to follow the flying force through all transformations, and name the pair identical through all variety.

¶ I believe in the existence of the material world as the expression of the spiritual or the real, and in the impenetrable mystery which hides (and hides through absolute transparency) the

mental nature, I await the insight which our advancing knowledge of material laws shall furnish.

¶ Every object in Nature is a word to signify some fact in the mind. But when that fact is not yet put into English words, when I look at the tree or the river and have not yet definitely made out what they would say to me, they are by no means unimpressive. I wait for them, I enjoy them before they yet speak. I feel as if I stood by an ambassador charged with the message of his king, which he does not deliver because the hour when he should say it is not yet arrived.

¶ Whilst we converse with truths as thoughts, they exist also as plastic forces; as the soul of a man, the soul of a plant, the genius or constitution of any part of Nature, which makes it what it is. The thought which was in the world, part and parcel of the world, has disengaged itself and taken an independent existence.

¶ My belief in the use of a course on philosophy is that the student shall learn to appreciate the miracle of the mind; shall learn its subtle but immense power, or shall begin to learn it; shall come to know that in seeing and in no tradition he must find what truth is; that he shall see in it the source of all traditions, and shall see each one of them as better or worse statement of its revelations; shall come to trust it entirely, as the only true; to cleave to God against the name of God. When he has once known the oracle he will need no priest. And if he finds at first with some alarm how impossible it is to accept many things which the hot or the mild sectarian may insist on his believing, he will be armed by his insight and brave to meet all inconvenience and all resistance it may cost him. He from whose hand it came will guide and direct it.

¶ Yet these questions which really interest men, how few can answer. Here are learned faculties of law and divinity, but would questions like these come into mind when I see them? Here are learned academies and universities, yet they have not propounded these for any prize.

¶ Seek the literary circles, the stars of fame, the men of splendor, of bon-mots, will they afford me satisfaction? I think you could not find a club of men acute and liberal enough in the world. Bring the best wits together, and they are so impatient of each other, so vulgar, there is so much more than their wit,—such follies, gluttonies, partialities, age, care, and sleep, that you shall have no academy.

¶ There is really a grievous amount of unavailableness about men of wit. A plain man finds them so heavy, dull and oppressive, with bad jokes and conceit and stupefying individualism, that he comes to write in his tablets, Avoid the great man as one who is privileged to be an unprofitable companion. For the course of things makes the scholars either egotists or worldly and jocose. In so many hundreds of superior men hardly ten or five or two from whom one can hope for a reasonable word.

¶ Go into the scientific club and harken. Each savant proves in his admirable discourse that he, and he only, knows now or ever did know anything on the subject: "Does the gentleman speak of anatomy? Who peeped into a box at the Custom House and then published a drawing of my rat?" Or is it pretended discoveries of new strata that are before the meeting? This professor hastens to inform us that he knew it all twenty years ago, and is ready to prove that he knew so much then that all further investigation was quite superfluous;—and poor Nature and the sublime law, which is all that our student cares to hear of, are quite omitted in this triumphant vindication.

¶ Was it better when we came to the philosophers, who found everybody wrong; acute and ingenious to lampoon and degrade mankind? And then was there ever prophet burdened with a message to his people who did not cloud our gratitude by a strange confounding in his own mind of private folly with his public wisdom?

¶ But if you like to run away from this

besetting sin of sedentary men, you can escape all this insane egotism by running into society, where the manners and estimate of the world have corrected this folly, and effectually suppressed this overweening self-conceit. Here each is to make room for others, and the solidest merits must exist only for the entertainment of all. We are not in the smallest degree helped. Great is the dazzle, but the gain is small. Here they play the game of conversation, as they play billiards, for pastime and credit.

¶ Yes, 't is a great vice in all countries, the sacrifice of scholars to be courtiers and diners-out, to talk for the amusement of those who wish to be amused, though the stars of heaven must be plucked down and packed into rockets to this end. What with egotism on one side and levity on the other, we shall have no Olympus.

We remember what we understand, and we understand best what we like; for this doubles our power of attention, and makes it our own.

¶ But there is still another hindrance, namely, practicality. We must have a special talent, and bring something to pass. Ever since the Norse heaven made the stern terms of admission that a man must do something excellent with his hands or feet, or with his voice, eyes, ears, or with his whole body, the same demand has been made in Norse earth.

¶ Yet what we really want is not a haste to act, but a certain piety toward the source of action and knowledge. In fact we have to say that there is a certain beatitude,—I can call it nothing less,—to which all men are entitled, tasted by them in different degrees, which is a perfection of their nature, and to which their entrance must be in every way forwarded. Practical men, though they could lift the globe, cannot arrive at this. Something very different has to be done,—the availing ourselves of every impulse of genius, an emanation of the heaven it tells of, and the resisting this conspiracy of men and material things against the sanitary and legitimate inspirations of the intellectual nature.

¶ What is life but the angle of vision? A man is measured by the angle at which he looks at objects. What is life but what a man is thinking of all day? This is his fate and his employer. Knowing is the measure of the man. By how much we know, so much we are.

¶ The laws and powers of the Intellect have, however, a stupendous peculiarity, of being at once observers and observed. So that it is difficult to hold them fast, as objects of examination, or hinder them from turning the professor out of his chair. The wonder of the science of Intellect is that the substance with which we deal is of that subtle and active quality that it intoxicates all who approach it. Gloves on the hands, glass guards over the eyes, wire-gauze masks over the face, volatile salts in the nostrils, are no defence against this virus, which comes in as secretly as gravitation into and through all barriers.

¶ Let me have your attention to this dangerous subject, which we will cautiously approach on different sides of this dim and perilous lake, so attractive, so delusive. We have had so many guides and so many failures. And now the world is still uncertain whether the pool has been sounded or not.

¶ My contribution will be simply historical. I write anecdotes of the intellect; a sort of Farmer's Almanac of mental moods. I confine my ambition to true reporting of its play in natural action, though I should get only one new fact in a year.

¶ I cannot myself use that systematic form which is reckoned essential in treating the science of the mind. But if one can say so without arrogance, I might suggest that he who contents himself with dotting a fragmentary curve, recording only what facts he has observed, without attempting to arrange them within one outline, follows a system also,—a system as grand as any other, though he does not interfere with its vast curves by prematurely forcing them into a circle or ellipse, but only draws that arc which he clearly sees, or perhaps at a later observation a remote curve of the same orbit, and waits for a new opportunity, well assured that these observed arcs will consist with each other.

¶ I confess to a little distrust of that completeness of system which metaphysicians are apt to affect. 'T is the gnat grasping the world. All these exhaustive theories appear indeed a false and vain attempt to introvert and analyze the Primal Thought. That is upstream, and what a stream! Can you swim up Niagara Falls?

¶ We have invincible repugnance to introversion, to study of the eyes instead of that which the eyes see; and the belief of men is that the attempt is unnatural and is punished by loss of faculty. I share the belief that the natural direction of the intellectual powers is from within outward, and that just in proportion to the activity of thoughts on the study of outward objects, as architecture, or farming, or natural history, ships, animals, chemistry,—in that proportion the faculties of the mind had a healthy growth; but a study in the opposite direction had a damaging effect on the mind.

¶ Metaphysics is dangerous as a single pursuit. We should feel more confidence in the same results from the mouth of a man of the world. The inward analysis must be corrected by rough experience. Metaphysics must be perpetually reinforced by life; must be the observations of a working man on working men; must be biography,—the record of some law whose working was surprised by the observer in natural action.

¶ I think metaphysics a grammar to which, once read, we seldom return. 'T is a Manila full of pepper, and I want only a teaspoonful in a year. I admire the Dutch, who burned half the harvest to enhance the price of the remainder.

¶ I want not the logic, but the power, if any, which it brings into science and literature; the man who can humanize this logic, these syllogisms, and give me the results. The adepts value only the pure geometry, the aërial bridge ascending from earth to heaven with arches and abutments of pure reason. I am fully contented if you tell me where are the two termini.

¶ My metaphysics are to the end of use. I wish to know the laws of this wonderful power, that I may domesticate it. I observe with curiosity its risings and its settings, illumination and eclipse; its obstructions and its provocations, that I may learn to live with it wisely, court its aid, catch sight of its splendor, feel its approach, hear and save its oracles and obey them. But this watching of the mind, in season and out of season, to see the mechanics of the thing, is a little of the detective. The analytic process is cold and bereaving and, shall I say it? somewhat mean, as spying. There is something surgical in metaphysics as we treat it. Were not an ode a better form? The poet sees wholes and avoids analysis; the metaphysician, dealing as it were with the mathematics of the mind, puts himself out of the way of the inspiration; loses that which is the miracle and creates the worship.

¶ I think that philosophy is still rude and elementary. It will one day be taught by poets. The poet is in the natural attitude; he is believing; the philosopher, after some struggle, having only reasons for believing.

¶ What I am now to attempt is simply some sketches or studies for such a picture; *Mémoires pour servir* toward a Natural History of Intellect.

¶ First I wish to speak of the excel-

lence of that element, and the great auguries that come from it, notwithstanding the impediments which our sensual civilization puts in the way.

¶ Next I treat of the identity of the thought with Nature; and I add a rude list of some by-laws of the mind.

¶ Thirdly I proceed to the fountains of thought in Instinct and Inspiration, and I also attempt to show the relation of men of thought to the existing religion and civility of the present time.

OUR eating, trading, marrying, and learning are mistaken by us for ends and realities, whilst they are properly symbols only; when we have come, by a divine leading, into the inner firmament, we are apprised of the unreality or representative character of what we esteemed final.

¶ I. We figure to ourselves Intellect as an ethereal sea, which ebbs and flows, which surges and washes hither and thither, carrying its whole virtue into every creek and inlet which it bathes. To this sea every human house has a water front. But this force, creating nature, visiting whom it will and withdrawing from whom it will, making day where it comes and leaving night when it departs, is no fee or property of man or angel. It is as the light, public and entire to each, and on the same terms.

¶ What but thought deepens life, and makes us better than cow or cat? The grandeur of the impression the stars and heavenly bodies make on us is surely more valuable than our exact perception of a tub or a table on the ground.

¶ To Be is the unsolved, unsolvable wonder. To Be, in its two connections of inward and outward, the mind and Nature. The wonder subsists, and age, though of eternity, could not approach a solution. But the suggestion is always returning, that hidden source publishing at once our being and that it is the source of outward Nature. Who are we, and what is Nature, have one answer in the life that rushes into us.

¶ In my thought I seem to stand on the bank of a river and watch the endless flow of the stream, floating objects of all shapes, colors and natures; nor can I much detain them as they pass, except by running beside them a little way along the bank. But whence they come or whither they go is not told me. Only I have a suspicion that, as geologists say every river makes its own valley, so does this mystic stream. It makes its valley, makes its banks and makes perhaps the observer too. Who has found the boundaries of human intelligence? Who has made a chart of its channel, or approached the fountain of this wonderful Nile?

¶ I am of the oldest religion. Leaving aside the question which was prior, egg or bird, I believe the mind is the creator of the world, and is ever creating;—that at last Matter is dead Mind; that mind makes the senses it sees with; that the genius of man is a continuation of the power that made him and that has not done making him.

¶ I dare not deal with this element in its pure essence. It is too rare for the wings of words. Yet I see that Intellect is a science of degrees, and that as man is conscious of the law of vegetable and animal nature, so he is aware of an Intellect which overhangs his consciousness like a sky, of degree above degree, of heaven within heaven.

¶ Every just thinker has attempted to indicate these degrees, these steps on the heavenly stair, until he comes to light where language fails him. Above the thought is the higher truth,—truth as yet undomesticated and therefore unformulated.

¶ It is a steep stair down from the essence of Intellect pure to thoughts and

intellections. As the sun is conceived to have made our system by hurling out from itself the outer rings of diffuse ether which slowly condensed into earths and moons, by a higher force of the same law the mind detaches minds, and a mind detaches thoughts or intellections. These again all mimic in their sphericity the first mind, and share its power.

¶ Life is incessant parturition. There are viviparous and oviparous minds; minds that produce their thoughts complete men, like armed soldiers, ready and swift to go out to resist and conquer all the armies of error, and others that deposit their dangerous unripe thoughts here and there to lie still for a time and be brooded in other minds, and the shell not be broken until the next age, for them to begin, as new individuals, their career.

IN unfit company the finest powers are paralyzed. No ambition, no opposition, no friendly attention and fostering kindness, no wine, music or exhilarating aids, neither warm fireside nor fresh air, walking or riding, avail at all to resist the palsy of mis-association. Ask of your flowers to open when you have let in on them a freezing wind.

¶ The perceptions of a soul, its wondrous progeny, are born by the conversation, the marriage of souls; so nourished, so enlarged. They are detached from their parent, they pass into other minds; ripened and unfolded by many they hasten to incarnate themselves in action, to take body, only to carry forward the will which sent them out. They take to themselves wood and stone and iron; ships and cities and nations and armies of men and ages of duration; the pomps of religion, the armaments of war, the codes and heraldry of states; agriculture, trade, commerce;—these are the ponderous instrumentalities into which the nimble thoughts pass, and which they animate and alter, and presently, antagonized by other thoughts which they first aroused, or by thoughts which are sons and daughters of these, the thought buries itself in the new thought of larger scope, whilst the old instrumentalities and incarnations are decomposed and recomposed into new.

¶ Our eating, trading, marrying, and learning are mistaken by us for ends and realities, whilst they are properly symbols only; when we have come, by a divine leading, into the inner firmament, we are apprised of the unreality or representative character of what we esteemed final.

¶ So works the poor little blockhead manikin. He must arrange and dignify his shop or farm the best he can. At last he must be able to tell you it, or write it, translate it all clumsily enough into the new sky-language he calls thought. He cannot help it, the irresistible meliorations bear him forward.

¶ II. Whilst we consider this appetite of the mind to arrange its phenomena, there is another fact which makes this useful. There is in Nature a parallel unity which corresponds to the unity in the mind and makes it available. This methodizing mind meets no resistance in its attempts. The scattered blocks, with which it strives to form a symmetrical structure, fit. This design following after finds with joy that like design went before. Not only man puts things in a row, but things belong in a row.

¶ It is certain that however we may conceive of the wonderful little bricks of which the world is builded, we must suppose a similarity and fitting and identity in their frame. It is necessary to suppose that every hose in Nature fits every hydrant; so only is combination, chemistry, vegetation, animation, intellection possible. Without identity at base, chaos must be forever.

¶ And as mind, our mind or mind like ours, reappears to us in our study of Nature, Nature being everywhere formed

after a method which we can well understand, and all the parts, to the most remote, allied or explicable,—therefore our own organization is a perpetual key, and a well-ordered mind brings to the study of every new fact or class of facts a certain divination of that which it shall find.

¶ This reduction to a few laws, to one law, is not a choice of the individual, it is the tyrannical instinct of the mind. There is no solitary flower and no solitary thought. It comes single like a foreign traveller,—but find out its name, and it is related to a powerful and numerous family. Wonderful is their working and relation each to each. Behold them as lanterns to light each other and our present design. Every new thought modifies, interprets old problems. The retrospective value of each new thought is immense, like a torch applied to a long train of gunpowder. To be isolated is to be sick, and in so far, dead. The life of the All must stream through us to make the man and the moment great.

HEREIN is the wealth of each. His equipment, though new, is complete; his prudence is his own; his courage, his charity, are his own. He has his own defences and his own fangs; his perception and his own mode of reply to sophistries. Whilst he draws on his own he cannot be overshadowed or supplanted.

¶ Well, having accepted this law of identity pervading the universe, we next perceive that whilst every creature represents and obeys it, there is diversity, there is more or less of power; that the lowest only means incipient form, and over it is a higher class in which its rudiments are opened, raised to higher powers; that there is development from less to more, from lower to superior function, steadily ascending to man.

¶ If man has organs for breathing, for sight, for locomotion, for taking food, for digesting, for protection by house-building, by attack and defence, for reproduction and love and care of his young, you shall find all the same in the muskrat. There is a perfect correspondence; or 't is only man modified to live in a mud-bank. A fish in like manner is man furnished to live in the sea; a thrush, to fly in the air; and a mollusk is a cheap edition with a suppression of the costlier illustrations, designed for dingy circulation, for shelving in an oyster-bank or among the seaweed.

¶ If we go through the British Museum or the Jardin des Plantes in Paris, or any cabinet where is some representation of all the kingdoms of Nature, we are surprised with occult sympathies; we feel as if looking at our bone and flesh through coloring and distorting glasses. Is it not a little startling to see with what genius some people take to h u n t i n g, with what genius some people fish,—what knowledge they still have of the creature they hunt? The robber, as the police reports say, must have been intimately acquainted with the premises. How lately the hunter was the poor creature's organic enemy; a presumption *inflamed*, as the lawyers say, by observing how many faces in the street still remind us of visages in the forest,—the escape from the quadruped type not yet perfectly accomplished.

¶ From whatever side we look at Nature we seem to be exploring the figure of a disguised man. How obvious is the momentum, in our mental history! The momentum, which increases by exact laws in falling bodies, increases by the same rate in the intellectual action. Every scholar knows that he applies himself coldly and slowly at first to his task, but, with the progress of the work, the mind itself becomes heated, and sees far and wide as it approaches the end, so that it is the com-

mon remark of the student, Could I only have begun with the same fire which I had on the last day, I should have done something.

¶ The affinity of particles accurately translates the affinity of thoughts, and what a modern experimenter calls "the contagious influence of chemical action" is so true of mind that I have only to read the law that its application may be evident: "A body in the act of combination or decomposition enables another body, with which it may be in contact, to enter into the same state." And if one remembers how contagious are the moral states of men, how much we are braced by the presence and actions of any Spartan soul, it does not need vigor of our own kind, but the spectacle of vigor of any kind, any prodigious power of performance wonderfully arms and recruits us. There are those who disputing will make you dispute, and the nervous and hysterical and animalized will produce a like series of symptoms in you, though no other persons ever evoke the like phenomena, and though you are conscious that they do not properly belong to you, but are a sort of extension of the diseases of this particular person into you.

¶ The idea of vegetation is irresistible in considering mental activity. Man seems a higher plant. What happens here in mankind is matched by what happens out there in the history of grass and wheat. This curious resemblance repeats, in the mental function, the germination, growth, state of melioration, crossings, blight, parasites, and in short all the accidents of the plant. Under every leaf is the bud of a new leaf, and not less under every thought is a newer thought. The plant absorbs much nourishment from the ground in order to repair its own waste by exhalation, and keep itself good. Increase its food and it becomes fertile. The mind is first only receptive. Surcharge it with thoughts in which it delights and it becomes active. The moment a man begins not to be convinced, that moment he begins to convince.

¶ In the orchard many trees send out a moderate shoot in the first summer heat, and stop. They look all summer as if they would presently burst into bud again, but they do not. The fine tree continues to grow. The same thing happens in the man. Every man has material enough in his experience to exhaust the sagacity of Newton in working it out. We have more than we use. I never hear a good speech at caucus or at cattle-show but it helps me, not so much by adding to my knowledge as by apprising me of admirable uses to which what I know can be turned. The commonest remark, if the man could only extend it a little, would make him a genius; but the thought is prematurely checked, and grows no more. All great masters are chiefly distinguished by the power of adding a second, a third, and perhaps a fourth step in a continuous line. Many a man had taken the first step. With every additional step you enhance immensely the value of your first.

¶ The botanist discovered long ago that Nature loves mixtures, and that nothing grows well on the crab-stock, but the blood of two trees being mixed a new and excellent fruit is produced. And not less in human history aboriginal races are incapable of improvement; the dull, melancholy Pelasgi arrive at no civility until the Phœnicians and Ionians come in. The Briton, the Pict, is nothing until the Roman, the Saxon, the Norman, arrives.

¶ It is observed that our mental processes go forward even when they seem suspended. Scholars say that if they return to the study of a new language after some intermission, the intelligence of it is more and not less. A subject of thought to which we return from month to month, from year to year, has always some ripeness of which we can give no account. We say the book grew in the author's mind.

¶ In unfit company the finest powers are paralyzed. No ambition, no opposition, no friendly attention and fostering kindness, no wine, music or exhilarating aids, neither warm fireside nor fresh air, walking or riding, avail at all

to resist the palsy of mis-association. Genius is mute, is dull; there is no genius. Ask of your flowers to open when you have let in on them a freezing wind.

¶ The mechanical laws might as easily be shown pervading the kingdom of mind as the vegetative. A man has been in Spain. The facts and thoughts which the traveller has found in that country gradually settle themselves into a determinate heap of one size and form and not another. That is what he knows and has to say of Spain; he cannot say it truly until a sufficient time for the arrangement of the particles has elapsed.

¶ These views of the source of thought and the mode of its communication lead us to a whole system of ethics, strict as any department of human duty, and open to us the tendencies and duties of men of thought in the present time.

THERE is no solitary flower and no solitary thought. It comes single like a foreign traveller,—but find out its name, and it is related to a powerful and numerous family. To be isolated is to be sick, and in so far, dead. The life of the All must stream through us to make the man and the moment great.

¶ Wisdom is like electricity. There is no permanent wise man, but men capable of wisdom, who, being put into certain company or other favorable conditions, become wise, as glasses rubbed acquire power for a time.

¶ An individual body is the momentary arrest or fixation of certain atoms, which, after performing compulsory duty to this enchanted statue, are released again to flow in the currents of the world. An individual mind in like manner is a fixation or momentary eddy in which certain services and powers are taken up and minister in petty niches and localities, and then, being released, return to the unbounded soul of the world.

¶ In this eternal resurrection and rehabilitation of transitory persons, who and what are they? 'T is only the source that we can see;—the eternal mind, careless of its channels, omnipotent in itself, and continually ejaculating its torrent into every artery and vein and veinlet of humanity. Wherever there is health, that is, consent to the cause and constitution of the universe, there is perception and power.

¶ Each man is a new power in Nature. He holds the keys of the world in his hands. No quality in Nature's vast magazines he cannot touch, no truth he cannot see. Silent, passive, even sulkily, Nature offers every morning her wealth to man. She is immensely rich; he is welcome to her entire goods, but she speaks no word, will not so much as beckon or cough; only this, she is careful to leave all her doors ajar,—towers, hall, storeroom and cellar. If he takes her hint and uses her goods she speaks no word; if he blunders and starves she says nothing. To the idle blockhead Nature is poor, sterile, inhospitable. To the gardener her loam is all strawberries, pears, pineapples. To the miller her rivers whirl the wheel and weave carpets and broadcloth. To the sculptor her stone is soft; to the painter her plumbago and marl are pencils and chromes. To the poet all sounds and words are melodies and rhythms. In her hundred-gated Thebes every chamber is a new door.

¶ But he enters the world by one key. Herein is the wealth of each. His equipment, though new, is complete; his prudence is his own; his courage, his charity, are his own. He has his own defences and his own fangs; his perception and his own mode of reply to sophistries. Whilst he draws on his own he cannot be overshadowed or supplanted.

¶ There are two mischievous superstitions, I know not which does the most harm, one, that "I am wiser than you,"

and the other that "You are wiser than I." The truth is that every man is furnished, if he will heed it, with wisdom necessary to steer his own boat,—if he will not look away from his own to see how his neighbor steers his.

¶ Every man is a new method and distributes things anew. If he could attain full size he would take up, first or last, atom by atom, all the world into a new form. And our deep conviction of the riches proper to every mind does not allow us to admit of much looking over into one another's virtues. Let me whisper a secret; nobody ever forgives any admiration in you of them, any overestimate of what they do or have. I acquiesce to be that I am, but I wish no one to be civil to me.

¶ Strong men understand this very well. Power fraternizes with power, and wishes you not to be like him but like yourself. Echo the leaders and they will fast enough see that you have nothing for them. They came to you for something they had not.

¶ There is always a loss of truth and power when a man leaves working for himself to work for another. Absolutely speaking, I can only work for myself. All my good is magnetic, and I educate not by lessons but by going about my business. When, moved by love, a man teaches his child or joins with his neighbor in any act of common benefit, or spends himself for his friend, or rushes at immense personal sacrifice on some public, self-immolating act, it is not done for others, but to fulfil a high necessity of his proper character. The benefit to others is contingent and not contemplated by the doer.

¶ The one thing not to be forgiven to intellectual persons is that they believe in the ideas of others. From this deference comes the imbecility and fatigue of their society, for of course they cannot affirm these from the deep life; they say what they would have you believe, but what they do not quite know. Profound sincerity is the only basis of talent as of character. The temptation is to patronize Providence, to fall into the accepted ways of talking and acting of the good sort of people.

¶ Each has a certain aptitude for knowing or doing somewhat which, when it appears, is so adapted and aimed on that, that it seems a sort of obtuseness to everything else. Well, this aptitude, if he would obey it, would prove a telescope to bring under his clear vision what was blur to everybody else. 'T is a wonderful instrument, an organic sympathy with the whole frame of things. There is no property or relation in that immense arsenal of forces which the earth is, but some man is at last found who affects this, delights to unfold and work it, as if he were the born publisher and demonstrator of it.

¶ As a dog has a sense that you have not, to find the track of his master or of a fox, and as each tree can secrete from the soil the elements that form a peach, a lemon, or a cocoa-nut, according to its kind, so individual men have secret senses, each some incommunicable sagacity. And men are primary or secondary as their opinions and actions are organic or not.

¶ I know well what a sieve every ear is. Teach me never so much and I hear or retain only that which I wish to hear, what comports with my experience and my desire. Many eyes go through the meadow, but few see the flowers. A hunter finds plenty of game on the ground you have sauntered over with idle gun. White huckleberries are so rare that in miles of pasture you shall not find a dozen. But a girl who understands it will find you a pint in a quarter of an hour.

¶ Though the world is full of food we can take only the crumbs fit for us. The air rings with sounds, but only a few vibrations can reach our tympanum. Perhaps creatures live with us which we never see, because their motion is too swift for our vision. The sun may shine, or a galaxy of suns; you will get no more light than your eye will hold. What can Plato or Newton teach, if you are deaf or incapable? A mind does not receive truth as a chest receives jewels that are put into it, but as the stomach takes up food into the system.

It is no longer food, but flesh, and is assimilated. The appetite and the power of digestion measure our right to knowledge. He has it who can use it. As soon as our accumulation overruns our invention or power to use, the evils of intellectual gluttony begin,—congestion of the brain, apoplexy and strangulation.

¶ III. In reckoning the sources of our mental power it were fatal to omit that one which pours all the others into its mould;—that unknown country in which all the rivers of our knowledge have their fountains, and which, by its qualities and structure, determines both the nature of the waters and the direction in which they flow.

¶ The healthy mind lies parallel to the currents of Nature and sees things in place, or makes discoveries. Newton did not exercise more ingenuity but less than another to see the world. Right thought comes spontaneously, comes like the morning wind; comes daily, like our daily bread, to humble service; comes duly to those who look for it. It does not need to pump your brains and force thought to think rightly. Oh no, the ingenious person is warped by his ingenuity and mis-sees.

¶ Instinct is our name for the potential wit. Each man has a feeling that what is done anywhere is done by the same wit as his. All men are his representatives, and he is glad to see that his wit can work at this or that problem as it ought to be done, and better than he could do it. We feel as if one man wrote all the books, painted, built, in dark ages; and we are sure that it can do more than ever was done. It was the same mind that built the world. That is Instinct.

¶ Ask what the Instinct declares, and we have little to say. He is no newsmonger, no disputant, no talker. 'T is a taper, a spark in the great night. Yet a spark at which all the illuminations of human arts and sciences were kindled. This is that glimpse of inextinguishable light by which men are guided; though it does not show objects, yet it shows the way. This is that sense by which men feel when they are wronged, though they do not see how. This is that source of thought and feeling which acts on masses of men, on all men at certain times with resistless power. Ever at intervals leaps a word or fact to light which is no man's invention, but the common instinct, making the revolutions that never go back.

¶ This is Instinct, and Inspiration is only this power excited, breaking its silence; the spark bursting into flame. Instinct is a shapeless giant in the cave, massive, without hands or fingers or articulating lips or teeth or tongue; Behemoth, disdaining speech, disdaining particulars, lurking, surly, invincible, disdaining thoughts, always whole, never distributed, aboriginal, old as Nature, and saying, like poor Topsy, "never was born; growed." Indifferent to the dignity of its function, it plays the god in animal nature as in human or as in the angelic, and spends its omniscience on the lowest wants. The old Hindoo Gautama says, "Like the approach of the iron to the loadstone is the approach of the new-born child to the breast." There is somewhat awful in that first approach.

¶ The Instinct begins at this low point, at the surface of the earth, and works for the necessities of the human being; then ascends step by step to suggestions which are when expressed the intellectual and moral laws.

¶ The mythology cleaves close to Nature; and what else was it they represented in Pan, god of shepherds, who was not yet completely finished in god-like form, blocked rather, and wanting the extremities; had emblematic horns and feet? Pan, that is, All. His habit was to dwell in mountains, lying on the ground, tooting like a cricket in the sun, refusing to speak, clinging to his behemoth ways. He could intoxicate by the strain of his shepherd's pipe—silent yet to most, for his pipes make the music of the spheres, which, because it sounds eternally, is not heard at all by the dull, but only by the mind. He wears a coat of leopard spots or stars.

He could terrify by earth-born fears called *panics*. Yet was he in the secret of Nature and could look both before and after. He was only seen under disguises, and was not represented by any outward image; a terror sometimes, at others a placid omnipotence.

¶ Such homage did the Greek—delighting in accurate form, not fond of the extravagant and unbounded — pay to the unscrutable force we call Instinct, or Nature when it first becomes intelligent.

¶ The action of the Instinct is for the most part negative, regulative, rather than initiative or impulsive. But it has a range as wide as human nature, running over all the ground of morals, of intellect and of sense. In its lower function, when it deals with the apparent world, it is common sense. It requires the performance of all that is needful to the animal life and health. Then it requires a proportion between a man's acts and his condition, requires all that is called humanity; that symmetry and connection which is imperative in all healthily constituted men, and the want of which the rare and brilliant sallies of irregular genius cannot excuse.

¶ If we could retain our early innocence, we might trust our feet uncommanded to take the right path to our friend in the woods. But we have interfered too often; the feet have lost, by our distrust, their proper virtue, and we take the wrong path and miss him. 'T is the barbarian instinct within us which culture deadens.

¶ We find ourselves expressed in Nature, but we cannot translate it into words. But Perception is the armed eye. A civilization has tamed and ripened this savage wit, and he is a Greek. His Aye and No have become nouns and verbs and adverbs. Perception differs from Instinct by adding the Will. Simple percipiency is the virtue of space, not of man.

NOBODY ever forgives any over-estimate of what they do or have. Power fraternizes with power, and wishes you not to be like him but like yourself.

¶ The senses minister to a mind they do not know. At a moment in our history the mind's eye opens and we become aware of spiritual facts, of rights, of duties, of thoughts,—a thousand faces of one essence. We call the essence Truth; the particular aspects of it we call thoughts. These facts, this essence, are not new; they are old and eternal, but our seeing of them is new. Having seen them we are no longer brute lumps whirled by Fate, but we pass into the council-chamber and government of Nature. In so far as we see them we share their life and sovereignty.

¶ The point of interest is here, that these gates, once opened, never swing back. The observers may come at their leisure, and do at last satisfy themselves of the fact. The thought, the doctrine, the right hitherto not affirmed is published in set propositions, in conversation of scholars and philosophers, of men of the world, and at last in the very choruses of songs. The young hear it, and as they have never fought it, never known it otherwise, they accept it, vote for it at the polls, embody it in the laws. And the perception thus satisfied reacts on the senses, to clarify them, so that it becomes more indisputable.

¶ This is the first property of the Intellect I am to point out; the mind detaches. A man is intellectual in proportion as he can make an object of every sensation, perception and intuition; so long as he has no engagement in any thought or feeling which can hinder him from looking at it as somewhat foreign.

¶ A man of talent has only to name any form or fact with which we are most familiar, and the strong light which he throws on it enhances it to all eyes. People wonder they never saw it before. The detachment consists in seeing it under a new order, not under

a personal but under a universal light. To us it had economic, but to the universe it has poetic relations, and it is as good as sun and star now. Indeed, this is the measure of all intellectual power among men, the power to complete this detachment, the power of genius to hurl a new individual into the world.

¶ An intellectual man has the power to go out of himself and see himself as an object; therefore his defects and delusions interest him as much as his successes. He not only wishes to succeed in life, but he wishes in thought to know the history and destiny of a man; whilst the cloud of egotists drifting about are only interested in a success to their egotism.

A MIND does not receive truth as a chest receives jewels that are put into it, but as the stomach takes up food into the system. It is no longer food, but flesh, and is assimilated. The appetite and the power of digestion measure our right to knowledge. He has it who can use it.

¶ The senses report the new fact or change; the mind discovers some essential copula binding this fact or change to a class of facts or changes, and enjoys the discovery as if coming to its own again. A perception is always a generalization. It lifts the object, whether in material or moral nature, into a type. The animal, the low degrees of intellect, know only individuals. The philosopher knows only laws. That is, he considers a purely mental fact, part of the soul itself. We say with Kenelm Digby, "All things that she knoweth are herself, and she is all that she knoweth." Insight assimilates the thing seen. Is it only another way of affirming and illustrating this to say that it sees nothing alone, but sees each particular object in just connections,—sees all in God? In all healthy souls is an inborn necessity of presupposing for each particular fact a prior Being which compels it to a harmony with all other natures. The game of Intellect is the perception that whatever befalls or can be stated is a universal proposition; and contrariwise, that every general statement is poetical again by being particularized or impersonated.

¶ A single thought has no limit to its value; a thought, properly speaking,—that is a truth held not from any man's saying so, or any accidental benefit or recommendation it has in our trade or circumstance, but because we have perceived it is a fact in the nature of things, and in all times and places will and must be the same thing,—is of inestimable value. Every new impression on the mind is not to be derided, but is to be accounted for, and, until accounted for, registered as an indisputable addition to our catalogue of natural facts.

¶ The first fact is the fate in every mental perception,—that my seeing this or that, and that I see it so or so, is as much a fact in the natural history of the world as is the freezing of water at thirty-two degrees of Fahrenheit. My percipiency affirms the presence and perfection of law, as much as all the martyrs. A perception, it is of a necessity older than the sun and moon, and the Father of the Gods. It is there with all its destinies. It is its nature to rush to expression, to rush to embody itself. It is impatient to put on its sandals and be gone on its errand, which is to lead to a larger perception, and so to new action. For thought exists to be expressed. That which cannot externize itself is not thought.

¶ Do not trifle with your perceptions, or hold them cheap. They are your door to the seven heavens, and if you pass it by you will miss your way. Say, what impresses me ought to impress me. I am bewildered by the immense variety of attractions and cannot take a step; but this one thread, fine as gossamer,

is yet real; and I hear a whisper, which I dare trust, that it is the thread on which the earth and the heaven of heavens are strung.

¶ The universe is traversed by paths or bridges or stepping-stones across the gulfs of space in every direction. To every soul that is created is its path, invisible to all but itself. Each soul, therefore, walking in its own path walks firmly; and to the astonishment of all other souls, who see not its path, it goes as softly and playfully on its way as if, instead of being a line, narrow as the edge of a sword, over terrific pits right and left, it were a wide prairie.

¶ Genius is a delicate sensibility to the laws of the world, adding the power to express them again in some new form. The highest measure of poetic power is such insight and faculty to fuse the circumstances of to-day as shall make transparent the whole web of circumstance and opinion in which the man finds himself, so that he releases himself from the traditions in which he grew,—no longer looks back to Hebrew or Greek or English use or tradition in religion, laws or life, but sees so truly the omnipresence of eternal cause that he can convert the daily and hourly event of New York, of Boston, into universal symbols. I owe to genius always the same debt, of lifting the curtain from the common and showing me that gods are sitting disguised in every company.

¶ The conduct of Intellect must respect nothing so much as preserving the sensibility. My measure for all subjects of science as of events is their impression on the soul. That mind is best which is most impressionable. There are times when the cawing of a crow, a weed, a snow-flake, a boy's willow whistle, or a farmer planting in his field is more suggestive to the mind than the Yosemite gorge or the Vatican would be in another hour. In like mood an old verse, or certain words, gleam with rare significance.

¶ But sensibility does not exhaust our idea of it. That is only half. Genius is not a lazy angel contemplating itself and things. It is insatiable for expression. Thought must take the stupendous step of passing into realization. A master can formulate his thought. Our thoughts at first possess us. Later, if we have good heads, we come to possess them. We believe that certain persons add to the common vision a certain degree of control over these states of mind; that the true scholar is one who has the power to stand beside his thoughts or to hold off his thoughts at arm's length and give them perspective.

¶ It is not to be concealed that the gods have guarded this privilege with costly penalty. This slight discontinuity which perception effects between the mind and the object paralyzes the will. If you cut or break in two a block or stone and press the two parts closely together, you can indeed bring the particles very near, but never again so near that they shall attract each other so that you can take up the block as one. That indescribably small interval is as good as a thousand miles, and has forever severed the practical unity. Such is the immense deduction from power by discontinuity.

¶ The intellect that sees the interval partakes of it, and the fact of intellectual perception severs once for all the man from the things with which he converses. Affection blends, intellect disjoins subject and object. For weal or woe we clear ourselves from the thing we contemplate. We grieve but are not the grief; we love but are not love. If we converse with low things, with crimes, with mischances, we are not compromised. And if with high things, with heroic actions, with virtues, the interval becomes a gulf and we cannot enter into the highest good. Artist natures do not weep. Goethe, the surpassing intellect of modern times, apprehends the spiritual but is not spiritual.

¶ There is indeed this vice about men of thought, that you cannot quite trust them; not as much as other men of the same natural probity, without intellect; because they have a handkering to play Providence and make a distinction in

favor of themselves from the rules they apply to the human race.

¶ The primary rule for the conduct of Intellect is to have control of the thoughts without losing their natural attitudes and action. They are the oracle; we are not to poke and drill and force, but to follow them. Yet the spirits of the prophets are subject to the prophets. You must formulate your thought or 't is all sky and no stars. There are men of great apprehension, discursive minds, who easily entertain ideas, but are not exact, severe with themselves, cannot connect or arrange their thoughts so as effectively to report them. A blending of these two—the intellectual perception of truth and the moral sentiment of right—is wisdom. All thought is practical. Wishing is one thing; will another. Wishing is castle-building; the dreaming about things agreeable to the senses, but to which we have no right. Will is the advance to that which rightly belongs to us, to which the inward magnet ever points, and which we dare to make ours. The revelation of thought takes us out of servitude into freedom. So does the sense of right.

¶ Will is the measure of power. To a great genius there must be a great will. If the thought is not a lamp to the will, does not proceed to an act, the wise are imbecile. He alone is strong and happy who has a will. The rest are herds. He uses; they are used. He is of the Maker; they are of the Made.

¶ Will is always miraculous, being the presence of God to men. When it appears in a man he is a hero, and all metaphysics are at fault. Heaven is the exercise of the faculties, the added sense of power.

¶ All men know the truth, but what of that? It is rare to find one who knows how to speak it. A man tries to speak it and his voice is like the hiss of a snake, or rude and chiding. The truth is not spoken but injured. The same thing happens in power to do the right. His rectitude is ridiculous. His organs do not play him true.

¶ There is a meter which determines the constructive power of man,—this, namely, the question whether the mind possesses the control of its thoughts, or they of it.. The new sect stands for certain thoughts. We go to individual members for an exposition of them. Vain expectation. They are possessed by the ideas but do not possess them. One meets contemplative men who dwell in a certain feeling and delight which are intellectual but wholly above their expression. They cannot formulate. They impress those who know them by their loyalty to the truth they worship but cannot impart. Sometimes the patience and love are rewarded by the chamber of power being at last opened; but sometimes they pass away dumb, to find it where all obstruction is removed.

¶ By and by comes a facility; some one that can move the mountain and build of it a causeway through the Dismal Swamp, as easily as he carries the hair on his head. Talent is habitual facility of execution. We like people who can do things. The various talents are organic, or each related to that part of nature it is to explore and utilize. Somewhat is to come to the light, and one was created to fetch it,—a vessel of honor or of dishonor. 'T is of instant use in the economy of the Cosmos, and the more armed and biassed for the work the better.

¶ Each of these talents is born to be unfolded and set at work for the use and delight of men, and, in the last results, the man with the talent is the need of mankind; the whole ponderous machinery of the state has really for its aim just to place this skill of each.

¶ But idea and execution are not often intrusted to the same head. There is some incompatibility of good speculation and practice, for example, the failure of monasteries and Brook Farms. To hammer out phalanxes must be done by smiths; as soon as the scholar attempts it, he is half a charlatan.

¶ The grasp is the main thing. Most men's minds do not grasp anything. All slips through their fingers, like the pal-

try brass grooves that in most country houses are used to raise or drop the curtain, but are made to sell, and will not hold any curtain but cobwebs. I have heard that idiot children are known from their birth by the circumstance that their hands do not close round anything. Webster naturally and always grasps, and therefore retains something from every company and circumstance.

¶ As a talent Dante's imagination is the nearest to hands and feet that we have seen. He clasps the thought as if it were a tree or a stone, and describes as mathematically. I once found Page the painter modelling his figures in clay, Ruth and Naomi, before he painted them on canvas. Dante, one would say, did the same thing before he wrote the verses.

AN intellectual man has the power to go out of himself and see himself as an object; therefore his defects and delusions interest him as much as his successes. He not only wishes to succeed in life, but he wishes in thought to know the history and destiny of a man.

¶ I have spoken of Intellect constructive. But it is in degrees. How it moves when its pace is accelerated! The pace of Nature is so slow. Why not from strength to strength, from miracle to miracle, and not as now with this retardation—as if Nature had sprained her foot—and plenteous stopping at little stations?

¶ The difference is obvious enough in Talent between the speed of one man's action above another's. In debate, in legislature, not less in action; in war or in affairs, alike daring and effective. But I speak of it in quite another sense, namely, in the habitual speed of combination of thought.

¶ The same functions which are perfect in our quadrupeds are seen slower performed in palæontology. Many races it cost them to achieve the completion that is now in the life of one. Life had not yet so fierce a glow.

¶ Shakspeare astonishes by his equality in every play, act, scene or line. One would say he must have been a thousand years old when he wrote his first line, so thoroughly is his thought familiar to him, and has such scope and so solidly worded, as if it were already a proverb and not hereafter to become one. Well, that millennium in effect is really only a little acceleration in his process of thought.

¶ But each power is commonly at the expense of some other. When pace is increased it will happen that the control is in a degree lost. Reason does not keep her firm seat. The Delphian prophetess, when the spirit possesses her, is herself a victim. The excess of individualism, when it is not corrected or subordinated to the Supreme Reason, makes that vice which we stigmatize as monotones, men of one idea, or, as the French say, *enfant perdu d'une conviction isolée*, which give such a comic tinge to all society. Every man has his theory, true, but ridiculously overstated. We are forced to treat a great part of mankind as if they were a little deranged. We detect their mania and humor it, so that conversation soon becomes a tiresome effort.

¶ You laugh at the monotones, at the men of one idea, but if we look nearly at heroes we may find the same poverty; and perhaps it is not poverty, but power. The secret of power, intellectual or physical, is concentration, and all concentration involves of necessity a certain narrowness. It is a law of Nature that he who looks at one thing must turn his eyes from every other thing in the universe. The horse goes better with blinders, and the man for dedication to his task. If you ask what compensation is made for the inevitable narrowness, why, this, that in learning one thing

well you learn all things.

¶ Immense is the patience of Nature. You say thought is a penurious rill. Well, we can wait. Nature is immortal, and can wait. Nature having for capital this rill, drop by drop, as it trickles from the rock of ages,—this rill and her patience,—she husbands and hives, she forms reservoirs, were it only a phial or a hair-tube that will hold as it were a drop of attar. Not having enough to support all the powers of a race, she thins all her stock and raises a few individuals, or only a pair. Not sufficing to feed all the faculties synchronously, she feeds one faculty and starves all the rest. I am familiar with cases, we meet them daily, wherein the vital force being insufficient for the constitution, everything is neglected that can be spared; some one power fed, all the rest pine. 'T is like a withered hand or leg on a Hercules. It makes inconvenience in society, for we presume symmetry, and because they know one thing, we defer to them in another, and find them really contemptible. We can't make a half bow and say, I honor and despise you. But Nature can; she whistles with all her winds, and does as she pleases.

GENIUS is not a lazy angel contemplating itself and things. It is insatiable for expression. Thought must take the stupendous step of passing into realization. A master can formulate his thought. Our thoughts at first possess us. Later, if we have good heads, we come to possess them.

¶ It is much to write sentences; it is more to add method and write out the spirit of your life symmetrically. But to arrange general reflections in their natural order, so that I shall have one homogeneous piece,—a Lycidas, an Allegro, a Hamlet, a Midsummer Night's Dream,—this continuity is for the great. The wonderful men are wonderful hereby. Such concentration of experiences is in every great work, which, though successive in the mind of the master were primarily combined in his piece.

¶ But what we want is consecutiveness. 'T is with us a flash of light, then a long darkness, then a flash again. Ah! could we turn these fugitive sparkles into an astronomy of Copernican worlds.

¶ I must think this keen sympathy, this thrill of awe with which we watch the performance of genius, a sign of our own readiness to exert the like power. I must think we are entitled to powers far transcending any that we possess; that we have in the race the sketch of a man which no individual comes up to.

¶ Every sincere man is right, or, to make him right, only needs a little larger dose of his own personality. Excellent in his own way by means of not apprehending the gift of another. When he speaks out of another's mind, we detect it. He can't make any paint stick but his own. No man passes for that with another which he passes for with himself. The respect and the censure of his brother are alike injurious and irrelevant. We see ourselves; we lack organs to see others, and only squint at them.

¶ Don't fear to push these individualities to their farthest divergence. Characters and talents are complemental and suppletory. The world stands by balanced antagonisms. The more the peculiarities are pressed, the better the result. The air would rot without lightning; and without the violence of direction that men have, without bigots, without men of fixed idea, no excitement, no efficiency.

¶ The novelist should not make any character act absurdly, but only absurdly as seen by others. For it is so in

life. Nonsense will not keep its unreason if you come into the humorist's point of view, but unhappily we find it is fast becoming sense, and we must flee again into the distance if we would laugh.

¶ What strength belongs to every plant and animal in Nature. The tree or the brook has no duplicity, no pretentiousness, no show. It is, with all its might and main, what it is, and makes one and the same impression and effect at all times. All the thoughts of a turtle are turtles, and of a rabbit, rabbits. But a man is broken and dissipated by the giddiness of his will; he does not throw himself into his judgments; his genius leads him one way, but 't is likely his trade or politics in quite another. He rows with one hand and with the other backs water, and does not give to any manner of life the strength of his constitution. Hence the perpetual loss of power and waste of human life.

¶ The natural remedy against this miscellany of knowledge and aim, this desultory universality of ours, this immense ground-juniper falling abroad and not gathered up into any columnar tree, is to substitute realism for sentimentalism; a certain recognition of the simple and terrible laws which, seen or unseen, pervade and govern.

¶ You will say this is quite axiomatic and a little too true. I do not find it an agreed point. Literary men for the most part have a settled despair as to the realization of ideas in their own time. There is in all students a distrust of truth, a timidity about affirming it; a wish to patronize Providence.

¶ We disown our debt to moral evil. To science there is no poison; to botany no weed; to chemistry no dirt. The curses of malignity and despair are important criticism, which must be heeded until he can explain and rightly silence them.

¶ *"Croyez moi, l'erreur aussi a son mérite,"* said Voltaire. We see those who surmount by dint of egotism or infatuation obstacles from which the prudent recoil. The right partisan is a heady man, who, because he does not see many things, sees some one thing with heat and exaggeration; and if he falls among other narrow men, or objects which have a brief importance, prefers it to the universe, and seems inspired and a godsend to those who wish to magnify the matter and carry a point. 'T is the difference between progress by railroad and by walking across the broken country. Immense speed, but only in one direction.

¶ There are two theories of life; one for the demonstration of our talent, the other for the education of the man. One is activity, the busybody, the following of that practical talent which we have, in the belief that what is so natural, easy and pleasant to us and desirable to others will surely lead us out safely; in this direction lie usefulness, comfort, society, low power of all sorts. The other is trust, religion, consent to be nothing for eternity, entranced waiting, the worship of ideas. This is solitary, grand, secular. They are in perpetual balance and strife. One is talent, the other genius. One is skill, the other character.

¶ We are continually tempted to sacrifice genius to talent, the hope and promise of insight to the lust of a freer demonstration of those gifts we have; and we buy this freedom to glitter by the loss of general health.

¶ It is the levity of this country to forgive everything to talent. If a man show cleverness, rhetorical skill, bold front in the forum or senate, people clap their hands without asking more. We have a juvenile love of smartness, of showy speech. We like faculty that can rapidly be coined into money, and society seems to be in conspiracy to utilize every gift prematurely, and pull down genius to lucrative talent. Every kind of meanness and mischief is forgiven to intellect. All is condoned if I can write a good song or novel.

¶ Wide is the gulf between genius and talent. The men we know, poets, wits, writers, deal with their thoughts as jewellers with jewels, which they sell but must not wear. Like the carpenter, who gives up the key of the fine house

he has built, and never enters it again.

¶ There is a conflict between a man's private dexterity or talent and his access to the free air and light which wisdom is; between wisdom and the habit and necessity of repeating itself which belongs to every mind. Peter is the mould into which everything is poured like warm wax, and be it astronomy or railroads or French revolution or theology or botany, it comes out Peter. But there are quick limits to our interest in the personality of people. They are as much alike as their barns and pantries, and are as soon musty and dreary. They entertain us for a time, but at the second or third encounter we have nothing more to learn.

WILL is the measure of power. To a great genius there must be a great will. If the thought is not a lamp to the will, does not proceed to an act, the wise are imbecile. He alone is strong and happy who has a will. The rest are herds. He uses; they are used. He is of the Maker; they are of the Made.

¶ The daily history of the Intellect is this alternating of expansions and concentrations. The expansions are the invitations from heaven to try a larger sweep, a higher pitch than we have yet climbed, and to leave all our past for this enlarged scope. Present power, on the other hand, requires concentration on the moment and the thing to be done.

¶ The condition of sanity is to respect the order of the intellectual world; to keep down talent in its place, to enthrone the instinct. There must be perpetual rallying and self-recovery. Each talent is ambitious and self-asserting; it works for show and for the shop, and the greater it grows the more is the mischief and the misleading, so that presently all is wrong.

¶ No wonder the children love masks and costumes, and play horse, play soldier, play school, play bear, and delight in theatricals. The children have only the instinct of the universe, in which becoming somewhat else is the perpetual game of Nature, and death the penalty of standing still. 'T is not less in thought. I cannot conceive any good in a thought which confines and stagnates. The universe exists only in transit, or we behold it shooting the gulf from the past to the future. We are passing into new heavens in fact by the movement of our solar system, and in thought by our better knowledge. Transition is the attitude of power. A fact is only a fulcrum of the spirit. It is the terminus of a past thought, but only a means now to new sallies of the imagination and new progress of wisdom. The habit of saliency, of not pausing but proceeding, is a sort of importation and domestication of the divine effort into a man. Routine, the rut, is the path of indolence, of cows, of sluggish animal life; as near gravitation as it can go. But wit sees the short way, puts together what belongs together, custom or no custom; in that is organization.

¶ Inspiration is the continuation of the divine effort that built the man. The same course continues itself in the mind which we have witnessed in Nature, namely the carrying-on and completion of the metamorphosis from grub to worm, from worm to fly. In human thought this process is often arrested for years and ages. The history of mankind is the history of arrested growth. This premature stop, I know not how, befalls most of us in early youth; as if the growth of high powers, the access to rare truths, closed at two or three years in the child, while all the pagan faculties went ripening on to sixty.

¶ So long as you are capable of advance, so long you have not abdicated the hope and future of a divine soul. That wonderful oracle will reply when

it is consulted, and there is no history or tradition, no rule of life or art or science, on which it is not a competent and the only competent judge.

¶ Man was made for conflict, not for rest. In action is his power; not in his goals but in his transitions man is great. Instantly he is dwarfed by self-indulgence. The truest state of mind rested in becomes false.

¶ The spiritual power of man is twofold, mind and heart. Intellect and morals; one respecting truth, the other the will. One is the man, the other the woman in spiritual nature. One is power, the other is love. These elements always coexist in every normal individual, but one predominates. And as each is easily exalted in our thoughts till it serves to fill the universe and become the synonym of God, the soul in which one predominates is ever watchful and jealous when such immense claims are made for one as seem injurious to the other. Ideal and practical, like ecliptic and equator, are never parallel. Each has its vices, its proper dangers, obvious enough when the opposite element is deficient.

¶ Intellect is skeptical, runs down into talent, selfish working for private ends, conceited, ostentatious and malignant. On the other side the clear-headed thinker complains of souls led hither and thither by affections which, alone, are blind guides and thriftless workmen, and in the confusion asks the polarity of intellect. But all great minds and all great hearts have mutually allowed the absolute necessity of the twain.

¶ If the first rule is to obey your genius, in the second place the good mind is known by the choice of what is positive, of what is advancing. We must embrace the affirmative. But the affirmative of affirmatives is love. *Quantus amor tantus animus.* Strength enters as the moral element enters. Lovers of men are as safe as the sun. Good will makes insight. Sensibility is the secret readiness to believe in all kinds of power, and the contempt of any experience we have not is the opposite pole. The measure of mental health is the disposition to find good everywhere, good and order, analogy, health and benefit,—the love of truth, tendency to be in the right, no fighter for victory, no cockerel.

¶ We have all of us by nature a certain divination and parturient vaticination in our minds of some higher good and perfection than either power or knowledge. Knowledge is plainly to be preferred before power, as being that which guides and directs its blind force and impetus; but Aristotle declares that the origin of reason is not reason, but something better.

¶ The height of culture, the highest behavior, consists in the identification of the Ego with the universe; so that when a man says I hope, I find, I think, he might properly say, The human race thinks or finds or hopes. And meantime he shall be able continually to keep sight of his biographical Ego,—I have a desk, I have an office, I am hungry, I had an ague,—as rhetoric or offset to his grand spiritual Ego, without impertinence, or ever confounding them.

¶ I may well say this is divine, the continuation of the divine effort. Alas! it seems not to be ours, to be quite independent of us. Often there is so little affinity between the man and his works that we think the wind must have writ them. Also its communication from one to another follows its own law and refuses our intrusion. It is in one, it belongs to all; yet how to impart it?

¶ We need all our resources to live in the world which is to be used and decorated by us. Socrates kept all his virtues as well as his faculties well in hand. He was sincerely humble, but he utilized his humanity chiefly as a better eye-glass to penetrate the vapors that baffled the vision of other men.

¶ The superiority of the man is in the simplicity of his thought, that he has no obstruction, but looks straight at the pure fact, with no color of option. Profound sincerity is the only basis of talent as of character. The virtue of the Intellect is its own, its courage is of its own kind, and at last it will be justified, though for the moment it seem hostile to what it most reveres.

¶ We wish to sum up the conflicting impressions by saying that all point at last to a unity which inspires all. Our poetry, our religion are its skirts and penumbræ. Yet the charm of life is the hints we derive from this. They overcome us like perfumes from a far-off shore of sweetness, and their meaning is that no tongue shall syllable it without leave; that only itself can name it; that by casting ourselves on it and being its voice it rushes each moment to positive commands, creating men and methods, and ties the will of a child to the love of the First Cause.

II

INSTINCT AND INSPIRATION

IN reckoning the sources of our mental power, it were fatal to omit that one which pours all the others into mould—that unknown country in which all the rivers of our knowledge have their fountains, which by its qualities and structure determines both the nature of the waters, and the direction in which they flow. We have a certain blind wisdom, a brain of the brain, a seminal brain, which has not yet put forth organs, which rests in oversight and presence, but which seems to sheathe a certain omniscience; and which, in the despair of language, is commonly called Instinct.

¶ This is that which never pretends: nothing seems less, nothing is more. Ask what the Instinct declares, and we have little to say; he is no newsmonger, no disputant, no talker. Consciousness is but a taper in the great night; but the taper at which all the illumination of human arts and sciences was kindled. And in each man's experience, from this spark torrents of light have once and again streamed and revealed the dusky landscape of his life. 'T is very certain that a man's whole possibility is contained in that habitual first look which he casts on all objects. Here alone is the field of metaphysical discovery, yes, and of every religion and civil order that has been or shall be. All that we know is flakes and grains detached from this mountain. None of the metaphysicians have prospered in describing this power, which constitutes sanity; and is the corrector of private excesses and mistakes; public in all its regards, and of a balance which is never lost, not even in the insane.

¶ All men are, in respect to this source of truth, on a certain footing of equality, equal in original science, though against appearance; and 't is incredible to them. There is a singular credulity which no experience will cure us of, that another man has seen or may see somewhat more than we, of the primary facts; as, for example, of the continuity of the individual, and, eye for eye, object for object, their experience is invariably identical in a million individuals. I know, of course, all the grounds on which any man affirms the immortality of the Soul. Fed from one spring, the water-tank is equally full in all the gardens: the difference is in the distribution by pipes and pumps (difference in the aqueduct), and fine application of it. Its property is absolute science and an implicit reliance is due to it.

¶ All true wisdom of thought and of action comes of deference to this instinct, patience with its delays.

¶ To make a practical use of this instinct in every part of life constitutes true wisdom, and we must form the habit of preferring in all cases this guidance, which is given as it is used. To indicate a few examples of our recurrence to instinct instead of to the understanding: we can only judge safely of a discipline, of a book, of a man, or other influence, by the frame of mind it induces, as whether that be large and serene, or dispiriting and degrading. Then we get a certain habit of the mind as the measure; as Haydon found Voltaire's tales left him melancholy. The eye and ear have a logic which transcends the skill of the tongue. The ear is not to be cheated. A continuous effect cannot be produced by discontinuous thought, and when the eye cannot detect the juncture of the skilful mosaic, the spirit is apprised of disunion,

simply by the failure to affect the spirit. Objection and loud denial not less prove the reality and conquests of an idea than the friends and advocates it finds. One often sees in the embittered acuteness of critics snuffing heresy from afar, their own unbelief, that they pour forth on the innocent promulgator of new doctrine their anger at that which they vainly resist in their own bosom. Again, if you go to a gallery of pictures, or other works of fine art, the eye is dazzled and embarrassed by many excellences. The marble imposes on us; the exquisite details, we cannot tell if they be good or not: but long after we have quitted the place, the objects begin to take a new order; the inferior recede or are forgotten and the truly noble forms reappear to the imagination.

¶ The Instinct begins at this low point at the surface of the earth, and works for the necessities of the human being; then ascends, step by step, to suggestions, which are, when expressed, the intellectual and moral laws.

¶ And what is Inspiration? It is this Instinct, whose normal state is passive, at last put in action. We attributed power and science and good will to the Instinct, but we found it dumb and inexorable. If it would but impart itself! To coax and woo the strong Instinct to bestir itself, and work its miracle, is the end of all wise endeavor. It is resistless, and knows the way, is the inventor of all arts, and is melodious, and at all points a god. Could we prick the sides of this slumberous giant; could we break the silence of this oldest angel, who was with God when the worlds were made! The whole art of man has been an art of excitation, to provoke, to extort speech from the drowsy genius. We ought to know the way to our nectar. We ought to know the way to insight and prophecy as surely as the plant knows its way to the light; the cow and sheep to the running brook; or the feaster to his wine. We believe (the drop of blood has latent power and organs) that the rudest mind has a Delphi and Dodona—predictions of Nature and history—in itself, though now dim and hard to read. All depends on some instigation, some impulse. Where is the yeast that will leaven this lump? Where the wine that will warm and open these silent lips? Where the fire that will light this combustible pile? That force or flame is alone to be considered; 't is indifferent on what it is fed.

¶ Here are we with all our world of facts and experience, the spontaneous impressions of Nature and men, and original oracles,—all ready to be uttered, if only we could be set aglow. How much material lies in every man! Who knows not the insufficiency of our forces, the solstice of genius? The star climbs for a time the heaven, but never reaches the zenith; it culminates low, and goes backward whence it came.

¶ The human faculty only warrants inceptions. Even those we call great men build substructures, and, like Cologne Cathedral, these are never finished. Lord Bacon begins; Behmen begins; Goethe, Fourier, Schelling, Coleridge, they all begin: we, credulous bystanders, believe, of course, that they can finish as they begun. If you press them, they fly to a new topic, and here, again, open a magnificent promise, which serves the turn of interesting us once more, and silencing reproaches, but they never complete their work. Inspiration is vital and continuous. It is also a public or universal light, and not particular. But genius is as weary of his personality as others are, and he has the royal expedient to thrust Nature between him and you, and perpetually to divert attention from himself, by the stream of thoughts, laws and images.

¶ In the healthy mind, the thought is not a barren thesis, but expands, varies, recruits itself with relations to all Nature, paints itself in wonderful symbols, appears in new men, in institutions, in social arrangements, in wood, in stone, in art, in books. The mark and sign of it is newness. The divine energy never rests or repeats itself, but casts its old garb, and reappears, another creature; the old energy in a new form, with all the vigor of the earth; the Ancient of

Days in the dew of the morning.

¶ Novelty in the means by which we arrive at the old universal ends is the test of the presence of the highest power, alike in intellectual and in moral action. How incomparable beyond all price seems to us a new poem—say Spenser—or true work of literary genius! In five hundred years we shall not have a second. We brood on the words or works of our companion, and ask in vain the sources of his information. He exhibits an exotic culture, as if he had his education in another planet. The poet is incredible, inexplicable.

¶ The poet works to an end above his will, and by means, too, which are out of his will. Every part of the poem is therefore a true surprise to the reader, like the parts of the plant, and legitimate as they. The muse may be defined, *Supervoluntary ends effected by supervoluntary means.* No practical rules for the poem, no working-plan was ever drawn up. It is miraculous at all points. The poetic state given, a little more or a good deal more or less performance seems indifferent. It is as impossible for labor to produce a sonnet of Milton, or a song of Burns, as Shakspeare's Hamlet, or the Iliad. There is much loss, as we say on the railway, in the stops, but the running time need be but little increased, to add great results. One master could so easily be conceived as writing all the books of the world. They are all alike. For it is a power to convert all Nature to his use. It is a tap-root that sucks all the juices of the earth.

¶ It is this employment of new means—of means not mechanical, but spontaneously appearing for the new need, and as good as the end—that denotes the inspired man. This is equally obvious in all the fine arts; and in action as well as in fine arts. We must try our philanthropists so. The reformer comes with many plans of melioration, and the basis on which he wishes to build his new world, a great deal of money. But what is gained? Certain young men or maidens are thus to be screened from the evil influences of trade by force of money. Perhaps that is a benefit, but those who give the money must be just so much more shrewd, and worldly, and hostile, in order to save so much money. I see not how any virtue is thus gained to society. It is a mere transference. But he will instruct and aid us who shows us how the young may be taught without degrading the old; how the daily sunshine and sap may be made to feed wheat instead of moss and Canada thistle; and really the capital discovery of modern agriculture is that it costs no more to keep a good tree than a bad one.

THE secret of power, intellectual or physical, is concentration, and all concentration involves of necessity a certain narrowness. It is a law of Nature that he who looks at one thing must turn his eyes from every other thing in the universe. The horse goes better with blinders, and the man for dedication to his task.

¶ But *how*, cries my reformer, is this to be done? *How* could I do it, who have wife and family to keep? The question is most reasonable,—yet proves that you are not the man to do the feat. The mark of the spirit is to know its way, to invent means. It has been in the universe before, of old and from everlasting, and knows its way up and down. Power is the authentic mark of spirit. . . .

¶ What a revelation of power is music! Yet, when we consider who and what the professors of that art usually are, does it not seem as if music falls accidentally and superficially on its artists? Is it otherwise with poetry? . . . Here is a famous Ode, which is the first performance of the British mind and

lies in all memories as the high-water mark in the flood of thought in this age. What does the writer know of that? Converse with him, learn his opinions and hopes. He has long ago passed out of it, and perhaps his only concern with it is some copyright of an edition in which certain pages, so and so entitled, are contained. When a young man asked old Goethe about Faust, he replied, "What can I know of this? I ought rather to ask you, who are young, and can enter much better into that feeling." Indeed, I believe it is true in the experience of all men,—for all are inspirable, and sometimes inspired,—that, for the memorable moments of life, we were in them, and not they in us." . . . How they entered into me, let them say if they can; for I have gone over all the avenues of my flesh, and cannot find by which they entered," said Saint Augustine. And the ancient Proclus seems to signify his sense of the same fact, by saying, "The parts in us are more the property of wholes, and of things above us, than they are our property."

¶ Yes, this wonderful source of knowledge remains a mystery; and its arts and methods of working remain a mystery: it is untamable; the ship of heaven guides itself, and will not accept a wooden rudder. It must be owned that what we call Inspiration is coy and capricious; we must lose many days to gain one; and in order to win infallible verdicts from the inner mind, we must indulge and humor it in every way, and not to exactly task and harness it. Also its communication from one to another follows its own law, and refuses our intrusion. It is one, it belongs to all: yet how to impart it? This makes the perpetual problem of education. How shall I educate my children? Shall I indulge, or shall I control them? Philosophy replies, Nature is stronger than your will, and were you never so vigilant, you may rely on it, your nature and genius will certainly give your vigilance the slip though it had *delirium tremens,* and will educate the children by the inevitable infusions of its quality. You will do as you can. Why then cumber yourself about it, and make believe be better than you are? Our teaching is indeed hazardous and rare. Our only security is in our rectitude, whose influences must be salutary. That virtue which was never taught us, we cannot teach others. They must be taught by the same schoolmaster. And in spite of our imbecility and terrors, in spite of Boston and London, and universal decay of religion, etc., etc., the moral sense reappears forever with the same angelic newness that has been from of old the fountain of poetry and beauty and strength. Nature is forever over education; our famous orchardist once more: Van Mons of Belgium, after all his experiments at crossing and refining his fruit, arrived at last at the most complete trust in the native power. "My part is to sow, and sow, and resow, and in short do nothing but sow."

¶ It is not in our will. That is the quality of it, that it commands, and is not commanded. And rarely, and suddenly, and without desert, we are let into the serene upper air. Is it that we are such mountains of conceit that Heaven cannot enough mortify and snub us,—I know not; but there seems a settled determination to break our spirit. We shall not think of ourselves too highly. We cannot even see what or

IDEA and execution are not often intrusted to the same head. The grasp is the main thing. Most men's minds do not grasp anything. All slips through their fingers. I have heard that idiot children are known from their birth by the circumstance that their hands do not close round anything.

where our stars of destiny are. . . . The inexorable Laws, the Ideas, the private Fate, the Instinct, the Intellect, Memory, Imagination, Fancy, Number, Inspiration, Nature, Duty;—'t is very certain that these things have been hid as under towels and blankets, most part of our days, and, at certain privileged moments, they emerge unaccountably into light. I know not why, but our thoughts have a life of their own, independent of our will. We call genius, in all our popular and proverbial language, divine; to signify its independence of our will. Intellect is universal not individual. . . . I think this pathetic,—not to have any wisdom at our own terms, nor to have any power of organizing victory. The only comfort I can lay to my own sorrow is that we have a higher than a personal interest, which, in the ruin of the personal, is secured. I see that all beauty of discourse or of manners lies in launching on the thought, and forgetting ourselves; and though the beatitude of the Intellect seems to lie out of our volition, and to be unattainable as the sky, yet we can take sight beforehand of a state of being wherein the will shall penetrate and control what it cannot now reach. The old law of science, *Imperat parendo, we command by obeying,* is forever true; and by faithful serving, we shall complete our noviciate to this subtle art. Yes, and one day, though far off, you will attain the control of these states, you will enter them at will; you will do what now the muses only sing. That is the nobility and high prize of the world.

¶ And this reminds me to add one more trait of the inspired state, namely, incessant advance,—the forward foot. For it is the curious property of truth to be uncontainable and ever enlarging. Truth indeed! We talk as if we had it, or sometimes said it, or knew anything about it,—that terrific re-agent. 'T is a gun with a recoil which will knock down the most nimble artillerists, and therefore is never fired. The ideal is as far ahead of the videttes of the van as it is of the rear. And before the good we aim at, all history is symptomatic, and only a good omen.

WIDE is the gulf between genius and talent. The men we know, poets, wits, writers, deal with their thoughts as jewellers with jewels, which they sell but must not wear. Like the carpenter, who gives up the key of the fine house he has built, and never enters it again.

¶ And the practical rules of literature ought to follow from these views, namely, that all writing is by the grace of God; that none but a writer should write; that he should write affirmatively, not polemically, or should write nothing that will not help somebody,—as I knew of a good man who held conversations, and wrote on the wall, "that every person might speak to the subject, but no allusion should be made to the opinions of other speakers;"—that we must affirm and affirm, but neither you nor I know the value of what we say; that we must be openers of doors and not a blind alley; that we must hope and strive, for despair is no muse, and vigor always liberates.

¶ The whole ethics of thought is of this kind, flowing out of reverence of the source, and is a sort of religious office. If there is inspiration let there be only that. You shall not violate its conditions, but we will by all means invite it. It is a sort of rule in Art that you shall not speak of any work of art except in its presence; then you will continue to learn something, and will make no blunder. It is not less the rule of this kingdom that you shall not speak of the mount except on the mount; that there are certain problems one would

not willingly open, except when the irresistible oracles broke silence. He needs all his health and the flower of his faculties for that. All men are inspirable. Whilst they say only the beautiful and sacred words of necessity, there is no weakness, and no repentance. But the moment they attempt to say these things by memory, charlatanism begins. I am sorry that we do not receive the higher gifts justly and greatly. The reception should be equal. The thoughts which wander through our mind, we do not absorb and make flesh of, but we report them as thoughts; we retail them as news, to our lovers and to all Athenians. At a dreadful loss we play this game; for the secret Power will not impart himself to us for tea-table talk; he frowns on moths and puppets, passes by us, and seeks a solitary and religious heart.

¶ All intellectual virtue consists in a reliance on Ideas. It must be carried with a certain magnificence. We must live by our strength, not by our weakness. It is the exhortation of Zoroaster, "Let the depth, the immortal depth of your soul lead you." It was the saying of Pythagoras, "Remember to be sober, and to be disposed to believe; for these are the nerves of wisdom."

¶ Why should we be the dupes of our senses, the victims of our own works, and always inferior to ourselves? We do not yet trust the unknown powers of thought. The whole world is nothing but an exhibition of the powers of this principle, which distributes men. Whence came all these tools, inventions, books, laws, parties, kingdoms? Out of the invisible world, through a few brains. Nineteen twentieths of their substance do trees draw from the air. Plant the pitch-pine in a sand-bank, where is no food, and it thrives, and presently makes a grove, and covers the sand with a soil by shedding its leaves. Not less are the arts and institutions of men created out of thought. The powers that make the capitalist are metaphysical, the force of method and the force of will makes trade, and builds towns. "All conquests that history tells of will be found to resolve themselves into the superior mental powers of the conquerors," and the real credentials by which man takes precedence of man, and lays his hand on those advantages which confirm and consolidate rank, are intellectual and moral. The men are all drugged with this liquor of thought, and thereby secure to their several works. It is easy to see that the races of men rise out of the ground preoccupied with a thought which rules them, divided beforehand into parties ready armed and angry to fight for they know not what. They all share, to the rankest Philistines, the same belief. The haberdashers and brokers and attorneys are idealists and only differ in the amount and clearness of their perception. Whether Whiggery, or Chartism, or Church, or a dream of Wealth, fashioned all these resolute bankers, merchants, lawyers, landlords, who administer the world of to-day, as leaves and wood are made of air, an idea fashioned them, and one related to yours. A stronger idea will subordinate them. Yours, if you see it to be nearer and truer. A man of more comprehensive view can always see with good humor the seeming opposition of a powerful talent which has less comprehension. 'T is a strong paddy, who, with his burly elbows, is making place and way for him. Trust entirely the thought. Lean upon it, it will bear up thee and thine; and society, and systems, like a scrap of down.

¶ The world is intellectual; and the man is. Every man comes into Nature impressed with his own polarity or bias, in obeying which his power, opportunity and happiness reside. . . . He is strong by his genius, gets all his knowledge only through that aperture. Society is unanimous against his project. He never hears it as he knows it. Nevertheless he is right; right against the world. All excellence is only an inflamed personality. If he is wrong, increase his determination to his aim, and he is right again. What is the use of trying to be somewhat else? He has a facility, which costs him nothing, to do

somewhat admirable to all men. He is strong by his genius, and happy also by the same. The secret of power is delight in one's work. He takes delight in working, not in having wrought. His workbench he finds everywhere, and his workbench is home, education, power and patron. Whilst he serves his genius, he works when he stands, when he sits, when he eats and when he sleeps. The dream which lately floated before the eyes of the French nation—that every man shall do that which of all things he prefers, and shall have three francs a day for doing that—is the real law of the world; and all good labor, by which society is really served, will be found to be of that kind.

¶ All we ask of any man is to be contented with his own work. An enthusiastic workman dignifies his art and arrives at results. Him we account the fortunate man whose determination to his aim is sufficiently strong to leave him no doubt. I am aware that Nature does not always pronounce early on this point. Many men are very slow in finding their vocation. It does not at once appear what they were made for. Nature has not made up her mind in regard to her young friend, and when this happens, we feel life to be some failure. Life is not quite desirable to themselves. It uniformly suggests in the conversation of men the presumption of continued life, of which the present is only one term. We must suppose life to such is a kind of hibernation, and 't is to be hoped they will be very fat and energetic in the spring. They ripen too slowly than that the determination should appear in this brief life. As with our Catawbas and Isabellas at the eastward, the season is not quite long enough for them.

INSPIRATION is the continuation of THE DIVINE EFFORT that built the MAN.

¶ This determination of Genius in each is so strong that, if it were not guarded with powerful checks, it would have made society impossible. As it is, men are best and most by themselves: and always work in society with great loss of power. They are not timed each to the other: they cannot keep step, and life requires too much compromise. Men go through the world each musing on a great fable dramatically pictured and rehearsed before them. If you speak to the man, he turns his eyes from his own scene, and, slower or faster, endeavors to comprehend what you say. When you have done speaking, he returns to his private music. Men generally attempt, early in life, to make their brothers, afterwards their wives, acquainted with what is going forward in their private theatre; but they soon desist from the attempt, in finding that they also have some farce, or, perhaps, some ear- and heart-rending tragedy forward on their secret boards, on which they are intent; and all parties acquiesce, at last, each in a private box, with the whole play performed before himself *solus*.

¶ The source of thought evolves its own rules, its own virtues, its own religion. Its whole equipment is new, and it can only fight with its own weapons. Is there only one courage, one gratitude, one benevolence? No, but as many as there are men. Every constitution has its own health and diseases. A new constitution, a new fever, say the physicians. I think the reason why men fail in their conflicts is because they wear other armor than their own. Each must have all, but by no means need he have it in your form. Each must be rich, but not only in money or lands, he may have

instead the riches of riches,—creative supplying power.

¶ Within this magical power derived from fidelity to his nature, he adds also the mechanical force of perseverance. He shall keep the law which shall keep him. . . . In persistency, he knows the strength of Nature, and the immortality of man to lie. A man must do the work with that faculty he has now. But that faculty is the accumulation of past days. That you have done long ago helps you now. No rival can rival backward. What you have learned and done, is safe and fruitful. Work and learn in evil days, in barren days, in days of depression and calamity. "There is but one only liberator in this life from the demons that invade us, and that is, Endeavor,—earnest, entire, perennial endeavor.

MAN was made for conflict, not for rest. In action is his power; not in his goals but in his transitions man is great. Instantly he is dwarfed by self-indulgence. The truest state of mind rested in becomes false.

¶ Follow this leading, nor ask too curiously whither. To follow it is thy part. And what if it lead, as men say, to an excess, to partiality, to individualism? Follow it still. His art shall suffice this artist, his flame this lover, his inspiration this poet. The artist must be sacrificed. Take it sadly home to thy heart,—the artist must pay for his learning and doing with his life. The old Herschel must choose between the night and the day, and draw on his nightcap when the sun rises, and defend his eyes for nocturnal use. Michael Angelo must paint Sistine ceilings till he can no longer read, except by holding the book over his head. Nature deals with all her children so. See the poor flies, lately so wanton, now fixed to the wall or the tree, exhausted and presently blown away. Men likewise, they put their lives into their deed. . . .

¶ There is a probity of the Intellect, which demands, if possible, virtues more costly than any Bible has consecrated. It consists in an absolute devotion to truth, founded in a faith in truth. . . . The virtue of the Intellect is its own, as its courage is of its own kind: and at last, it will be justified, though for the time it seem hostile to that which it most reveres. . . . I will speak the truth in my heart, or think the truth against what is called God. . . .

¶ One polarity is impressed on the universe and on its particles. As the whole has its law, so each individual has his genius. Obedience to its genius (to speak a little scholastically) is the particular of faith; perception that the tendency of the whole is to the benefit of the individual is the universal of faith. Do not truck for your private immortality. If immortality, in the sense in which you seek it, is best, you shall be immortal. If it is up to the dignity of that order of things you know, it is secure. The sky, the sea, the plants, the rocks, astronomy, chemistry, keep their word. Morals and the genius of humanity will also. In short, the whole moral of modern science is the transference of that trust which is felt in Nature's admired arrangements, to the sphere of freedom and of rational life. . . .

¶ These studies seem to me to derive an importance from their bearing on the universal question of modern times, the question of Religion. It seems to me, as if men stood craving a more stringent creed than any of the pale and enervating systems to which they have had recourse. The Buddhist who finds gods masked in all his friends and enemies, and reads the issue of the conflict before-

hand in the rank of the actors, is calm. The old Greek was respectable and we are not yet able to forget his dramas,—who found the genius of tragedy in the conflict between Destiny and the strong *should*, and not like the moderns, in the weak *would*. . . .

¶ Our books are full of generous biographies of Saints, who knew not that they were such; of men and of women who lived for the benefit and healing of nature. But one fact I read in them all,—that there is a religion which survives immutably all persons and fashions, and is worshipped and pronounced with emphasis again and again by some holy person;—and men, with their weak incapacity for principles, and their passion for persons, have run mad for the pronouncer, and forgot the religion. But there is surely enough for the heart and the imagination in the religion itself.

THE secret of power is delight in one's work. He takes delight in working, not in having wrought. His workbench he finds everywhere, and his workbench is home, education, power and patron. Whilst he serves his genius, he works when he stands, when he sits, when he eats and when he sleeps.

¶ The joy of knowledge, the late discovery that the veil which hid all things from him is really transparent, transparent everywhere to pure eyes, and the heart of trust which every perception fortifies,—renew life for him. He finds that events spring from the same root as persons; the universe understands itself, and all the parts play with a sure harmony.

III

MEMORY

MEMORY is a primary and fundamental faculty, without which none other can work; the cement, the bitumen, the matrix in which the other faculties are embedded; or it is the thread on which the beads of man are strung, making the personal identity which is necessary to moral action. Without it all life and thought were an unrelated succession. As gravity holds matter from flying off into space, so memory gives stability to knowledge; it is the cohesion which keeps things from falling into a lump, or flowing in waves.

¶ We like longevity, we like signs of riches and extent of nature in an individual. And most of all we like a great memory. The lowest life remembers. The sparrow, the ant, the worm, have the same memory as we. If you bar their path, or offer them somewhat disagreeable to their senses, they make one or two trials, and then once for all avoid it.

¶ Every machine must be perfect of its sort. It is essential to a locomotive that it can reverse its movement, and run backward and forward with equal celerity. The builder of the mind found it not less needful that it should have retroaction, and command its past act and deed. Perception, though it were immense and could pierce through the universe, was not sufficient.

¶ Memory performs the impossible for man by the strength of his divine arms; holds together past and present, beholding both, existing in both, abides in the flowing, and gives continuity and dignity to human life. It holds us to our family, to our friends. Hereby a home is possible; hereby only a new fact has value.

¶ Opportunities of investment are useful only to those who have capital. Any piece of knowledge I acquire today, a fact that falls under my eyes, a book I read, a piece of news I hear, has a value at this moment exactly proportioned to my skill to deal with it. To-

morrow, when I know more, I recall that piece of knowledge and use it better.

¶ The Past has a new value every moment to the active mind, through the incessant purification and better method of its memory. Once it joined its facts by color and form and sensuous relations. Some fact that had a childish significance to your childhood and was a type in the nursery, when riper intelligence recalls it means more and serves you better as an illustration; and perhaps in your age has new meaning. What was an isolated, unrelated belief or conjecture, our later experience instructs us how to place in just connection with other views which confirm and expand it. The old whim or perception was an augury of a broader insight, at which we arrive later with securer conviction. This is the companion, this the tutor, the poet, the library, with which you travel. It does not lie, cannot be corrupted, reports to you not what you wish, but what really befell. You say, "I can never think of some act of neglect, of selfishness, or of passion without pain." Well, that is as it should be. That is the police of the Universe: the angels are set to punish you, so long as you are capable of such crime. But in the history of character the day comes when you are incapable of such crime. Then you suffer no more, you look on it as heaven looks on it, with wonder at the deed, and with applause at the pain it has cost you.

¶ Memory is not a pocket, but a living instructor, with a prophetic sense of the values which he guards; a guardian angel set there within you to record your life, and by recording to animate you to uplift it. It is a scripture written day by day from the birth of the man; all its records full of meanings which open as he lives on, explaining each other, explaining the world to him and expanding their sense as he advances, until it shall become the whole law of Nature and life.

¶ As every creature is furnished with teeth to seize and eat, and with stomach to digest its food, so the memory is furnished with a perfect apparatus. There is no book like the memory, none with such a good index, and that of every kind, alphabetic, systematic, arranged by names or persons, by colors, tastes, smells, shapes, likeness, unlikeness, by all sorts of mysterious hooks and eyes to catch and hold, and contrivances for giving a hint.

¶ The memory collects and re-collects. We figure it as if the mind were a kind of looking-glass, which being carried through the street of time receives on its clear plate every image that passes; only with this difference, that our plate is iodized so that every image sinks into it, and is held there. But in addition to this property it has one more, this, namely, that of all the million images that are imprinted, the very one we want reappears in the centre of the plate in the moment when we want it.

¶ We can tell much about it, but you must not ask us what it is. On seeing a face I am aware that I have seen it before, or that I have not seen it before. On hearing a fact told I am aware that I knew it already. You say the first words of the old song, and I finish the line and stanza. But where I have them, or what becomes of them when I am not thinking of them for months and years, that they should lie so still, as if they did not exist, and yet so nigh that they come on the instant when they are called for, never any man was so sharp-sighted, or could turn himself inside out quick enough to find.

¶ 'T is because of the believed incompatibility of the affirmative and advancing attitude of the mind with tenacious acts of recollection that people are often reproached with living in their memory. Late in life we live by memory, and in our solstices or periods of stagnation; as the starved camel in the desert lives on his humps. Memory was called by the schoolmen *vespertina cognitio*, evening knowledge, in distinction from the command of the future which we have by the knowledge of causes, and which they called *matutina cognitio*, or morning knowledge.

¶ Am I asked whether the thoughts

clothe themselves in words? I answer, Yes, always; but they are apt to be instantly forgotten. Never was truer fable than that of the Sibyl's writing on leaves which the wind scatters. The difference between men is that in one the memory with inconceivable swiftness flies after and recollects the flying leaves, —flies on wing as fast as that mysterious whirlwind, and the envious Fate is baffled.

¶ This command of old facts, the clear beholding at will of what is best in our experience, is our splendid privilege. "He who calls what is vanished back again into being enjoys a bliss like that of creating," says Niebuhr. The memory plays a great part in settling the intellectual rank of men. We estimate a man by how much he remembers. A seneschal of Parnassus is Mnemosyne. This power will alone make a man remarkable; and it is found in all good wits. Therefore the poets represented the Muses as the daughters of Memory, for the power exists in some marked and eminent degree in men of an ideal determination. Quintilian reckoned it the measure of genius. *Tantum ingenii quantum memoriæ.*

¶ We are told that Boileau having recited to Daguesseau one day an epistle or satire he had just been composing, Daguesseau tranquilly told him he knew it already, and in proof set himself to recite it from end to end. Boileau, astonished, was much distressed until he perceived that it was only a feat of memory.

¶ The mind disposes all its experience after its affection and to its ruling end; one man by puns and one by cause and effect, one to heroic benefit and one to wrath and animal desire. This is the high difference, the quality of the association by which a man remembers. In the minds of most men memory is nothing but a farm-book or a pocket-diary. On such a day I paid my note; on the next day the cow calved; on the next I cut my finger; on the next the banks suspended payment. But another man's memory is the history of science and art and civility and thought; and still another deals with laws and perceptions that are the theory of the world.

¶ This thread or order of remembering, this classification, distributes men, one remembering by shop-rule or interest; one by passion; one by trifling external marks, as dress or money. And one rarely takes an interest in how the facts really stand, in the order of cause and effect, without self-reference. This is an intellectual man. Nature interests him; a plant, a fish, time, space, mind, being, in their own method and law. Napoleon is such, and that saves him.

WE do not yet trust the unknown powers of thought. Whence came all these tools, inventions, books, laws, parties, kingdoms? Out of the invisible world, through a few brains. The arts and institutions of men are created out of thought. The powers that make the capitalist are metaphysical, the force of method and force of will makes trade, and builds towns.

¶ But this mysterious power that binds our life together has its own vagaries and interruptions. It sometimes occurs that Memory has a personality of its own, and volunteers or refuses its informations at its will, not at mine. One sometimes asks himself, Is it possible that it is only a visitor, not a resident? Is it some old aunt who goes in and out of the house, and occasionally recites anecdotes of old times and persons which I recognize as having heard before, and she being gone again I search in vain for any trace of the anecdotes?

¶ We can help ourselves to the *modus* of mental processes only by coarse material experiences. A knife with a good spring, a forceps whose lips accurately meet and match, a steel-trap, a loom, a watch, the teeth or jaws of which fit

and play perfectly, as compared with the same tools when badly put together, describe to us the difference between a person of quick and strong perception, like Franklin or Swift or Webster or Richard Owen, and a heavy man who witnesses the same facts or shares experiences like theirs. 'T is like the impression made by the same stamp in sand or in wax. The way in which Burke or Sheridan or Webster or any orator surprises us is by his always having a sharp tool that fits the present use. He has an old story, an odd circumstance, that illustrates the point he is now proving, and is better than an argument. The more he is heated, the wider he sees; he seems to remember all he ever knew; thus certifying us that he is in the habit of seeing better than other people; that what his mind grasps it does not let go. 'T is the bull-dog bite; you must cut off the head to loosen the teeth.

¶ We hate this fatal shortness of Memory, these docked men whom we behold. We gathered up what a rolling snow-ball as we came along,—much of it professedly for the future, as capital stock of knowledge. Where is it now? Look behind you. I cannot see that your train is any longer than it was in childhood. The facts of the last two or three days or weeks are all you have with you,—the reading of the last month's books. Your conversation, action, your face and manners report of no more, of no greater wealth of mind. Alas! you have lost something for everything you have gained, and cannot grow. Only so much iron will the loadstone draw; it gains new particles all the way as you move it, but one falls off for every one that adheres.

¶ As there is strength in the wild horse which is never regained when he is once broken by training, and as there is a sound sleep of children and of savages, profound as the hibernation of bears, which never visits the eyes of civil gentlemen and ladies, so there is a wild memory in children and youth which makes what is early learned impossible to forget; and perhaps in the beginning of the world it had most vigor. Plato deplores writing as a barbarous invention which would weaken the memory by disuse. The Rhapsodists in Athens it seems could recite at once any passage of Homer that was desired.

WITHOUT memory all life and thought were an unrelated succession. As gravity holds matter from flying off into space, so memory gives stability to knowledge; it is the cohesion which keeps things from falling into a lump, or flowing in waves.

¶ If writing weakens the memory, we may say as much and more of printing. What is the newspaper but a sponge or invention for oblivion? the rule being that for every fact added to the memory, one is crowded out, and that only what the affection animates can be remembered.

¶ The mind has a better secret in generalization than merely adding units to its list of facts. The reason of the short memory is shallow thought. As deep as the thought, so great is the attraction. An act of the understanding will marshal and concatenate a few facts; a principle of the reason will thrill and magnetize and redistribute the whole world.

¶ But defect of memory is not always want of genius. By no means. It is sometimes owing to excellence of genius. Thus men of great presence of mind who are always equal to the occasion do not need to rely on what they have stored for use, but can think in this moment as well and deeply as in any past moment, and if they cannot remember the rule they can make one. Indeed it is remarked that inventive men have bad memories. Sir Isaac Newton

was embarrassed when the conversation turned on his discoveries and results; he could not recall them; but if he was asked why things were so or so, he could find the reason on the spot.

¶ A man would think twice about learning a new science or reading a new paragraph, if he believed the magnetism was only a constant amount, and that he lost a word or a thought for every word he gained. But the experience is not quite so bad. In reading a foreign language, every new word mastered is a lamp lighting up related words and so assisting the memory. Apprehension of the whole sentence aids to fix the precise meaning of a particular word, and what familiarity has been acquired with the genius of the language, and the writer, helps in fixing the exact meaning of the sentence. So is it with every fact in a new science: they are mutually explaining, and each one adds transparency to the whole mass.

INVENTIVE men have bad memories. Men of great presence of mind who are always equal to the occasion do not need to rely on what they have stored for use, but can think in this moment as well and deeply as in any past moment, and if they cannot remember the rule they can make one.

¶ The damages of forgetting are more than compensated by the large values which new thoughts and knowledge give to what we already know. If new impressions sometimes efface old ones, yet we steadily gain insight; and because all Nature has one law and meaning,—part corresponding to part,—all we have known aids us continually to the knowledge of the rest of Nature. Thus, all the facts in this chest of memory are property at interest. And who shall set a boundary to this mounting value? Shall we not on higher stages of being remember and understand our early history better?

¶ They say in Architecture, "An arch never sleeps;" I say, the Past will not sleep, it works still. With every new fact a ray of light shoots up from the long buried years. Who can judge the new book? He who has read many books. Who, the new assertion? He who has heard many the like. Who, the new man? He that has seen men. The experienced and cultivated man is lodged in a hall hung with pictures which every new day retouches, and to which every step in the march of the soul adds a more sublime perspective.

¶ We learn early that there is great disparity of value between our experiences; some thoughts perish in the using. Some days are bright with thought and sentiment, and we live a year in a day. Yet these best days are not always those which memory can retain. This water once spilled cannot be gathered. There are more inventions in the thoughts of one happy day than ages could execute, and I suppose I speak the sense of most thoughtful men when I say, I would rather have a perfect recollection of all I have thought and felt in a day or a week of high activity than read all the books that have been published in a century.

¶ The memory is one of the compensations which Nature grants to those who have used their days well; when age and calamity have bereaved them of their limbs or organs, then they retreat on mental faculty and concentrate on that. The poet, the philosopher, lamed, old, blind, sick, yet disputing the ground inch by inch against fortune, finds a strength against the wrecks and decays sometimes more invulnerable than the heyday of youth and talent.

¶ I value the praise of Memory. And how does memory praise? By holding fast the best. A thought takes its true rank in the memory by surviving other thoughts that were once preferred. Plato

remembered Anaxagoras by one of his sayings. If we recall our own favorites, we shall usually find that it is for one crowning act or thought that we hold them dear.

¶ Have you not found memory an apotheosis or deification? The poor short lone fact dies at the birth. Memory catches it up into her heaven, and bathes it in immortal waters. Then a thousand times over it lives and acts again, each time transfigured, ennobled. In solitude, in darkness, we tread over again the sunny walks of youth; confined now in populous streets you behold again the green fields, the shadows of the gray birches; by the solitary river hear again the joyful voices of early companions, and vibrate anew to the tenderness and dainty music of the poetry your boyhood fed upon. At this hour the stream is still flowing, though you hear it not; the plants are still drinking their accustomed life and repaying it with their beautiful forms. But you need not wander thither. It flows for you, and they grow for you, in the returning images of former summers. In low or bad company you fold yourself in your cloak, withdraw yourself entirely from all the doleful circumstance, recall and surround yourself with the best associates and the fairest hours of your life:—

> "Passing sweet are the domains of tender memory."

You may perish out of your senses, but not out of your memory or imagination.

¶ The memory has a fine art of sifting out the pain and keeping all the joy. The spring days when the bluebird arrives have usually only few hours of fine temperature, are sour and unlovely; but when late in autumn we hear rarely a bluebird's notes they are sweet by reminding us of the spring. Well, it is so with other tricks of memory. Of the most romantic fact the memory is more romantic; and this power of sinking the pain of any experience and of recalling the saddest with tranquillity, and even with a wise pleasure, is familiar. The memory is as the affection. Sampson Reed says, "The true way to store the memory is to develop the affections." A *souvenir* is a token of love. *Remember me* means, Do not cease to love me. We remember those things which we love and those things which we hate. The memory of all men is robust on the subject of a debt due to them, or of an insult inflicted on them. "They can remember," as Johnson said, "who kicked them last."

I THINK that philosophy is still rude and elementary. It will one day be taught by poets. The poet is in the natural attitude; he is believing; the philosopher, after some struggle, having only reasons for believing.

¶ Every artist is alive on the subject of his art. The Persians say, "A real singer will never forget the song he has once learned." Michael Angelo, after having once seen a work of any other artist, would remember it so perfectly that if it pleased him to make use of any portion thereof, he could do so, but in such a manner that none could perceive it.

¶ We remember what we understand, and we understand best what we like; for this doubles our power of attention, and makes it our own. Captain John Brown, of Ossawatomie, said he had in Ohio three thousand sheep on his farm, and could tell a strange sheep in his flock as soon as he saw its face. One of my neighbors, a grazier, told me that he should know again every cow, ox, or steer that he ever saw. Abel Lawton knew every horse that

went up and down through Concord to the towns in the county. And in higher examples each man's memory is in the line of his action.

¶ Nature trains us on to see illusions and prodigies with no more wonder than our toast and omelet at breakfast. Talk of memory and cite me these fine examples of Grotius and Daguesseau, and I think how awful is that power and what privilege and tyranny it must confer. Then I come to a bright schoolgirl who remembers all she hears, carries thousands of nursery rhymes and all the poetry in all the readers, hymn-books, and pictorial ballads in her mind; and 't is a mere drug. She carries it so carelessly, it seems like the profusion of hair on the shock heads of all the village boys and village dogs; it grows like grass. 'T is a bushel-basket memory of all unchosen knowledge, heaped together in a huge hamper, without method, yet securely held, and ready to come at call; so that an old scholar, who knows what to do with a memory, is full of wonder and pity that this magical force should be squandered on such frippery.

THERE are more inventions in the thoughts of one happy day than ages could execute. I would rather have a perfect recollection of all I have thought and felt in a day or a week of high activity than read all the books that have been published in a century.

¶ He is a skilful doctor who can give me a recipe for the cure of a bad memory. And yet we have some hints from experience on this subject. And first, *health*. It is found that we remember best when the head is clear, when we are thoroughly awake. When the body is in a quiescent state in the absence of the passions, in the moderation of food, it yields itself a willing medium to the intellect. For the true river Lethe is the body of man, with its belly and uproar of appetite and mountains of indigestion and bad humors and quality of darkness. And for this reason, and observing some mysterious continuity of mental operation during sleep or when our will is suspended, 't is an old rule of scholars, that which Fuller records, "'T is best knocking in the nail overnight and clinching it next morning." Only I should give extension to this rule and say, Yes, drive the nail this week and clinch it the next, and drive it this year and clinch it the next.

¶ But Fate also is an artist. We forget also according to beautiful laws. Thoreau said, "Of what significance are the things you can forget. A little thought is sexton to all the world."

¶ We must be severe with ourselves, and what we wish to keep, we must once thoroughly possess. Then the thing seen will no longer be what it was, a mere sensuous object before the eye or ear, but a reminder of its law, a possession for the intellect. Then we relieve ourselves of all task in the matter, we put the *onus* of being remembered on the object, instead of on our will. We shall do as we do with all our studies, prize the fact or the name of the person by that predominance it takes in our mind after near acquaintance. I have several times forgotten the name of Flamsteed, never that of Newton; and can drop easily many poets out of the Elizabethan chronology, but not Shakspeare.

¶ We forget rapidly what should be forgotten. The *universal* sense of fables and anecdotes is marked by our tendency to forget name and date and geography. "How in the right are children," said Margaret Fuller, "to forget name and date and place."

¶ You cannot overstate our debt to the past, but has the present no claim? This past memory is the baggage, but

where is the troop? The divine gift is not the old but the new. The divine is the instant life that receives and uses, the life than can well bury the old in the omnipotency with which it makes all things new.

¶ The acceleration of mental process is equivalent to the lengthening of life. If a great many thoughts pass through your mind, you will believe a long time has elapsed, many hours or days. In dreams a rush of many thoughts, or seeming experiences, of spending hours and going through a great variety of actions and companies, and when we start up and look at the watch, instead of a long night we are surprised to find it was a short nap. The opium-eater says, "I sometimes seemed to have lived seventy or a hundred years in one night." You know what is told of the experiences of some persons who have been recovered from drowning. They relate that their whole life's history seemed to pass before them in review. They remembered in a moment all that they ever did.

¶ If we occupy ourselves long on this wonderful faculty, and see the natural helps of it in the mind, and the way in which new knowledge calls upon old knowledge — new giving undreamed-of value to old; every relation and suggestion, so that what one had painfully held by strained attention and recapitulation now falls into place and is clamped and locked by inevitable connection as a planet in its orbit (every other orb, or the law or system of which it is a part, being a perpetual reminder),—we cannot fail to draw thence a sublime hint that thus there must be an endless increase in the power of memory only through its use; that there must be a proportion between the power of memory and the amount of knowables; and since the Universe opens to us, the reach of the memory must be as large.

¶ With every broader generalization which the mind makes, with every deeper insight, its retrospect is also wider. With every new insight into the duty or fact of to-day we come into new possession of the past.

¶ When we live by principles instead of traditions, by obedience to the law of the mind instead of by passion, the Great Mind will enter into us, not as now in fragments and detached thoughts, but the light of to-day will shine backward and forward.

¶ Memory is a presumption of a possession of the future. Now we are halves, we see the past but not the future, but in that day will the hemisphere complete itself and foresight be as perfect as aftersight.

THE CELEBRATION OF INTELLECT

I CANNOT consent to wander from the duties of this day into the fracas of politics. The brute noise of cannon has, I know, a most poetic echo in these days when it is an instrument of freedom and the primal sentiments of humanity. Yet it is but representative and a far-off means and servant: but here in the college we are in the presence of the constituency and the principle itself. Here is, or should be, the majesty of reason and the creative cause; and it were a compounding of all gradation and reverence to suffer the flash of swords and the boyish strife of passion and the feebleness of military strength to intrude on this sanctity and omnipotence of Intellectual Law. Against the heroism of soldiers I set the heroism of scholars, which consists in ignoring the other. You shall not put up in your Academy the statue of Cæsar or Pompey, of Nelson or Wellington, of Washington or Napoleon, of Garibaldi, but of Archimedes, of Milton, of Newton. Archimedes disdained to apply himself to the useful arts, only to the liberal or the causal arts. Hiero the king reproached him with his barren studies. Like Thales, he was willing to show him that he was quite able in rude matters, if he could condescend to them, and he conducted the defence of Syracuse against the Romans. Then he returned to his geometry; and when the Roman soldier, at the sack of Syracuse, broke into his study, the philosopher could not rise from his chair and his diagram, and took his death without resistance. Michael Angelo gave himself to art, despising all meaner pursuits. When the war came to his own city, he lent his genius, and defended Florence as long as he was obeyed. Milton congratulates the Parliament that, whilst London is besieged and blocked, the Thames infested, inroads and excursions round, and battle oft rumored to be marching up to her walls and suburb trenches, —yet then are the people, or the greater part, more than at other times wholly taken up with the study of highest and most important matters to be reformed, —they reasoning, reading, inventing, discoursing, even to a rarity and admiration, things not before discoursed or written, and the fact argues a just confidence in the grandeur and self-subsistency of the cause of religious liberty which made all material war an impertinence.

AGAINST the heroism of soldiers I set the heroism of scholars. You shall not put up in your Academy the statue of Cæsar or Pompey, of Nelson or Wellington, of Washington or Napoleon, of Garibaldi, but of Archimedes, of Milton, of Newton.

¶ For either science and literature is a hypocrisy, or it is not. If it be, then resign your charter to the Legislature, turn your college into barracks and warehouses, and divert the funds of your founders into the stock of a rope-walk or a candle-factory, a tan-yard or some other undoubted conveniency for the surrounding population. But if the intellectual interest be, as I hold, no hypocrisy, but the only reality,—then it behooves us to enthrone it, obey it; and give it possession of us and ours; to give, among other possessions, the college into its hand casting down every idol, every pretender, every hoary lie, every dignified blunder that has crept into its administration.

¶ At this season, the colleges keep their

anniversaries, and in this country where education is a primary interest, every family has a representative in their halls, a son, a brother, or one of our own kindred is there for his training. But even if we had no son or friend therein, yet the college is part of the community, and it is there for us, is training our teachers, civilizers and inspirers. It is essentially the most radiating and public of agencies, like, but better than, the light-house, or the alarm-bell, or the sentinel who fires a signal-cannon, or the telegraph which speeds the local news over the land. Besides, it deals with a force which it cannot monopolize or confine; cannot give to those who come to it and refuse to those outside. I have no doubt of the force, and for me the only question is, whether the force is inside.

¶ This power which it deals is dear to all. If the colleges were better, if they had any monopoly of it, nay, if they really had it, had the power of imparting valuable thought, creative principles, truths which become powers, thoughts which become talents,—if they could cause that a mind not profound should become profound,—we should all rush to their gates: instead of contriving inducements to draw students, you would need to set police at the gates to keep order in the in-rushing multitude.

¶ These are giddy times, and, you say, the college will be deserted. No, never was it so much needed. But I say, those were the giddy times which went before these, and the new times are the times of arraignment, times of trial and times of Judgment. 'T is because the college was false to its trust, because the scholars did not learn and teach, because they were traders and left their altars and libraries and worship of truth and played the sycophant to presidents and generals and members of Congress, and gave degrees and literary and social honors to those whom they ought to have rebuked and exposed, incurring the contempt of those whom they aught to have put in fear; then the college is suicidal; ceases to be a school; power oozes out of it just as fast as truth does; and instead of overawing the strong, and upholding the good, it is a hospital for decayed tutors.

¶ This Integrity over all partial knowledge and skill, homage to truth—how rare! Few men wish to know how the thing really stands, what is the law of it without reference to persons. Other men are victims of their means—sanity consists in not being subdued by your means.

¶ Two men cannot converse together on any topic without presently finding where each stands in moral judgment; and each learns whether the other's view commands, or is commanded by, his own. I presently know whether my companion has more candor or less, more hope for men or less, whether his sense of duty is more or less severe and his generosity larger than mine; whether he stands for ideal justice, or for a timorous expediency.

¶ Society is always idolatrous and exaggerates the merits of those who work to vulgar ends. But genius may be known by its probity. Never was pure valor—and almost I might say, never pure ability—shown in a bad cause. For ambition makes insane.

¶ Society is always taken by surprise at any new example of common sense and of simple justice, as at a wonderful discovery. Thus, at Mr. Rarey's mode of taming a horse by kindness, or Garibaldi's emancipation of Italy for Italy's sake; at the introduction of gentleness into insane asylums, and of cleanliness and comfort into penitentiaries. A farmer wished to buy an ox. The seller told him how well he had treated the animal. "But," said my farmer, "I asked the ox, and the ox showed me by marks that could not lie that he had been abused." We affect to slight England and Englishmen. But I note that we had a vast self-esteem on the subject of Bunker Hill, Yorktown and New Orleans. We should not think it much to beat Indians or Mexicans,—but to beat English! The English newspapers and some writers of reputation disparage America. Meantime I note that the Brit-

ish people are emigrating hither by thousands, which is a very sincere, and apt to be a very seriously considered expression of opinion. The emigration into America of British, as well as of Continental people, is the eulogy of America by the most competent and sincere arbiters. The hater of property and of government takes care to have his warranty-deed recorded; and the book written against fame and learning has the author's name on the title-page. . . .

¶ Gentlemen, I too am an American, and value practical talent. I love results and hate abortions. I delight in people who can do things. I value talent,—perhaps no man more. I value dearly the poet who knows his art so well that, when his voice vibrates, it fills the hearer with sympathetic song, just as a powerful note of an organ sets all tuned strings in its neighborhood in accordant vibration,—the novelist with his romance, the architect with his palace, the composer with his score. I wish you to be eloquent, to grasp the bolt and to hurl it home to the mark. I wish to see that Mirabeau who knows how to seize the heart-strings of the people and drive their hands and feet in the way he wishes them to go, to fill them with himself, to enchant men so that their will and purpose is in abeyance and they serve him with a million hands just as implicitly as his own members obey him. But I value it more when it is legitimate, when the talent is in true order, subject to genius, subject to the total and native sentiment of the man, and therefore in harmony with the public sentiment of mankind. Such is the patriotism of Demosthenes, of Patrick Henry and of what was best in Cicero and Burke; not an ingenious special pleading, not the making of a plausible case, but strong by the strength of the facts themselves. Then the orator is still one of the audience, persuaded by the same reasons which persuade them; not a ventriloquist, not a juggler, not a wire-puller paid to manage the lobby and caucus.

¶ In Demosthenes is this realism of genius. He wins his cause honestly. His doctrine is self-reliance. "If it please you to note it, my counsels to you are not such whereby I should grow great among you, and you become little among the Grecians; but they be of that nature as is sometimes not good for me to give, but are always good for you to follow."

IF the colleges had the power of imparting valuable thought, creative principles, truths which become powers, thoughts which become talents, —we should all rush to their gates: instead of contriving inducements to draw students, you would need to set police at the gates to keep order in the in-rushing multitude.

¶ You, gentlemen, are selected out of the great multitude of your mates, out of those who begun life with you, set apart through some strong persuasion of your own, or of your friends, that you were capable of the high privilege of thought. Need enough there is of such a band of priests of intellect and knowledge; and great is the office, and well deserving and well paying the last sacrifices and the highest ability. But I wish this were a needless task, to urge upon you scholars the claims of thought and learning. The order of the world educates with care the senses and the understanding.

¶ Men are as they think. A certain quantity of power belongs to a certain quantity of truth. And the man who knows any truth not yet discerned by other men is master of all other men, so far as that truth and its wide relations are concerned. Do you suppose that the thunderbolt falls short? Do you imagine that a lie will nourish and work like a truth? . . . The whole battle is fought in a few heads. A little finer

order, a larger angle of vision, commands centuries of facts and millions of thoughtless people. It reverses all rank; "he who discriminates is the father of his father." . . .

¶ And yet the world is not saved. With this divine oracle, we somehow do not get instructed. Here are still perverse millions full of passion, crime and blood. Here are bad governors and bad subjects. Nay, in the class called intellectual the men are no better than the uninstructed. They use their wit and learning in the service of the Devil. There are bad books and false teachers and corrupt judges; and in the institutions of education a want of faith in their own cause. Nay, it happens often that the well-bred and refined, the inhabitants of cities, dwelling amidst colleges, churches, and scientific museums, lectures, poets, libraries, newspapers, and other aids supposed intellectual are more vicious and malignant than the rude country people, and need to have their corrupt voting and violence corrected by the cleaner and wiser suffrages of poor farmers. The poet does not believe in his poetry. Men are ashamed of their intellect. . . .

EITHER science and literature is a hypocrisy, or it is not. If the intellectual interest be, as I hold, no hypocrisy, but the only reality, —then it behooves us to enthrone it, obey it; and give it possession of us and ours.

¶ Instinct is the name for the potential wit, that feeling which each has that what is done by any man or agent is done by the same wit as his. He looks at all men as his representatives, and is glad to see that his wit can work at that problem as it ought to be done, and better than he could do it; whether it be to build, engineer, carve, paint, sing, heal, or compute, or play chess, or ride, or swim. We feel as if one man wrote all the books, painted, built, in dark ages, and we are sure we can do more than ever was done. It was the same mind that built the world.

¶ The Understanding is the name we give to the low, limitary power working to short ends, to daily life in house and street. This is the power which the world of men adopt and educate. He is the calculator, he is the merchant, the politician, the worker in the useful; he works by shifts, by compromise, by statute, by bribes. All his activities are to short, personal ends, and he is apt to be a talker, a boaster, a busy-body.

¶ Will you let me say to you what I think is the organic law of learning? It is to observe the order, to keep down the talent, to enthrone the Instinct. There must be the perpetual rallying and self-recovery; each talent links itself so fast with self-love and with petty advantage that it loses sight of its obedience, which is beautiful, and sets up for itself, and makes confusion. Falsehood begins as soon as it disobeys, it works for show, and for the shop, and the greater it grows, the more is the mischief and misleading, so that presently all is wrong, talent is mistaken for genius, dogma or system for truth. . . .

¶ Now the idea of a college is an assembly of such men, obedient each to this pure light, and drawing from it illumination to that science or art to which his constitution and affections draw him. And the very highest advantage which a young man of good mind can meet is to find such a teacher. No books, no aids, laboratory, apparatus, prizes, can compare with this. Here is sympathy; here is an order that corresponds to that in his own mind, and in all sound minds, and the hope and impulse imparted. And education is what it should be, a delightful unfolding of the faculties in right order.

¶ I could heartily wish it were otherwise, but there is a certain shyness of genius, of free thought, of a master of art in colleges, which is as old as the rejection of Molière by the French Academy, of Bentley by the pedants of his time, and only the other day, of Arago; in Oxford, the recent rejection of Max Müller. . . . If the truth must be told, thought is as rare in colleges as in cities. The necessity of a mechanical system is not to be denied. Young men must be classed and employed, not according to the secret needs of each mind but by some available plan that will give weekly and annual results; and a little violence must be done to private genius to accomplish this. Then genius is always its own law, and must be a little impatient and rebellious to this rule, so that, of necessity, a certain hostility and jealousy of genius grows up in the masters of routine, and unless, by rare good fortune, the professor has a generous sympathy with genius and takes care to interpose a certain relief and cherishing and reverence for the wild poet and dawning philosopher he has detected in his classes, that will happen which has happened so often, that the best scholar, he for whom colleges exist, finds himself a stranger and an orphan therein. 'T is precisely analogous to what befalls in religious societies. In the romance Spiridion a few years ago, we had what it seems was a piece of accurate autobiography, the story of a young saint who comes into a convent for her education, and not falling into the system and the little parties in the convent, but inspired with an enthusiasm which finds nothing there to feed it, it turns out in a few days that every hand is against this young votary. Piety in a convent accuses every one, from the novice to the abbess. What right have you to be better than your neighbor? Piety comes to be regarded as a spy and a rebel. . . . And how often we have had repeated the trials of the young man who made no figure at college because his own methods were new and extraordinary, and who only prospered at last because he forsook theirs and took his own.

TWO men cannot converse together on any topic without presently finding where each stands in moral judgment. I presently know whether my companion stands for ideal justice, or for a timorous expediency.

¶ It is true that the University and the Church, which should be counterbalancing institutions to our great material institutions of trade and of territorial power, do not express the sentiment of the popular politics and the popular optimism, whatever it be. Harvard College has no voice in Harvard College, but State Street votes it down on every ballot. Everything will be permitted there which goes to adorn Boston Whiggism,—is it geology, astronomy, poetry, antiquities, art, rhetoric. But that which it exists for, to be a fountain of novelties out of heaven, a Delphos uttering warning and ravishing oracles to lift and lead mankind,—*that* it shall not be permitted to do or to think of. On the contrary, every generosity of thought is suspect and gets a bad name. And all the youth come out decrepit citizens; not a prophet, not a poet, not a *daimon*, but is gagged and stifled or driven away. All that is sought in the instruction is drill; tutors, not inspirers.

¶ I conceive that a college should have no mean ambition, but should aim at a reverent discipline and invitation of the soul, that here, if nowhere else in the world, genius should find its home; here Imagination should be greeted with the problems in which it delights; the

noblest tasks to the Muse proposed and the most cordial and honoring rewards; here the highest duties be urged, and enthusiasm for liberty and wisdom should breed enthusiasm and form heroes for the state. The College should hold the profound thought, and the Church the great heart to which the nation should turn, and these two should be counterbalancing to the bad politics and selfish trade. But there is but one institution, and not three. The Church and the College now take their tone from the City, and do not dictate their own. You all well know the downward tendency in literature, the facility with which men renounce their youthful aims and say, the labor is too severe, the prize too high for me; and they accept the employments of the market. . . .

GENIUS may be known by its probity. Never was pure valor—and almost I might say, never pure ability—shown in a bad cause.

¶ Ah, gentlemen, it 's only a dream of mine, and perhaps never will be true,—but I thought a college was a place not to train talents, not to train attorneys, and those who say what they please, but to adorn Genius, which only speaks truth, and after the way which truth uses, namely, Beauty; a college was to teach you geometry, or the lovely laws of space and figure; chemistry, botany, zoölogy, the streaming of thought into form, and the precipitation of atoms which Nature is.

¶ This, then, is the theory of Education, the happy meeting of the young soul, filled with the desire, with the living teacher who has already made the passage from the centre forth, step by step, along the intellectual roads to the theory and practice of special science. Now if there be genius in the scholar, that is, a delicate sensibility to the laws of the world, and the power to express them again in some new form, he is made to find his own way. He will greet joyfully the wise teacher, but colleges and teachers are no wise essential to him; he will find teachers everywhere.

¶ I would have you rely on Nature ever,—wise, omnific, thousand-handed Nature, equal to each emergency, which can do very well without colleges, and, if the Latin, Greek, Algebra or Art were in the parents, it will be in the children, without being pasted on.

¶ If your college and your literature are not felt, it is because the truth is not in them. When you say the times, the persons are prosaic, where is the feudal, or the Saracenic, or Egyptian architecture? where the romantic manners? where the Romish or the Calvinistic religion, which made a kind of poetry in the air for Milton, or Byron, or Belzoni? but to us it is barren,—you expose your atheism. Is a railroad, or a shoe-factory, or an insurance office, bank or bakery outside of the system and connection of things, or further from God than a sheep-pasture or a clam-bank? Is chemistry suspended? Do not the electricities and the imponderable influences play with all their magic undulations? Do not gravity and polarity keep their unerring watch on a needle and thread, on a cobbler's lapstone or a switchman's turntable as on the moon's orbit? Only bring a deep observer, and he will make light of the new shop or old cathedral—all one to him—or new circumstances that afflict you. He will find the circumstances not altered; as deep a cloud of mystery on the cause, as dazzling a glory on the invincible law. Is it so important whether

a man wears a shoe-buckle or ties his shoe-lappet with a string? . . . Bring the insight, and he will find as many beauties and heroes and astounding strokes of genius close by him as Shakspeare or Æschylus or Dante beheld. It was in a beggarly heath farm, it was in a mean country inn that Burns found his fancy so sprightly. You find the times and places mean. My friend, stretch a few threads over a common Æolian harp, and put it in your window, and listen to what it says of times and the heart of Nature. I do not think that you will believe that the miracle of Nature is less, the chemical power worn out. Watch the breaking morning, the enchantments of the sunset.

SOCIETY is always taken by surprise at any new example of common sense and of simple justice, as at a wonderful discovery.

¶ If I had young men to reach, I should say to them, Keep the intellect sacred. Revere it. Give all to it. Its oracles countervail all. Attention is its acceptable prayer. Sit low and wait long; and know that, next to being its minister, like Aristotle, and perhaps better than that, is the profound reception and sympathy, without ambition which secularizes and trades it. Go sit with the Hermit in you, who knows more than you do. You will find life enhanced, and doors opened to grander entertainments. Yet all comes easily that he does, as snow and vapor, heat, wind and light. Power costs nothing to the powerful. I should say to them, Do what you can do. He that draws on his own talent cannot be overshadowed or supplanted. . . . Homage to truth discriminates good and evil. Power never departs from it.

¶ Our colleges may differ much in the scale of requirements, and the examination for admission and the examination for degrees and honors may be lax in this college and severe in that, and you may find facilities, translations, syllabuses and tutors here or there to coach you through, but 't is very certain that an examination is yonder before us and an examining committee that cannot be escaped nor deceived, that every scholar is to be put fairly on his own powers and must hear the questions proposed, and answer them by himself, and receive honor or dishonor according to the fidelity shown. For the men and women of your time, the circle of your friends and employers, your conditions, the invisible world, are the interrogators. . . .

¶ When the great painter was told by a dauber, "I have painted five pictures whilst you have made one," he replied, "*Pingo in æternitatem.*" "Study for eternity smiled on me," says Van Helmont. And it were a good rule to read some lines at least every day that shall not be of the day's occasion or task, but of study for eternity.

¶ I have detained you too long; but it is the privilege of the moral sentiment to be every moment new and commanding, and old men cannot see the powers of society, the institutions, the laws under which they have lived, passing, or soon to pass, into the hands of you and your contemporaries, without an earnest wish that you have caught sight of your high calling, your vast possibilities and inspiring duties.

COUNTRY LIFE

THE Teutonic race have been marked in all ages by a trait which has received the name of Earth-hunger, a love of possessing land. It is not less visible in that branch of the family which inhabits America. Nor is it confined to farmers, speculators, and filibusters, or conquerors. The land, the care of land, seems to be the calling of the people of this new country, of those, at least, who have not some decided bias, driving them to a particular craft, as a born sailor or machinist. The capable and generous, let them spend their talent on the land. Plant it, adorn it, study it, it will develop in the cultivator the talent it requires.

¶ The avarice of real estate native to us all covers instincts of great generosity, namely, all that is called the love of Nature, comprising the largest use and the whole beauty of a farm or landed estate. Travel and walking have this apology, that Nature has impressed on savage men periodical or secular impulses to emigrate, as upon lemmings, rats and birds. The Indians go in summer to the coast, for fishing; in winter, to the woods. The nomads wander over vast territory, to find their pasture. Other impulses hold us to other habits. As the increasing population finds new values in the ground, the nomad life is given up for settled homes. But the necessity of exercise and the nomadic instinct are always stirring the wish to travel, and in the spring and summer, it commonly gets the victory. Chaucer notes of the month of April,

> "Than longen folk to goon on pilgrymages,
> And palmers for to seken straunge strondes,
> To ferne halwes, couthe in sondry londes."

And, in the country, Nature is always inviting to the compromise of walking as soon as we are released from severe labor. Linnæus, early in life, read a discourse at the University of Upsala on the necessity of travelling in one's own country, based on the conviction that Nature was inexhaustibly rich, and that in every district were swamps, or beaches, or rocks, or mountains, which were now nuisances, but, if explored, and turned to account, were capable of yielding immense benefit. At Upsala, therefore, he instituted what were called *herborizations:* he summoned his class to go with him on excursions on foot into the country, to collect plants and insects, birds and eggs. These parties started at seven in the morning, and stayed out till nine in the evening; the Professor was generally attended by two hundred students, and, when they returned, they marched through the streets of Upsala in a festive procession, with flowers in their hats, to the music of drums and trumpets, and with loads of natural productions collected on the way.

¶ Let me remind you what this walker found in his walks. He went into Oland, and found that the farms on the shore were perpetually encroached on by the sea, and ruined by blowing sand. He discovered that the *arundo arenaris,* or beach-grass, had long firm roots, and he taught them to plant it for the protection of their shores. In Tornea, he found the people suffering every spring from the loss of their cattle, which died by some frightful distemper, to the number of fifty or a hundred in a year. Linnæus walked out to examine the meadow into which they were first turned out to grass, and found it a bog, where the water-hemlock grew in abundance, and had evidently been cropped plentifully by the animals in feeding. He found the plant also dried in their cut hay. He showed them that the whole evil might be prevented by employing a woman for a month to eradicate the noxious plants. When the shipyards were infested with rot, Linnæus was sent to provide some remedy. He studied the insects that infested the timber, and found that they laid their eggs in the logs within certain days in April

and he directed that during ten days, at that time of the year, the logs should be immersed under the water, which being done, the timber was found to be uninjured.

¶ He found that the gout, to which he was subject, was cured by wood-strawberries. He had other remedies. When Kalm returned from America, Linnæus was laid up with severe gout. But the joy in his return, and the curiosity to see his plants, restored him instantly, and he found an old friend as good as the treatment by wood-strawberries. He learned the secret of making pearls in the river-pearl mussel. He found out that a terrible distemper which sometimes proves fatal in the north of Europe, was occasioned by an animalcule, which he called *Furia infernalis,* which falls from the air on the face, or hand, or other uncovered part, burrows into it, multiplies and kills the sufferer. By timely attention, it is easily extracted.

¶ He examined eight thousand plants; and examined fishes, insects, birds, quadrupeds; and distributed the animal, vegetable and mineral kingdoms. And if, instead of running about in the hotels and theatres of Europe, we would, manlike, see what grows, or might grow, in Massachusetts, stock its gardens, drain its bogs, plant its miles and miles of barren waste with oak and pine, and following what is usually the natural suggestions of these pursuits, ponder the moral secrets which, in her solitudes, Nature has to whisper to us, we were better patriots and happier men.

¶ We have the finest climate in the world, for this purpose, in Massachusetts. If we have coarse days, and dog-days, and white days, and days that are like ice-blinks, we have also yellow days, and crystal days,—days which are neither hot nor cold, but the perfection of temperature. New England has a good climate,—yet, in choosing a farm, we like a southern exposure, whilst Massachusetts, it must be owned, is on the northern slope, towards the Arctic circle, and the Pole. Our climate is a series of surprises, and among our many prognostics of the weather, the only trustworthy one that I know is that, when it is warm, it is a sign that it is going to be cold. The climate needs, therefore, to be corrected by a little anthracite coal, —a little coal indoors, during much of the year, and thick coats and shoes must be recommended to walkers. I own I prefer the solar to the polar climates. "I have no enthusiasm for Nature," said a French writer, "which the slightest chill will not instantly destroy."

FEW men know how to take a walk. The qualifications are endurance, plain clothes, old shoes, an eye for Nature, good humor, vast curiosity, good speech, good silence and nothing too much. A loud singer, or a story-teller, or a vain talker profanes the river and the forest, and is nothing like so good company as a dog.

¶ But we cannot overpraise the comfort and the beauty of the climate in the best days of the year. In summer, we have for weeks a sky of Calcutta, yielding the richest growth, maturing plants which require strongest sunshine, and scores of days when the heat is so rich, and yet so tempered, that it is delicious to live.

¶ The importance to the intellect of exposing the body and brain to the fine mineral and imponderable agents of the air makes the chief interest in the subject. "So exquisite is the structure of the cortical glands," said the old physiologist Malpighi, "that when the atmosphere is ever so slightly vitiated or altered, the brain is the first part to sympathize and to undergo a change of state." We are very sensible of this, when, in midsummer, we go to the sea-

shore, or to mountains, or when, after much confinement to the house, we go abroad into the landscape, with any leisure to attend to its soothing and expanding influences. The power of the air was the first explanation offered by the early philosophers of the mutual understanding that men have. "The air," said Anaximenes, "is the soul, and the essence of life. By breathing it, we become intelligent, and, because we breathe the same air, understand one another." Plutarch thought it contained the knowledge of the future. "If it be true that souls are naturally endowed with the faculty of prediction, and that the chief cause that excites that faculty is a certain temperature of air and winds," etc. Even Lord Bacon said, "The Stars inject their imagination or influence into the air."

¶ The air that we breathe is an exhalation of all the solid material of the globe. . . . It is the last finish of the work of the Creator. We might say, the Rock of Ages dissolves himself into the mineral air to build up this mystic constitution of man's mind and body.

¶ Walking has the best value as gymnastics for the mind. "You shall never break down in a speech," said Sydney Smith, "on the day on which you have walked twelve miles." In the English universities, the reading men are daily performing their punctual training in the boat-clubs, or a long gallop of many miles in the saddle, or, taking their famed "constitutionals," walks of eight and ten miles. "Walking," said Rousseau, "has something which animates and vivifies my ideas." And Plato said of exercise that "it would almost cure a guilty conscience." "For the living out of doors, and simple fare, and gymnastic exercises, and the morals of companions, produce the greatest effect on the way of virtue and of vice."

¶ Few men know how to take a walk. The qualifications of a professor are endurance, plain clothes, old shoes, an eye for Nature, good humor, vast curiosity, good speech, good silence and nothing too much. If a man tells me that he has an intense love of Nature, I know, of course, that he has none. Good observers have the manners of trees and animals, their patient good sense, and if they add words, 't is only when words are better than silence. But a loud singer, or a story-teller, or a vain talker profanes the river and the forest, and is nothing like so good company as a dog.

¶ There is also an effect on beauty. . . . De Quincey said, "I have seen Wordsworth's eyes sometimes affected powerfully in this respect. His eyes are not under any circumstances bright, lustrous or piercing, but, after a long day's toil in walking, I have seen them assume an appearance the most solemn and spiritual that it is possible for the human eye to wear. The light which resides in them is at no time a superficial light, but, under favorable accidents, it is a light which seems to come from depths below all depths; in fact, it is more truly entitled to be held 'the light that never was on land or sea,' a light radiating from some far spiritual world, than any that can be named." But De Quincey prefixes to this description of Wordsworth a little piece of advice, which I wonder has not attracted more attention. "The depth and subtlety of the eyes varies exceedingly with the state of the stomach, and, if young ladies were aware of the magical transformations which can be wrought in the depth and sweetness of the eye by a few weeks' exercise, I fancy we should see their habits in this point altered greatly for the better."

¶ For walking, you must have a broken country. In Illinois, everybody rides. There is no good walk in that state. The reason is, a square yard of it is as good as a hundred miles. You can distinguish from the cows a horse feeding, at the distance of five miles, with the naked eye. Hence, you have the monotony of Holland, and when you step out of the door can see all that you will have seen when you come home. In Massachusetts, our land is agreeably broken, and is permeable like a park, and not like some towns in the more broken country of New Hampshire, built on three or four hills having each

one side at forty-five degrees and the other side perpendicular: so that if you go a mile, you have only the choice whether you will climb the hill on your way out or on your way back. The more reason we have to be content with the felicity of our slopes in Massachusetts, undulating, rocky, broken and surprising, but without this alpine inconveniency. Twenty years ago in Northern Wisconsin the pinery was composed of trees so big, and so many of them, that it was impossible to walk in the country, and the traveller had nothing for it but to wade in the streams. One more inconveniency, I remember, they showed me in Illinois, that, in the bottom lands, the grass was fourteen feet high. We may well enumerate what compensating advantages we have over that country, for 't is a commonplace, which I have frequently heard spoken in Illinois, that it was a manifest leading of the Divine Providence that the New England states should have been first settled, before the Western country was known, or they would never have been settled at all.

WHEN Nero advertised for a new luxury, a walk in the woods should have been offered. 'T is one of the secrets for dodging old age. For Nature makes a like impression on age as on youth. Then I recommend it to people who are growing old, against their will.

¶ The privilege of the countryman is the culture of the land, the laying out of grounds and gardens, the orchard and the forest. The Rosaceous tribe in botany, including the apple, pear, peach and cherry, are coeval with man. The apple is our national fruit. In October, the country is covered with its ornamental harvests. The American sun paints itself in these glowing balls amid the green leaves, the social fruit, in which Nature has deposited every possible flavor; whole zones and climates she has concentrated into apples. I am afraid you do not understand values. Look over the fence at the farmer who stands there. He makes every cloud in the sky, and every beam of the sun, serve him. His trees are full of brandy. He saves every drop of sap, as if it were wine. A few years ago those trees were whipsticks. Now, every one of them is worth a hundred dollars. Observe their form; not a branch nor a twig is to spare. They look as if they were arms and fingers, holding out to you balls of fire and gold. One tree yields the rent of an acre of land. Yonder pear has every property which should belong to a tree. It is hardy, and almost immortal. It accepts every species of nourishment, and yet could live, like an Arab, on air and water. It grows like the ash Ygdrasil. It seems to me much that I have brought a skilful chemist into my ground, and keep him there overnight, all day, all summer, for an art he has, out of all kinds of refuse rubbish to manufacture Virgaliens, Bergamots, and Seckels, in a manner which no confectioner can approach, and his method of working is no less beautiful than the result.

¶ In old towns there are always certain paradises known to the pedestrian, old and deserted farms, where the neglected orchard has been left to itself, and whilst some of its trees decay, the hardier have held their own. I know a whole district, Estabrook Farm, made up of wide, straggling orchards, where the apple-trees strive with and hold their ground against the native forest-trees: the apple growing with profusion that mocks the pains taken by careful cockneys, who come out into the country, plant young trees and watch them dwindling. Here, no hedges are wanted; the wide distance from any population is fence enough: the fence is a mile wide. Here are varieties of apple not found in

Downing or Loudon. The "Tartaric" variety, and "Cow-apple," and the "Bite-me-if-you-dare," the "Beware-of-this." Apples of a kind which I remember in boyhood, each containing a barrel of wind and half a barrel of cider. But there was a contest between the old orchard and the invading forest-trees, for the possession of the ground, of the whites against the Pequots, and if the handsome savages win, we shall not be losers. . . .

¶ According to the common estimate of farmers, the wood-lot yields its gentle rent of six per cent., without any care or thought, when the owner sleeps or travels, and it is subject to no enemy but fire. Evelyn quotes Lord Caernarvon's saying, "Wood is an excrescence of the earth provided by God for the payment of debts."

¶ When Nero advertised for a new luxury, a walk in the woods should have been offered. 'T is one of the secrets for dodging old age. For Nature makes a like impression on age as on youth. Then I recommend it to people who are growing old, against their will. A man in that predicament, if he stands before a mirror, or among young people, is made quite too sensible of the fact; but the forest awakes in him the same feeling it did when he was a boy, and he may draw a moral from the fact that 't is the old trees that have all the beauty and grandeur. I admire the taste which makes the avenue to a house, were the house never so small, through a wood; besides the beauty, it has a positive effect on manners, as it disposes the mind of the inhabitant and of his guests to the deference due to each. Some English reformers thought the cattle made all this wide space necessary between house and house, and that, if there were no cows to pasture, less land would suffice. But a cow does not need so much land as the owner's eyes require between him and his neighbor.

¶ Our Aryan progenitors in Asia celebrated the winds as the conveying Maruts, "traversers of places difficult of access. Stable is their birthplace in the sky, but they are agitators of heaven and earth, who shake all around like the top of a tree. Because they drive the clouds, they have harnessed the spotted deer to their chariot; they are coming with weapons, war-cries and decorations. I hear the cracking of the whips in their hands. I praise their sportive resistless strength. They are the generators of speech. They drive before them in their course the long, vast, uninjurable, rain-retaining cloud. Wherever they pass, they fill the way with clamor. Every one hears their noise. The lightning roars like a parent cow that bellows for its calf, and the rain is set free by the Maruts. Maruts, as you have vigor, invigorate mankind! Aswins (Waters), long-armed, good-looking Aswins! bearers of wealth, guides of men, harness your car! Ambrosia is in you, in you are medicinal herbs." The Hindoos called fire Agni, born in the woods, bearer of oblations, smoke-bannered and light-shedding, lord of red coursers; the guest of man; protector of people in villages; the sacrificer visible to all, thousand-eyed, all-beholding, of graceful form and whose countenance is turned on all sides.

¶ What uses that we know belong to the forest, and what countless uses that we know not! How an Indian helps himself with fibre of milkweed, or withe-bush, or wild hemp, or root of spruce, black or white, for strings; making his bow of hickory, birch, or even a fir-bough, at a pinch; hemlock bark for his roof, hair-moss or fern for his bed. He goes to a white birch-tree, and can fit his leg with a seamless boot, or a hat for his head. He can draw sugar from the maple, food and antidotes from a hundred plants. He knows his way in a straight line from watercourse to watercourse, and you cannot lose him in the woods. He consults by way of natural compass, when he travels: (1) large pine-trees, which bear more numerous branches on their southern side; (2) ant-hills, which have grass on their south and whortle-berries on the north; (3) aspens, whose bark is rough on the north and smooth on the south side. All his knowledge is for use, and

it only appears in use, whilst white men have theirs also for talking purposes.

¶ I am a very indifferent botanist, but I admire that perennial four-petalled flower, which has one gray petal, one green, one red, and one white. I think sometimes how many days could Methuselah go out and find something new! In January the new snow has changed the woods so that he does not know them; has built sudden cathedrals in a night. In the familiar forest he finds Norway and Russia in the masses of overloading snow which break all that they cannot bend. In March, the thaw, and the sounding of the south wind, and the splendor of the icicles. On the pond there is a cannonade of a hundred guns, but it is not in honor of election of any President. He went forth again after the rain; in the cold swamp, the buds are swollen, the *ictodes* prepares its flower, and the mallows and mouse-ear. The mallows the Greeks held sacred as giving the first sign of the sympathy of the earth with the celestial influences. The next day the Hylas were piping in every pool, and a new activity among the hardy birds, the premature arrival of the bluebird, and the first northward flight of the geese, who cannot keep their joy to themselves, and fly low over the farms. In May, the bursting of the leaf,—the oak and maple are red with the same colors on the new leaf which they will resume in autumn when it is ripe. In June, the miracle works faster,

> Painting with white and red the moors
> To draw the nations out of doors.

Man feels the blood of thousands in his body, and pumps the sap of all this forest through his arteries; the loquacity of all birds in the morning; and the immensity of life seems to make the world deep and wide. In August, when the corn is grown to be a resort and protection to woodcocks and small birds, and when the leaves whisper to each other in the wind, we observe already that the leaf is sere, that a change has passed on the landscape. The world has nothing to offer more rich or entertaining than the days which October always brings us, when, after the first frosts, a steady shower of gold falls in the strong south wind from the chestnuts, maples and hickories: all the trees are wind-harps, filling the air with music; and all men become poets, and walk to the measure of rhymes they make or remember. The dullest churl begins to quaver. The forest in its coat of many colors reflects its varied splendor through the softest haze. The witch-hazel blooms to mark the last hour arrived, and that Nature has played out her summer score. The dry leaves rustle so loud, as we go rummaging through them, that we can hear nothing else. The leaf in our dry climate gets fully ripe, and, like the fruit when fully ripe, acquires fine color, whilst, in Europe, the damper climate decomposes it too soon.

'Tis a commonplace, which I have frequently heard spoken in Illinois, that it was a manifest leading of the Divine Providence that the New England states should have been first settled, before the Western country was known, or they would never have been settled at all.

¶ But the pleasures of garden, orchard and wood must be alternated. We know the healing effect on the sick of change of air,—the action of new scenery on the mind is not less fruitful. We must remember that man is a natural nomad, and his old propensities will stir at midsummer, and send him, like an Indian, to the sea. The influence of the ocean on the love of liberty, I have mentioned elsewhere. Its power on the mind in sharpening the perceptions has made the sea the famous educator of our race.

The history of the world,—what is it but the doings about the shores of the Mediterranean Sea, and the Atlantic? . . .

¶ What freedom of grace has the sea with all this might! . . . The freedom makes the observer feel as a slave. Our expression is so thin and cramped! Can we not learn here a generous eloquence? This was the lesson our starving poverty wanted. . . . At Niagara, I have noticed, that, as quick as I got out of the wetting of the Fall, all the grandeur changed into beauty. You cannot keep it grand, 't is so quickly beautiful; and the sea gave me the same experience. 'T is great and formidable, when you lie down in it, among the rocks. But, on the shore, at one rod's distance, 't is changed into a beauty as of gems and clouds. Shores in sight of each other in a warm climate make boat-builders; and whenever we find a coast broken up into bays and harbors, we find an instant effect on the intellect and industry of the people.

ITS power on the mind in sharpening the perceptions has made the sea the famous educator of our race. The history of the world,—what is it but the doings about the shores of the Mediterranean Sea, and the Atlantic?

¶ On the seashore the play of the Atlantic with the coast! What wealth is here! Every wave is a fortune; one thinks of Etzlers and great projectors who will yet turn all this waste strength to account: what strength and fecundity, from the sea-monsters, hugest of animals, to the primary forms of which it is the immense cradle, and the phosphorescent infusories;—it is one vast rolling bed of life, and every sparkle is a fish. What freedom and grace with all this might! The seeing so excellent a spectacle is a certificate to the mind that all imaginable good shall yet be realized. The sea is the chemist that dissolves the mountain and the rock; pulverizes old continents, and builds new;—forever redistributing the solid matter of the globe; and performs an analogous office in perpetual new transplanting of the races of men over the surface, the Exodus of nations. We may well yield us for a time to its lessons. But the nomad instinct, as I said, persists to drive us to fresh fields and pastures new. Indeed the variety of our moods has an answering variety in the face of the world, and the sea drives us back to the hills.

¶ Dr. Johnson said of the Scotch mountains, "The appearance is that of matter incapable of form or usefulness, dismissed by Nature from her care." The poor blear-eyed doctor was no poet. Like Charles Lamb, he loved the sweet security of streets. It was said of him that "he preferred the Strand to the Garden of the Hesperides." But this is not the experience of imaginative men, nor of men with good eyes and susceptible organizations. "For my own part," says Linnæus, "I have enjoyed good health, except a slight languor, but as soon as I got upon the Norway Alps I seemed to have acquired a new existence. I felt as if relieved from a heavy burden. Then, spending a few days in the low country of Norway, though without committing the least excess, my languor or heaviness returned. When I again ascended the Alps, I revived as before." And he celebrates the health and performance of the Laps as the best walkers of Europe. "Not without admiration, I have watched my two Lap companions, in my journey to Finmark, one, my conductor, the other, my interpreter. For after having climbed the Alps, whilst I, a youth of twenty-five years, was spent and tired, like one dead, and lay down as if to die in those ends of the world, these two old men, one fifty,

one seventy years, running and playing like boys, felt none of the inconveniences of the road, although they were both loaded heavily enough with my baggage. I saw men more than seventy years old put their heel on their own neck, without any exertion. O holy simplicity of diet, past all praise!"

¶ But beside their sanitary and gymnastic benefit, mountains are silent poets, and a view from a cliff over a wide country undoes a good deal of prose, and reinstates us wronged men in our rights. The imagination is touched. There is some pinch and narrowness to us, and we are glad to see the world, and what amplitudes it has, of meadow, stream, upland, forest and sea, which yet are lanes and crevices to the great space in which the world shines like a cockboat in the sea.

THE crowd in the cities, at the hotels, theatres, card-tables, the speculators who rush for investment, at ten per cent., are all more or less mad. Seek in the fields the health of the mind!

¶ Of the finer influences, I shall say that they are not less positive, if they are indescribable. If you wish to know the shortcomings of poetry and language, try to reproduce the October picture to a city company,—and see what you make of it. There is somewhat finer in the sky than we have senses to appreciate. It escapes us, and yet is only just beyond our reach. Is all this beauty to perish? Where is he who is to save the perfect moment, and cause that this beauty shall not be lost? Where is he who has senses fine enough to catch the inspiration of the landscape? The mountains in the horizon acquaint us with finer relations to our friends than any we sustain.

¶ I think 't is the best of humanity that goes out to walk. In happy hours, I think all affairs may be wisely postponed for this walking. Can you hear what the morning says to you, and believe *that?* Can you bring home the summits of Wachusett, Greylock, and the New Hampshire hills? the Savin groves of Middlesex? the sedgy ripples of the old Colony ponds? the sunny shores of your own bay, and the low Indian hills of Rhode Island? the savageness of pine-woods? Can you bottle the efflux of a June noon, and bring home the tops of Uncanoonuc? The landscape is vast, complete, alive. We step about, dibble and dot, and attempt in poor linear ways to hobble after those angelic radiations. The gulf between our seeing and our doing is a symbol of that between faith and experience. . . .

¶ Our schools and colleges strangely neglect the general education of the eye. Every acquisition we make in the science of beauty is so sweet that I think it is cheaply paid for by what accompanies it, of course, the prating and affectation of connoisseurship. The facts disclosed by Winkelmann, Goethe, Bell, Greenough, Ruskin, Garbett, Penrose, are joyful possessions, which we cannot spare, and which we rank close beside the disclosures of natural history. There are probably many in this audience who have tried the experiment on a hilltop, and many who have not, of bending the head so as to look at the landscape with your eyes upside down. What new softness in the picture! It changes the landscape from November into June. My companion and I remarked from the hilltop the prevailing sobriety of color, and agreed that russet was the hue of Massachusetts, but on trying this experiment of inverting the view he said, "There is the Campagna! and Italy is Massachusetts upside down." The effect is remarkable, and perhaps is not explained. An ingenious

friend of mine suggested that it was because the upper part of the eye is little used, and therefore retains more susceptibility than the lower, and returns more delicate impressions.

¶ Dr. Johnson said, "Few men know how to take a walk," and it is certain that Dr. Johnson was not one of the few. It is a fine art, requiring rare gifts and much experience. No man is suddenly a good walker. Many men begin with good resolution, but they do not hold out, and I have sometimes thought it would be well to publish an Art of Walking, with Easy Lessons for Beginners. These we call apprentices. Those who persist from year to year, and obtain at last an intimacy with the country, and know all the good points within ten miles, with the seasons for visiting each, know the lakes, the hills, where grapes, berries and nuts, where the rare plants are; where the best botanic ground; and where the noblest landscapes are seen, and are learning all the time;—these we call professors. . . .

¶ Nature kills egotism and conceit; deals strictly with us; and gives sanity; so that it was the practice of the Orientals, especially of the Persians, to let insane persons wander at their own will out of the towns, into the desert, and, if they liked, to associate with wild animals. In their belief, wild beasts, especially gazelles, collect around an insane person, and live with him on a friendly footing. The patient found something curative in that intercourse, by which he was quieted, and sometimes restored. But there are more insane persons than are called so, or are under treatment in hospitals. The crowd in the cities, at the hotels, theatres, card-tables, the speculators who rush for investment, at ten per cent., twenty per cent., cent. per cent., are all more or less mad,—I need not say it now in the crash of bankruptcy;—these point the moral, and persuade us to seek in the fields the health of the mind.

¶ I hold all these opinions on the power of the air to be substantially true. The poet affirms them; the religious man, going abroad, affirms them; the patriot on his mountains or his prairie affirms them; the contemplative man affirms them.

¶ Nature tells everything once. Our microscopes are not necessary. She shows every fact in large bodies somewhere. On the seashore, she reveals to the eye, by the sea-line, the true curve of the globe. It does not need a barometer to find the height of mountains. The line of snow is surer than the barometer: and the zones of plants, the savin, the pine, vernal gentian, plum, linnæa and the various lichens and grapes are all thermometers which cannot be deceived, and will not lie. They are instruments by the best maker. The earthquake is the first chemist, goldsmith and brazier: he wrought to purpose in craters, and we borrowed the hint in crucibles. When I look at natural structures, as at a tree, or the teeth of a shark, or the anatomy of an elephant, I know that I am seeing an architecture and carpentry which has no sham, is solid and conscientious, which perfectly answers its end, and has nothing to spare. But in all works of human art there is deduction to be made for blunder and falsehood. Therefore Goethe, whose whole life was a study of the theory of art, said no man should be admitted to his Republic, who was not versed in Natural History.

¶ The college is not so wise as the mechanic's shop, nor the quarter-deck as the forecastle. Witness the insatiable interest of the white man about the Indian, the trapper, the hunter and sailor. In a water-party in which many scholars joined, I noted that the skipper of the boat was much the best companion. The scholars made puns. The skipper saw instructive facts on every side, and there was no trifle to him. How startling are the hints of wit we detect in the horse and dog, and in the wild animals! By what compass the geese steer, and the herring migrate, we would so gladly know. What the dog knows, and how he knows it, piques us more than all we heard from the chair of metaphysics.

¶ Is it not an eminent convenience to have in your town a person who knows

where arnica grows, or sassafras, or pennyroyal, and the mints, or the scented goldenrod, or punk for slow-match; or the slippery-elm, or wild cherries, or wild pears? Where are the best hazlenuts, chestnuts and shagbarks? Where the white grapes? Where are the choice apple-trees? And what are the poisons? Where is the Norway pine, where the beech, where the epigæa, the linnæa, or sanguinaria, or orchis pulcherrima, or sundew, or laurus benzoin, or pink huckleberry? where trout, woodcocks, wild bees, pigeons, where the bittern (stake-driver) can be seen and heard, where the Wilson's plover can be seen and heard?

I THINK 't is the best of humanity that goes out to walk. In happy hours, I think all affairs may be wisely postponed for this walking.

¶ The true naturalist can go wherever woods or waters go; almost where a squirrel or a bee can go, he can; and no man is asked for leave. Sometimes the farmer withstands him in crossing his lots, but 't is to no purpose; the farmer could as well hope to prevent the sparrows or tortoises. It was their land before it was his, and their title was precedent. My naturalist knew what was on their land, and the farmers did not, and sometimes he brought them ostentatiously gifts of flowers, fruits or rare shrubs they would gladly have paid a price for, and did not tell them that he gathered them in their own woods. Moreover the very time at which he used their land and water (for his boat glided like a trout everywhere unseen) was in hours when they were sound asleep. Before the sun was up, he went up and down to survey his possessions, and passed onward and left them, before the second owners, as he called them, were awake.

¶ If we should now say a few words on the advantages that belong to the conversation with Nature, I might set them so high as to make it a religious duty. 'T is the greatest use and the greatest beauty. 'T is the lesson we were put hither to learn. What truth, and what elegance belong to every fact of Nature, we know. And the study of them awakens the like truth and elegance in the student. One thing, the lover of Nature cannot tell the best thing he knows. . . .

¶ What alone possesses interest for us is the *naturel* of each man. This is that which is the saliency, or principle of levity, the antagonist of matter and gravitation, and as good as they. This is forever a surprise, and engaging, and lovely. We can't be satiated with knowing it, and about it. It is related to the purest of the world, to gravity, the growth of grass, and the angles of crystals. Nature speaks to the imagination; first, through her grand style,—the hint of immense force and unity which her works convey; second, because her visible productions and changes are the nouns of language, and our only means of uttering the invisible thought. Every new perception of the method and beauty of Nature gives a new shock of surprise and pleasure; and always for this double reason: first, because they are so excellent in their primary fact, as frost, or cloud, or fire, or animal; and, secondly, because we have an instinct that they express a grander law.

¶ 'T is not easy to say again what Nature says to us. But it is the best part of poetry, merely to name natural objects well. A farmer's boy finds delight in reading the verses under the Zodiacal vignettes in the Almanac. What is the merit of Thomson's Seasons but copying a few of the pictures out of this vast book into words, without a hint of

what they signify, and the best passages of great poets, old and new, are often simple enumerations of some features of landscape. And as man is the object of Nature, what we study in Nature is man. 'T is true, that man only interests us. We are not to be imposed upon by the apparatus and the nomenclature of the physiologist. Agassiz studies year after year fishes and fossil anatomy of saurian, and lizard, and pterodactyl. But whatever he says, we know very well what he means. He pretends to be only busy with the foldings of the yolk of a turtle's egg. I can see very well what he is driving at; he means men and women. He talks about lizard, shell-fish and squid, he means John and Mary, Thomas and Ann. For Nature is only a mirror in which man is reflected colossally. Swedenborg or Behman or Plato tried to decipher this hieroglyphic, and explain what rock, what sand, what wood, what fire signified in regard to man.

¶ They may have been right or wrong in any particulars of their interpretation, but it is only our ineradicable belief that the world answers to man, and part to part, that gives any interest in the subject. If we believed that Nature was foreign and unrelated,—some rock on which souls wandering in the Universe were shipwrecked, we should think all exploration of it frivolous waste of time. No, it is bone of our bone, flesh of our flesh, made of us, as we of it. External Nature is only a half. The geology, the astronomy, the anatomy, are all good, but 't is all a half, and—enlarge it by astronomy never so far—remains a half. It requires a will as perfectly organized,—requires man. Astronomy is a cold, desert science, with all its pompous figures,—depends a little too much on the glass-grinder, too little on the mind. 'T is of no use to show us more planets and systems. We know already what matter is, and more or less of it does not signify. He can dispose in his thought of more worlds, just as readily as of few, or one. It is his relation to one, to the first, that imports. Nay, I will say, of the two facts, the world and man, man is by much the larger half.

¶ I know that the imagination . . . is a coy, capricious power, and does not impart its secret to inquisitive persons. Sometimes a parlor in which fine persons are found, with beauty, culture and sensibility, answers our purpose still better. Striking the electric chain with which we are darkly bound, but that again is Nature, and there we have again the charm which landscape gives us, in a finer form; but the persons must have had the influence of Nature, must know her simple, cheap pleasures, must know what Pindar means when he says that "water is the best of things," and have manners that speak of reality and great elements, or we shall know no Olympus.

¶ Matter, how immensely soever enlarged by the telescope, remains the lesser half. The very science by which it is shown to you argues the force of man. Nature is vast and strong, but as soon as man knows himself as its interpreter, knows that Nature and he are from one source, and that he, when humble and obedient, is nearer to the source, then all things fly into place, then is there a rider to the horse, an organized will, then Nature has a lord.

CONCORD WALKS

WHEN I bought my farm, I did not know what a bargain I had in the bluebirds, bobolinks and thrushes, which were not charged in the bill; as little did I guess what sublime mornings and sunsets I was buying—what reaches of landscape, and what fields and lanes for a tramp. Neither did I fully consider what an indescribable luxury is our Indian river, the Musketaquid, —which runs parallel with the village street and to which every house on that long street has a back door, which leads down through the garden to the river-bank, when a skiff, or a dory, gives you, all summer, access to enchantments, new every day, and all winter, to miles of ice for the skater. And because our river is no Hudson or Mississippi I have a problem long waiting for an engineer, —this,—to what height I must build a tower in my garden that shall show me the Atlantic Ocean from its top—the ocean twenty miles away.

¶ Still less did I know what good and true neighbors I was buying, men of thought and virtue, some of them now known the country through for their learning, or subtlety, or active or patriotic power, but whom I had the pleasure of knowing long before the Country did; and of other men not known widely but known at home, farmers,— not doctors of laws but doctors of land, skilled in turning a swamp or a sand-bank into a fruitful field, and, when witch-grass and nettles grew, causing a forest of apple-trees or miles of corn and rye to thrive.

¶ I did not know what groups of interesting school-boys and fair school-girls were to greet me in the highway, and to take hold of one's heart at the School Exhibitions.

¶ "Little joy has he who has no garden," said Saadi. Montaigne took much pains to be made a citizen of Rome; and our people are vain, when abroad, of having the freedom of foreign cities presented to them in a gold box. I much prefer to have the freedom of a garden presented me. When I go into a good garden, I think, if it were mine, I should never go out of it. It requires some geometry in the head to lay it out rightly, and there are many who can enjoy to one that can create it.

WHEN I bought my farm, I did not know what a bargain I had in the bluebirds, bobolinks and thrushes, which were not charged in the bill; as little did I guess what sublime mornings and sunsets I was buying—what reaches of landscape, and what fields and lanes for a tramp.

¶ Linnæus, who was professor of the Royal Garden at Upsala, took the occasion of a public ceremony to say, "I thank God, who has ordered my fate, that I live in this time, and so ordered it that I live happier than the king of the Persians. You know, fathers and citizens, that I live entirely in the Academy Garden; here is my Vale of Tempe, say rather my Elysium. I possess here all that I desire of the spoils of the East and the West, and, unless I am very much mistaken, what is far more beautiful than Babylonian robes, or vases of the Chinese. Here I learn what I teach. Here I admire the wisdom of the Supreme Artist, disclosing Himself by proofs of every kind, and show them to others." Our people are learning that lesson year by year. As you know, nothing in Europe is more elaborately luxurious than the costly gardens,—as the Boboli at Florence, the Borghese,

the Orsini at Rome, the Villa d'Este at Tivoli; with their greenhouses, conservatories, palm-houses, fish-ponds, sculptured summer-houses and grottoes; but without going into the proud niceties of an European garden, there is happiness all the year round to be had from the square fruit-gardens which we plant in the front or rear of every farmhouse. In the orchard, we build monuments to Van Mons annually.

¶ The place where a thoughtful man in the country feels the joy of eminent domain is in his wood-lot. If he suffer from accident or low spirits, his spirits rise when he enters it. He can spend the entire day therein, with hatchet or pruning-shears, making paths, without remorse of wasting time. He can fancy that the birds know him and trust him, and even the trees make little speeches or hint them. Then he remembers that Allah in his allotment of life "does not count the time which the Arab spends in the chase."

¶ If you can add to the garden a noble luxury, let it be an arboretum. In the arboretum you should have things which are of a solitary excellence, and which people who read of them are hungry to see. Thus plant the *Sequoia Gigantea*, give it room, and set it on its way of ten or fifteen centuries. Bayard Taylor planted two—one died, but I saw the other looking well. Plant the Banian, the Sandal-tree, the Lotus, the Upas, Ebony, Century Aloes, the Soma of the Vedas—*Asclepias Viminalis*, the Mandrake and Papyrus, Dittany, Asphodel, Nepenthe, Hæmony, Moly, Spikenard, Amomum. Make a calendar —your own—of the year, that you may never miss your favorites in their month. As Linnæus made a dial of plants, so shall you of all the objects that guide your walks.

¶ Learn to know the conspicuous planets in the heavens, and the chief constellations. Thus do not forget the 14th of November, when the meteors come, and on some years drop into your house-yard like sky-rockets. And 't is worth remarking, what a man may go through life without knowing, that a common spy-glass, which you can carry in your pocket, will show the satellites of Jupiter, and turned on the Pleiades, or Seven Stars, in which most eyes can only count six,—will show many more, —a telescope in an observatory will show two hundred. How many poems have been written, or, at least attempted, on the lost Pleiad! for though that pretty constellation is called for thousands of years the "Seven Stars," most eyes can only count six.

¶ Horses and carriages are costly toys, but the word park always charms me. I could not find it in my heart to chide the citizen who should ruin himself to buy a patch of heavy oak timber. I admire the taste which makes the avenue to the house—were the house never so small—through a wood;—as it disposes the mind of the inhabitant and of his guest to the deference due to each.

¶ There are two companions, with one or other of whom 't is desirable to go out on a tramp. One is an artist, that is, who has an eye for beauty. If you use a good and skilful companion, you shall see through his eyes; and, if they be of great discernment, you will learn wonderful secrets. In walking with Allston, you shall see what was never before shown to the eye of man. And as the perception of beauty always exhilarates, if one is so happy as to find the company of a true artist, he is a perpetual holiday and benefactor, and ought only to be used like an oriflame or a garland, for feasts and May-days, and parliaments of wit and love.

¶ The other is a naturalist, for the reason that it is much better to learn the elements of geology, of botany, of ornithology and astronomy by word of mouth from a companion than dully from a book. There is so much, too, which a book cannot teach which an old friend can. A man should carry Nature in his head—should know the hour of the day or night, and the time of the year, by the sun and stars; should know the solstice and the equinox, the quarter of the moon and the daily tides.

¶ This is my ideal of the powers of

wealth. Find out what lake or sea Agassiz wishes to explore, and offer to carry him there, and he will make you acquainted with all its fishes: or what district Dr. Gray has not found the plants of,—carry him; or when Dr. Wyman wishes to find new anatomic structures or fossil remains; or when Dr. Charles Jackson or Mr. Hall would study chemistry or mines; and you secure the best company and the best teaching with every advantage.

¶ But the countryman, as I said, has more than he paid for; the landscape is his. I am sorry to say the farmers seldom walk for pleasure. It is a fine art; —there are degrees of proficiency, and we distinguish the professors of that science from the apprentices. But there is a manifest increase in the taste for it. 'T is the consolation of mortal men. It is an old saying that physicians or naturalists are the only professional men who continue their tasks out of study-hours; and the naturalist has no barren places, no winter, and no night, pursuing his researches in the sea, in the ground, in barren moors, in the night even, because the woods exhibit a whole new world of nocturnal animals; in winter, because, remove the snow a little, a multitude of plants live and grow, and there is a perpetual push of buds, so that it is impossible to say when vegetation begins. I think no pursuit has more breath of immortality in it.

¶ I admire in trees the creation of property so clean of tears, or crime, or even care. No lesson of chemistry is more impressive to me than this chemical fact that "Nineteen twentieths of the timber are drawn from the atmosphere." We knew the root was sucking juices from the ground. But the top of the tree is also a tap-root thrust into the public pocket of the atmosphere. This is a highwayman, to be sure. And I am always glad to remember that in proportion to the foliation is the addition of wood. Then they grow, when you wake and when you sleep, at nobody's cost, and for everybody's comfort. Lord Abercorn, when some one praised the rapid growth of his trees, replied, "Sir, they have nothing else to do!"

THAT uncorrupted behavior which we admire in the animals, and in young children, belongs also to the farmer, the hunter, the sailor, the man who lives in the presence of Nature. This is forever a surprise, and engaging, and lovely; we can't be satiated with knowing it.

¶ That uncorrupted behavior which we admire in the animals, and in young children, belongs also to the farmer, the hunter, the sailor, the man who lives in the presence of Nature. Cities force the growth and make him talkative and entertaining, but they make him artificial. What alone possesses interest for us is the *naturel* of each, that which is constitutional to him only. This is forever a surprise, and engaging, and lovely; we can't be satiated with knowing it, and about it, and this is that which the conversation with Nature goes to cherish and to guard.

¶ The man finds himself expressed in Nature. Yet when he sees this annual reappearance of beautiful forms, the lovely carpet, the lovely tapestry of June, he may well ask himself the special meaning of the hieroglyphic, as well as the sense and scope of the whole—and there is a general sense which the best knowledge of the particular alphabet leaves unexplained.

BOSTON

THE old physiologists said, "There is in the air a hidden food of life;" and they watched the effect of different climates. They believed the air of mountains and the seashore a potent predisposer to rebellion. The air was a good republican, and it was remarked that insulary people are versatile and addicted to change, both in religious and secular affairs.

¶ The air that we breathe is an exhalation of all the solid material globe. An aërial fluid streams all day, all night, from every flower and leaf, from every water and soil, from every rock ledge; and from every stratum a different aroma and air according to its quality. According to quality and according to temperature, it must have effect on manners.

¶ There is the climate of the Sahara: a climate where the sunbeams are vertical; where is day after day, sunstroke after sunstroke, with a frosty shadow between. "There are countries," said Howell, "where the heaven is a fiery furnace or a blowing bellows, or a dropping sponge, most parts of the year." Such is the assimilating force of the Indian climate that Sir Erskine Perry says "the usage and opinion of the Hindoos so invades men of all castes and colors who deal with them that all take a Hindoo tint. Parsee, Mongol, Afghan, Israelite, Christian, have all passed under this influence and exchanged a good part of their patrimony of ideas for the notions, manner of seeing and habitual tone of Indian society." He compares it to the geologic phenomenon which the black soil of the Dhakkan offers,—the property, namely, of assimilating to itself every foreign substance introduced into its bosom.

¶ How can we not believe in influences of climate and air, when, as true philosophers, we must believe that chemical atoms also have their spiritual cause why they are thus and not other; that carbon, oxygen, alum and iron, each has its origin in spiritual nature? ¶ Even at this day men are to be found superstitious enough to believe that to certain spots on the surface of the planet special powers attach, and an exalted influence on the genius of man. And it appears as if some localities of the earth, through wholesome springs, or as the *habitat* of rare plants and minerals, or through ravishing beauties of Nature, were preferred before others. There is great testimony of discriminating persons to the effect that Rome is endowed with the enchanting property of inspiring a longing in men there to live and there to die.

¶ Who lives one year in Boston ranges through all the climates of the globe. And if the character of the people has a larger range and greater versatility, causing them to exhibit equal dexterity in what are elsewhere reckoned incompatible works, perhaps they may thank their climate of extremes, which at one season gives them the splendor of the equator and a touch of Syria, and then runs down to a cold which approaches the temperature of the celestial spaces.

¶ It is not a country of luxury or of pictures; of snows rather, of east winds and changing skies; visited by icebergs, which, floating by, nip with their cool breath our blossoms. Not a luxurious climate,—but wisdom is not found with those who dwell at their ease. Give me a climate where people think well and construct well,—I will spend six months there, and you may have all the rest of my years.

¶ What Vasari said, three hundred years ago, of the republican city of Florence might be said of Boston; "that the desire for glory and honor is powerfully generated by the air of that place, in the men of every profession; whereby all who possess talent are impelled to struggle that they may not remain in the same grade with those whom they perceive to be only men like them-

selves, even though they may acknowledge such indeed to be masters; but all labor by every means to be foremost."

¶ We find no less stimulus in our native air; not less ambition in our blood, which Puritanism has not sufficiently chastised; and at least an equal freedom in our laws and customs, with as many and as tempting rewards to toil; with so many philanthropies, humanities, charities, soliciting us to be great and good.

¶ New England is a sort of Scotland. 'T is hard to say why. Climate is much; then, old accumulation of the means, — books, schools, colleges, literary society;—as New Bedford is not nearer to the whales than New London or Portland, yet they have all the equipments for a whaler ready, and they hug an oil-cask like a brother.

¶ I do not know that Charles River or Merrimac water is more clarifying to the brain than the Savannah or Alabama rivers, yet the men that drink it get up earlier, and some of the morning light lasts through the day. I notice that they who drink for some little time of the Potomac water lose their relish for the water of the Charles River, of the Merrimac and the Connecticut,—even of the Hudson. I think the Potomac water is a little acrid, and should be corrected by copious infusions of these provincial streams.

¶ Of great cities you cannot compute the influences. In New York, in Montreal, New Orleans and the farthest colonies,—in Guiana, in Guadaloupe,—a middle-aged gentleman is just embarking with all his property to fulfil the dream of his life and spend his old age in Paris; so that a fortune falls into the massive wealth of that city every day in the year. Astronomers come because there they can find apparatus and companions. Chemist, geologist, artist, musician, dancer, because there only are grandees and their patronage, appreciators and patrons. Demand and supply run into every invisible and unnamed province of whim and passion.

¶ Each great city gathers these values and delights for mankind, and comes to be the brag of its age and population. The Greeks thought him unhappy who died without seeing the statue of Jove at Olympia. With still more reason, they praised Athens, the "Violet City." It was said of Rome in its proudest days, looking at the vast radiation of the privilege of Roman citizenship through the then-known world,—"the extent of the city and of the world is the same" (*spatium et urbis et orbis idem*). London now for a thousand years has been in an affirmative or energizing mood; has not stopped growing. Linnæus, like a naturalist, esteeming the globe a big egg, called London the *punctum saliens* in the yolk of the world.

WHO lives one year in Boston ranges through all the climates of the globe. Not a luxurious climate,—but wisdom is not found with those who dwell at their ease. Give me a climate where people think well and construct well,—I will spend six months there, and you may have all the rest of my years.

¶ This town of Boston has a history. It is not an accident, not a windmill, or a railroad station, or cross-roads tavern, or an army-barracks grown up by time and luck to a place of wealth; but a seat of humanity, of men of principle, obeying a sentiment and marching loyally whither that should lead them; so that its annals are great historical lines, inextricably national; part of the history of political liberty. I do not speak with any fondness, but the language of coldest history, when I say that Boston commands attention as the town which was appointed in the destiny of nations to lead the civilization of North America.

¶ A capital fact distinguishing this colony from all other colonies was that the persons composing it consented to come on the one condition that the charter should be transferred from the company in England to themselves; and so they brought the government with them.

¶ On the 3d of November, 1620, King James incorporated forty of his subjects, Sir F. Gorges and others, the council established at Plymouth in the county of Devon for the planting, ruling, ordering and governing of New England in America. The territory—conferred on the patentees in absolute property, with unlimited jurisdiction, the sole power of legislation, the appointment of all officers and all forms of government—extended from the 40th to the 48th degree of north latitude, and in length from the Atlantic to the Pacific.

¶ John Smith writes (1624): "Of all the four parts of the world that I have yet seen not inhabited, could I but have means to transplant a colony, I would rather live here than anywhere; and if it did not maintain itself, were we but once indifferently well fitted, let us starve. Here are many isles planted with corn, groves, mulberries, salvage gardens and good harbours. The seacoast, as you pass, shows you all along large cornfields and great troops of well-proportioned people." Massachusetts in particular, he calls "the paradise of these parts," notices its high mountain, and its river, "which doth pierce many days' journey into the entrails of that country." Morton arrived in 1622, in June, beheld the country, and "the more he looked, the more he liked it."

¶ In sixty-eight years after the foundation of Boston, Dr. Mather writes of it, "The town hath indeed three elder Sisters in this colony, but it hath wonderfully outgrown them all, and her mother, Old Boston in England, also; yea, within a few years after the first settlement it grew to be the metropolis of the whole English America."

¶ How easy it is, after the city is built, to see where it ought to stand. In our beautiful bay, with its broad and deep waters covered with sails from every port; with its islands hospitably shining in the sun; with its waters bounded and marked by lighthouses, buoys and seamarks; every foot sounded and charted; with its shores trending steadily from the two arms which the capes of Massachusetts stretch out to sea, down to the bottom of the bay where the city domes and spires sparkle through the haze,—a good boatman can easily find his way for the first time to the State House, and wonder that Governor Carver had not better eyes than to stop on the Plymouth Sands.

¶ But it took ten years to find this out. The colony of 1620 had landed at Plymouth. It was December, and the ground was covered with snow. Snow and moonlight make all places alike; and the weariness of the sea, the shrinking from cold weather and the pangs of hunger must justify them.

¶ But the next colony planted itself at Salem, and the next at Weymouth; another at Medford; before these men, instead of jumping on to the first land that offered, wisely judged that the best point for a city was at the bottom of a deep and islanded bay, where a copious river entered it, and where a bold shore was bounded by a country of rich undulating woodland.

¶ The planters of Massachusetts do not appear to have been hardy men, rather, comfortable citizens, not at all accustomed to the rough task of discoverers; and they exaggerated their troubles. Bears and wolves were many; but early, they believed there were lions; Monadnoc was burned over to kill them. John Smith was stung near to death by the most poisonous tail of a fish, called a sting-ray. In the journey of Rev. Peter Bulkeley and his company through the forest from Boston to Concord they fainted from the powerful odor of the sweetfern in the sun;—like what befell, still earlier, Biorn and Thorfinn, Northmen, in their expedition to the same coast; who ate so many grapes from the wild vines that they were reeling drunk.

The lions have never appeared since,—nor before. Their crops suffered from pigeons and mice. Nature has never again indulged in these exasperations. It seems to have been the last outrage ever committed by the sting-rays or by the sweetfern or by the fox-grapes; they have been of peaceable behavior ever since.

¶ Any geologist or engineer is accustomed to face more serious dangers than any enumerated, excepting the hostile Indians. But the awe was real and overpowering in the superstition with which every new object was magnified. The superstition which hung over the new ocean had not yet been scattered; the powers of the savage were not known; the dangers of the wilderness were unexplored; and in that time terrors of witchcraft, terrors of evil spirits, and a certain degree of terror still clouded the idea of God in the mind of the purest.

THIS town of Boston has a history. It is not an accident, but a seat of humanity, of men of principle, obeying a sentiment and marching loyally whither that should lead them; so that its annals are part of the history of political liberty.

¶ The divine will descends into the barbarous mind in some strange disguise; its pure truth not to be guessed from the rude vizard under which it goes masquerading. The common eye cannot tell what the bird will be, from the egg, nor the pure truth from the grotesque tenet which sheathes it. But by some secret tie it holds the poor savage to it, and he goes muttering his rude ritual or mythology, which yet conceals some grand commandment; as courage, veracity, honesty, or chastity and generosity.

¶ So these Englishmen, with the Middle Ages still obscuring their reason, were filled with Christian thought. They had a culture of their own. They read Milton, Thomas à Kempis, Bunyan and Flavel with religious awe and delight, not for entertainment. They were precisely the idealists of England; the most religious in a religious era. An old lady who remembered these pious people said of them that "they had to hold on hard to the huckleberry bushes to hinder themselves from being translated."

¶ In our own age we are learning to look, as on chivalry, at the sweetness of that ancient piety which makes the genius of St. Bernard, Latimer, Scougal, Jeremy Taylor, Herbert and Leighton. Who can read the fiery ejaculations of Saint Augustine, a man of as clear a sight as almost any other; of Thomas à Kempis, of Milton, of Bunyan even, without feeling how rich and expansive a culture—not so much a culture as a higher life—they owed to the promptings of this sentiment; without contrasting their immortal heat with the cold complexion of our recent wits? Who can read the pious diaries of the Englishmen in the time of the Commonwealth and later, without a sigh that we write no diaries to-day? Who shall restore to us the odoriferous Sabbaths which made the earth and the humble roof a sanctity.

¶ This spirit, of course, involved that of Stoicism, as, in its turn, Stoicism did this. Yet how much more attractive and true that this piety should be the central trait and the stern virtues follow than that Stoicism should face the gods and put Jove on his defence. That piety is a refutation of every skeptical doubt. These men are a bridge to us between the unparalleled piety of the Hebrew epoch and our own. These ancient men, like great gardens with great banks of flowers, send out their perfumed breath across the great tracts of time. How

needful is David, Paul, Leighton, Fénelon, to our devotion. Of these writers, of this spirit which defined them, I will say with Confucius, "If in the morning I hear of the right way, and in the evening die, I can be happy."

¶ I trace to this deep religious sentiment and to its culture great and salutary results to the people of New England; first, namely, the culture of the intellect, which has always been found in the Calvinistic Church. The colony was planted in 1620; in 1638 Harvard College was founded. The General Court of Massachusetts in 1647, "To the end that learning may not be buried in the graves of the forefathers, ordered, that every township, after the Lord has increased them to the number of fifty householders, shall appoint one to teach all children to write and read; and where any town shall increase to the number of a hundred families, they shall set up a Grammar School, the Masters thereof being able to instruct youth so far as they may be fitted for the University."

THERE are always men ready for adventures. The thirst for adventure is the vent which Destiny offers; a war, a crusade, a gold-mine, a new country, speak to the imagination and offer swing and play to the confined powers.

¶ Many and rich are the fruits of that simple statute. The universality of an elementary education in New England is her praise and her power in the whole world. To the schools succeeds the village lyceum, — now very general throughout all the country towns of New England,—where every week through the winter, lectures are read and debates sustained which prove a college for the young rustic. Hence it happens that the young farmers and mechanics, who work all summer in the field or shop, in the winter often go into a neighboring town to teach the district school arithmetic and grammar. As you know, too, New England supplies annually a large detachment of preachers and schoolmasters and private tutors to the interior of the South and West.

¶ New England lies in the cold and hostile latitude, which by shutting men up in houses and tight and heated rooms a large part of the year, and then again shutting up the body in flannel and leather, defrauds the human being in some degree of his relations to external nature; takes from the muscles their suppleness, from the skin its exposure to the air; and the New Englander, like every other Northerner, lacks that beauty and grace which the habit of living much in the air, and the activity of the limbs not in labor but in graceful exercise, tend to produce in climates nearer to the sun. Then the necessity, which always presses the Northerner, of providing fuel and many clothes and tight houses and much food against the long winter, makes him anxiously frugal, and generates in him that spirit of detail which is not grand and enlarging, but goes rather to pinch the features and degrade the character.

¶ As an antidote to the spirit of commerce and of economy, the religious spirit—always enlarging, firing man, prompting the pursuit of the vast, the beautiful, the unattainable—was especially necessary to the culture of New England. In the midst of her laborious and economical and rude and awkward population, where is little elegance and no facility; with great accuracy in details, little spirit of society or knowledge of the world, you shall not unfrequently meet that refinement which no education and no habit of society can bestow; which makes the elegance of wealth look stupid, and unites itself by natural affinity to the highest minds

of the world; nourishes itself on Plato and Dante, Michael Angelo and Milton; on whatever is pure and sublime in art, —and I may say, gave a hospitality in this country to the spirit of Coleridge and Wordsworth, and to the music of Beethoven, before yet their genius had found a hearty welcome in Great Britain.

¶ I do not look to find in England better manners than the best manners here. We can show native examples and I may almost say (travellers as we are) natives who never crossed the sea who possess all the elements of noble behavior.

¶ It is the property of the religious sentiment to be the most refining of all influences. No external advantages, no good birth or breeding, no culture of the taste, no habit of command, no association with the elegant,—even no depth of affection that does not rise to a religious sentiment, can bestow that delicacy and grandeur of bearing which belong only to a mind accustomed to celestial conversation. All else is coarse and external; all else is tailoring and cosmetics beside this; for thoughts are expressed in every look or gesture, and these thoughts are as if angels had talked with the child.

¶ By this instinct we are lifted to higher ground.

¶ The religious sentiment gave the iron purpose and arm. That colonizing was a great and generous scheme, manly meant and manly done. When one thinks of the enterprises that are attempted in the heats of youth, the Zoars, New Harmonies and Brook Farms, Oakdales and Phalansteries, which have been so profoundly ventilated, but end in a protracted picnic which after a few weeks or months dismisses the partakers to their old homes, we see with new increased respect the solid, well-calculated scheme of these emigrants, sitting down hard and fast where they came, and building their empire by due degrees.

¶ John Smith says, "Thirty, forty, or fifty sail went yearly in America only to trade and fish, but nothing would be done for a plantation, till about some hundred of your Brownists of England, Amsterdam and Leyden went to New Plymouth; whose humorous ignorances caused them for more than a year to endure a wonderful deal of misery, with an infinite patience."

THE power of labor which belongs to the English race fell here into a climate which befriended it, and into a maritime country made for trade. There was never, I suppose, a more rapid expansion in population, wealth and all the elements of power, than was exhibited here.

¶ What should hinder that this America, so long kept in reserve from the intellectual races until they should grow to it, glimpses being afforded which spoke to the imagination, yet the firm shore hid until science and art should be ripe to propose it as a fixed aim, and a man should be found who should sail steadily west sixty-eight days from the port of Palos to find it, —what should hinder that this New Atlantis should have its happy ports, its mountains of security, its gardens fit for human abode where all elements were right for health, power and virtue of man?

¶ America is growing like a cloud, towns on towns, states on states; and wealth (always interesting, since from wealth power cannot be divorced) is piled in every form invented for comfort or pride.

¶ If John Bull interest you at home, come and see him under new conditions, come and see the Jonathanization of John.

¶ There are always men ready for adventures,—more in an over-governed,

over-peopled country, where all the professions are crowded and all character suppressed, than elsewhere. The thirst for adventure is the vent which Destiny offers; a war, a crusade, a gold-mine, a new country, speak to the imagination and offer swing and play to the confined powers.

¶ The American idea, Emancipation, appears in our freedom of intellection, in our reforms and in our bad politics: it has, of course, its sinister side, which is most felt by the drilled and scholastic, but if followed it leads to heavenly places.

¶ European and American are each ridiculous out of his sphere. There is a Columbia of thought and art and character, which is the last and endless sequel of Columbus's adventure.

THE planters of Massachusetts do not appear to have been hardy men, rather, comfortable citizens, not at all accustomed to the rough task of discoverers; and they exaggerated their troubles. Any geologist or engineer is accustomed to face more serious dangers than any enumerated, excepting the hostile Indians.

¶ European critics regret the detachment of the Puritans to this country without aristocracy; which a little reminds one of the pity of the Swiss mountaineers when shown a handsome Englishman: "What a pity he has no goitre!" The future historian will regard the detachment of the Puritans without aristocracy the supreme fortune of the colony; as great a gain to mankind as the opening of this continent.

¶ There is a little formula, couched in pure Saxon, which you may hear in the corners of streets and in the yard of the dame's school, from very little republicans: "I'm as good as you be," which contains the essence of the Massachusetts Bill of Rights and of the American Declaration of Independence. And this was at the bottom of Plymouth Rock and of Boston Stone; and this could be heard (by an acute ear) in the Petitions to the King, and the platforms of churches, and was said and rung in every tone of the psalmody of the Puritans; in every note of Old Hundred and Hallelujah and Short Particular Metre.

¶ What is very conspicuous is the saucy independence which shines in all their eyes. They could say to themselves, Well, at least this yoke of man, of bishops, of courtiers, of dukes, is off my neck. We are a little too close to wolf and famine than that anybody should give himself airs here in the swamp.

¶ London is a long way off, with beadles and pursuivants and horse-guards. Here in the clam-banks and the beech and chestnut forest, I shall take leave to breathe and think freely. If you do not like it, if you molest me, I can cross the brook and plant a new state out of reach of anything but squirrels and wild pigeons.

¶ Bonaparte sighed for his republicans of 1789. The soul of a political party is by no means usually the officers and pets of the party, who wear the honors and fill the high seats and spend the salaries. No, but the theorists and extremists, the men who are never contented and never to be contented with the work actually accomplished, but who from conscience are engaged to what that party professes,—these men will work and watch and rally and never tire in carrying their point. The theology and the instinct of freedom that grew here in the dark in serious men furnished a certain rancor which consumed all opposition, fed the party and carried it, over every rampart and obstacle, to victory.

¶ Boston never wanted a good principle of rebellion in it, from the planting until now; there is always a minor-

ity unconvinced, always a heresiarch, whom the governor and deputies labor with but cannot silence. Some new light, some new doctrinaire who makes an unnecessary ado to establish his dogma; some Wheelwright or defender of Wheelwright; some protester against the cruelty of the magistrates to the Quakers; some tender minister hospitable to Whitfield against the counsel of all the ministers; some John Adams and Josiah Quincy and Governor Andrew to undertake and carry the defence of patriots in the courts against the uproar of all the province; some defender of the slave against the politician and the merchant; some champion of first principles of humanity against the rich and luxurious; some adversary of the death penalty; some pleader for peace; some noble protestant, who will not stoop to infamy when we are gone mad, but will stand for liberty and justice, if alone, until all come back to him.

IT is the property of the religious sentiment to be the most refining of all influences. All else is coarse and external; all else is tailoring and cosmetics beside this; for thoughts are expressed in every look or gesture, and these thoughts are as if angels had talked with the child. By this instinct we are lifted to higher ground.

¶ I confess I do not find in our people, with all their education, a fair share of originality of thought;—not any remarkable book of wisdom; not any broad generalization, any equal power of imagination. No Novum Organon; no Mécanique Céleste; no Principia; no Paradise Lost; no Hamlet; no Wealth of Nations; no National Anthem have we yet contributed.

¶ Nature is a frugal mother and never gives without measure. When she has work to do, she qualifies men for that and sends them equipped for that. In Massachusetts she did not want epic poems and dramas yet, but first, planters of towns, fellers of the forest, builders of mills and forges, builders of roads, and farmers to till and harvest corn for the world. Corn, yes, but honest corn; corn with thanks to the Giver of corn; and the best thanks, namely, obedience to his law; this was the office imposed on our Founders and people; liberty, clean and wise. It was to be built on Religion, the Emancipator; Religion which teaches equality of all men in view of the spirit which created man.

¶ The seed of prosperity was planted. The people did not gather where they had not sown. They did not try to unlock the treasure of the world except by honest keys of labor and skill. They knew, as God knew, that command of Nature comes by obedience to Nature; that reward comes by faithful service; that the most noble motto was that of the Prince of Wales, —"I serve,"—and that he is greatest who serves best. There was no secret of labor which they disdained.

¶ They accepted the divine ordination that man is for use; that intelligent being exists to the utmost use; and that his ruin is to live for pleasure and for show. And when within our memory some flippant senator wished to taunt the people of this country by calling them "the mudsills of society," he paid them ignorantly a true praise; for good men are as the green plain of the earth is, as the rocks, and the beds of rivers are, the foundation and flooring and sills of the state.

¶ The power of labor which belongs to the English race fell here into a climate which befriended it, and into a maritime country made for trade, where was no rival and no envious lawgiver. The sailor and the merchant made the law to suit themselves, so that there was never, I suppose, a more rapid expansion in population, wealth and all

the elements of power, and in the citizens' consciousness of power and sustained assertion of it, than was exhibited here.

¶ Moral values become also money values. When men saw that these people, beside their industry and thrift, had a heart and soul, and would stand by each other at all hazards, they desired to come and live here. A house in Boston was worth as much again as a house just as good in a town of timorous people, because here the neighbors would defend each other against bad governors and against troops; quite naturally house-rents rose in Boston.

¶ Besides, youth and health like a stirring town, above a torpid place where nothing is doing. In Boston they were sure to see something going forward before the year was out. For here was the moving principle itself, the *primum mobile*, a living mind agitating the mass and always afflicting the conservative class with some odious novelty or other; a new religious sect, a political point, a point of honor, a reform in education, a philanthropy.

¶ From Roger Williams and Eliot and Robinson and the Quaker women who for a testimony walked naked into the streets, and as the record tells us "were arrested and publicly whipped,—the baggages that they were;" from Wheelwright the Antinomian, and Ann Hutchinson, and Whitfield, and Mother Ann the first Shaker, down to Abner Kneeland, and Father Lamson, and William Garrison, there never was wanting some thorn of dissent and innovation and heresy to prick the sides of conservatism.

¶ With all their love of his person, they took immense pleasure in turning out the governor and deputy and assistants, and contravening the counsel of the clergy; as they had come so far for the sweet satisfaction of resisting the Bishops and the King.

¶ The Massachusetts colony grew and filled its own borders with a denser population than any other American State (Kossuth called it the City State), all the while sending out colonies to every part of New England; then South and West, until it has infused all the Union with its blood.

¶ We are willing to see our sons emigrate, as to see our hives swarm. That is what they were made to do, and what the land wants and invites. The towns or countries in which the man lives and dies where he was born, and his son and son's son live and die where he did, are of no great account.

¶ I know that this history contains many black lines of cruel injustice; murder, persecution, and execution of women for witchcraft.

¶ I am afraid there are anecdotes of poverty and disease in Broad Street that match the dismal statistics of New York and London. No doubt all manner of vices can be found in this, as in every city; infinite meanness, scarlet crime. Granted. But there is yet in every city a certain permanent tone; a tendency to be in the right or in the wrong; audacity or slowness; labor or luxury; giving or parsimony; which side is it on? And I hold that a community, as a man, is entitled to be judged by his best.

¶ We are often praised for what is least ours. Boston too is sometimes pushed into a theatrical attitude of virtue, to which she is not entitled and which she cannot keep. But the genius of Boston is seen in her real independence, productive power and northern acuteness of mind,—which is in nature hostile to oppression. It is a good city as cities go; Nature is good. The climate is electric, good for wit and good for character. What public souls have lived here, what social benefactors, what eloquent preachers, skilful workmen, stout captains, wise merchants; what fine artists, what gifted conversers, what mathematicians, what lawyers, what wits and where is the middle class so able, virtuous and instructed?

¶ And thus our little city thrives and enlarges, striking deep roots, and sending out boughs and buds, and propagating itself like a banyan over the continent. Greater cities there are that

sprung from it, full of its blood and name and traditions. It is very willing to be outnumbered and outgrown, so long as they carry forward its life of civil and religious freedom, of education, of social order, and of loyalty to law. It is very willing to be outrun in numbers, and in wealth; but it is very jealous of any superiority in these, its natural instinct and privilege. You cannot conquer it by numbers, or by square miles, or by counted millions of wealth. For it owes its existence and its power to principles not of yesterday, and the deeper principle will always prevail over whatever material accumulations.

¶ As long as she cleaves to her liberty, her education and to her spiritual faith as the foundation of these, she will teach the teachers and rule the rulers of America. Her mechanics, her farmers will toil better; she will repair mischief; she will furnish what is wanted in the hour of need; her sailors will man the Constitution; her mechanics repair the broken rail; her troops will be the first in the fields to vindicate the majesty of a free nation, and remain last on the field to secure it. Her genius will write the laws and her historians record the fate of nations.

¶ In an age of trade and material prosperity, we have stood a little stupefied by the elevation of our ancestors. We praised the Puritans because we did not find in ourselves the spirit to do the like. We praised with a certain adulation the invariable valor of the old war-gods and war-councillors of the Revolution. Washington has seemed an exceptional virtue. This praise was a concession of unworthiness in those who had so much to say of it. The heroes only shared this power of a sentiment, which, if it now breathes into us, will make it easy to us to understand them, and we shall not longer flatter them. Let us shame the fathers, by superior virtue in the sons.

¶ It is almost a proverb that a great man has not a great son. Bacon, Newton and Washington were childless. But, in Boston, Nature is more indulgent, and has given good sons to good sires, or at least continued merit in the same blood. The elder President Adams has to divide voices of fame with the younger President Adams. The elder Otis could hardly excel the popular eloquence of the younger Otis; and the Quincy of the Revolution seems compensated for the shortness of his bright career in the son who so long lingers among the last of those bright clouds,

> "That on the steady breeze of honor sail
> In long succession calm and beautiful."

HERE stands to-day, as of yore, our little city of the rocks; here let it stand forever, on the man-bearing granite of the North! She has grown great. Let every child that is born of her and every child of her adoption see to it to keep the name of Boston as clean as the sun.

¶ Here stands to-day, as of yore, our little city of the rocks; here let it stand forever, on the man-bearing granite of the North! Let her stand fast by herself! She has grown great. She is filled with strangers, but she can only prosper by adhering to her faith. Let every child that is born of her and every child of her adoption see to it to keep the name of Boston as clean as the sun; and in distant ages her motto shall be the prayer of millions on all the hills that gird the town, "As with our Fathers, so God be with us!" SICUT PATRIBUS, SIT DEUS NOBIS!

MICHAEL ANGELO

FEW lives of eminent men are harmonious; few that furnish, in all the facts, an image corresponding with their fame. But all things recorded of Michael Angelo Buonarotti agree together. He lived one life; he pursued one career. He accomplished extraordinary works; he uttered extraordinary words; and in this greatness was so little eccentricity, so true was he to the laws of the human mind, that his character and his works, like Sir Isaac Newton's, seem rather a part of Nature than arbitrary productions of the human will. Especially we venerate his moral fame. Whilst his name belongs to the highest class of genius, his life contains in it no injurious influence. Every line in his biography might be read to the human race with wholesome effect. The means, the materials of his activity, were coarse enough to be appreciated, being addressed for the most part to the eye; the results, sublime and all innocent. A purity severe and even terrible goes out from the lofty productions of his pencil and his chisel, and again from the more perfect sculpture of his own life, which heals and exalts. "He nothing common did, or mean," and, dying at the end of near ninety years, had not yet become old, but was engaged in executing his grand conceptions in the ineffaceable architecture of Saint Peter's.

¶ Above all men whose history we know, Michael Angelo presents us with the perfect image of the artist. He is an eminent master in the four fine arts, Painting, Sculpture, Architecture and Poetry. In three of them by visible means, and in poetry by words, he strove to express the Idea of Beauty. This idea possessed him and determined all his activity. Beauty in the largest sense, beauty inward and outward, comprehending grandeur as a part, and reaching to goodness as its soul,—this to receive and this to impart, was his genius.

¶ It is a happiness to find, amid the falsehood and griefs of the human race, a soul at intervals born to behold and create only Beauty. So shall not the indescribable charm of the natural world, the great spectacle of morn and evening which shut and open the most disastrous day, want observers. The ancient Greeks called the world *κόσμος, Beauty;* a name which, in our artificial state of society, sounds fanciful and impertinent. Yet, in proportion as man rises above the servitude to wealth and a pursuit of mean pleasures, he perceives that what is most real is most beautiful, and that, by the contemplation of such objects, he is taught and exalted. This truth, that perfect beauty and perfect goodness are one, was made known to Michael Angelo; and we shall endeavor by sketches from his life to show the direction and limitations of his search after this element.

¶ In considering a life dedicated to the study of Beauty, it is natural to inquire, what is Beauty? Can this charming element be so abstracted by the human mind as to become a distinct and permanent object? Beauty cannot be defined. Like Truth, it is an ultimate aim of the human being. It does not lie within the limits of the understanding. "The nature of the beautiful"—we gladly borrow the language of Moritz, a German critic—"consists herein, that because the understanding in the presence of the beautiful cannot ask, 'Why is it beautiful?' for that reason is it so. There is no standard whereby the understanding can determine whether objects are beautiful or otherwise. What other standard of the beautiful exists than the entire circuit of all harmonious proportions of the great system of Nature? All particular beauties scattered up and down in Nature are only so far beautiful as they suggest more or less in themselves this entire circuit of harmonious proportions." This great Whole the understanding cannot embrace. Beauty may be felt. It may be

produced. But it cannot be defined.

¶ The Italian artists sanction this view of Beauty by describing it as *il più nell' uno*, "the many in one," or multitude in unity, intimating that what is truly beautiful seems related to all Nature. A beautiful person has a kind of universality, and appears to have truer conformity to all pleasing objects in external Nature than another. Every great work of art seems to take up into itself the excellencies of all works, and to present, as it were, a miniature of Nature.

¶ In relation to this element of Beauty, the minds of men divide themselves into two classes. In the first place, all men have an organization corresponding more or less to the entire system of Nature, and therefore a power of deriving pleasure from Beauty. This is Taste. In the second place, certain minds, more closely harmonized with Nature, possess the power of abstracting Beauty from things, and reproducing it in new forms, on any object to which accident may determine their activity; as stone, canvas, song, history. This is Art.

¶ Since Beauty is thus an abstraction of the harmony and proportion that reigns in all Nature, it is therefore studied in Nature, and not in what does not exist. Hence the celebrated French maxim of Rhetoric, *Rien de beau que le vrai;* "Nothing is beautiful but what is true." It has a much wider application than to Rhetoric; as wide, namely, as the terms of the proposition admit. In art, Michael Angelo is himself but a document or verification of this maxim. He labored to express the beautiful, in the entire conviction that it was only to be attained unto by knowledge of the true. The common eye is satisfied with the surface on which it rests. The wise eye knows that it is surface, and, if beautiful, only the result of interior harmonies, which, to him who knows them, compose the image of higher beauty. Moreover, he knew well that only by an understanding of the internal mechanism can the outside be faithfully delineated. The walls of houses are transparent to the architect. The symptoms disclose the constitution to the physician; and to the artist it belongs by a better knowledge of anatomy, and, within anatomy, of life and thought, to acquire the power of true drawing. "The human form," says Goethe, "cannot be comprehended through seeing its surface. It must be stripped of the muscles, its parts separated, its joints observed, its divisions marked, its action and counteraction learned; the hidden, the reposing, the foundation of the apparent, must be searched, if one would really see and imitate what moves as a beautiful, inseparable whole in living waves before the eye." Michael Angelo dedicated himself, from his childhood to his death, to a toilsome observation of Nature. The first anecdote recorded of him shows him to be already on the right road. Granacci, a painter's apprentice, having lent him, when a boy, a print of Saint Antony beaten by devils, together with some colors and pencils, he went to the fish-market to observe the form and color of fins and of the eyes of fish. Cardinal Farnese one day found him, when an old man, walking alone in the Coliseum, and expressed his surprise at finding him solitary amidst the ruins; to which he replied, "I go yet to school that I may continue to learn." And one of the last drawings in his

EVERY line in his biography might be read to the human race with wholesome effect. A purity severe and even terrible goes out from the lofty productions of his pencil and his chisel, and again from the more perfect sculpture of his own life, which heals and exalts.

portfolio is a sublime hint of his own feeling; for it is a sketch of an old man with a long beard, in a go-cart, with an hour-glass before him; and the motto, *Ancora imparo*, "I still learn."

¶ In this spirit he devoted himself to the study of anatomy for twelve years; we ought to say, rather, as long as he lived. The depth of his knowledge in anatomy has no parallel among the artists of modern times. Most of his designs, his contemporaries inform us, were made with a pen, and in the style of an engraving on copper or wood; a manner more expressive but not admitting of correction. When Michael Angelo would begin a statue, he made first on paper the *skeleton;* afterwards, upon another paper, the same figure clothed with muscles. The studies of the statue of Christ in the Church of Minerva at Rome, made in this manner, were long preserved.

¶ Those who have never given attention to the arts of design are surprised that the artist should find so much to study in a fabric of such limited parts and dimensions as the human body. But reflection discloses evermore a closer analogy between the finite form and the infinite inhabitant. Man is the highest, and indeed the only proper object of plastic art. There needs no better proof of our instinctive feeling of the immense expression of which the human figure is capable than the uniform tendency which the religion of every country has betrayed towards Anthropomorphism, or attributing to the Deity the human form. And behold the effect of this familiar object every day! No acquaintance with the secrets of its mechanism, no degrading views of human nature, not the most swinish compost of mud and blood that was ever misnamed philosophy, can avail to hinder us from doing involuntary reverence to any exhibition of majesty or surpassing beauty in human clay.

¶ Our knowledge of its highest expression we owe to the Fine Arts. Not easily in this age will any man acquire by himself such perceptions of the dignity or grace of the human frame as the student of art owes to the remains of Phidias, to the Apollo, the Jove, the paintings and statues of Michael Angelo, and the works of Canova. There are now in Italy, both on canvas and in marble, forms and faces which the imagination is enriched by contemplating. Goethe says that he is but half himself who has never seen the Juno in the Rondanini Palace at Rome. Seeing these works true to human nature and yet superhuman, "we feel that we are greater than we know." Seeing these works, we appreciate the taste which led Michael Angelo, against the taste and against the admonition of his patrons, to cover the walls of churches with unclothed figures, "improper," says his biographer, "for the place, but proper for the exhibition of all the pomp of his profound knowledge."

¶ The love of beauty which never passes beyond outline and color was too slight an object to occupy the powers of his genius. There is a closer relation than is commonly thought between the fine arts and the useful arts; and it is an essential fact in the history of Michael Angelo that his love of beauty is made solid and perfect by his deep understanding of the mechanic arts. Architecture is the bond that unites the elegant and the economical arts, and his skill in this is a pledge of his capacity in both kinds. His Titanic handwriting in marble and travertine is to be found in every part of Rome and Florence; and even at Venice, on defective evidence, he is said to have given the plan of the bridge of the Rialto. Nor was his a skill in ornament, or confined to the outline and designs of towers and façades, but a thorough acquaintance with all the secrets of the art, with all the details of economy and strength.

¶ When the Florentines united themselves with Venice, England and France, to oppose the power of the Emperor Charles V., Michael Angelo was appointed Military Architect and Engineer, to superintend the erection of the necessary works. He visited Bologna to inspect its celebrated fortifications, and, on his return, constructed a fortifica-

tion on the heights of San Miniato, which commands the city and environs of Florence. On the 24th of October, 1529, the Prince of Orange, general of Charles V., encamped on the hills surrounding the city, and his first operation was to throw up a rampart to storm the bastion of San Miniato. His design was frustrated by the providence of Michael Angelo. Michael made such good resistance that the Prince directed the artillery to demolish the tower. The artist hung mattresses of wool on the side exposed to the attack, and by means of a bold projecting cornice, from which they were suspended, a considerable space was left between them and the wall. This simple expedient was sufficient, and the Prince was obliged to turn his siege into a blockade.

BEAUTY may be felt. It may be PRODUCED. But it cannot be DEFINED.

¶ After an active and successful service to the city for six months, Michael Angelo was informed of a treachery that was ripening within the walls. He communicated it to the government with his advice upon it; but was mortified by receiving from the government reproaches at his credulity and fear. He replied that "it was useless for him to take care of the walls, if they were determined not to take care of themselves," and he withdrew privately from the city to Ferrara, and thence to Venice. The news of his departure occasioned a general concern in Florence, and he was instantly followed with apologies and importunities to return. He did so, and resumed his office. On the 21st of March, 1530, the Prince of Orange assaulted the city by storm. Michael Angelo is represented as having ordered his defence so vigorously that the Prince was compelled to retire. By the treachery, however, of the general of the Republic, Malatesta Baglioni, all his skill was rendered unavailing, and the city capitulated on the 9th of August. The excellence of the works constructed by our artist has been approved by Vauban, who visited them and took a plan of them.

¶ In Rome, Michael Angelo was consulted by Pope Paul III. in building the fortifications of San Borgo. He built the stairs of Ara Celi leading to the church once the temple of Jupiter Capitolinus; he arranged the piazza of the Capitol, and built its porticos. He was charged with rebuilding the Pons Palatinus over the Tiber. He prepared, accordingly, a large quantity of blocks of travertine, and was proceeding with the work, when, through the intervention of his rivals, this work was taken from him and intrusted to Nanni di Bacio Bigio, who plays but a pitiful part in Michael's history. Nanni sold the travertine, and filled up the piers with gravel at a small expense. Michael Angelo made known his opinion that the bridge could not resist the force of the current; and one day riding over it on horseback, with his friend Vasari, he cried, "George, this bridge trembles under us; let us ride faster lest it fall whilst we are upon it." It fell, five years after it was built, in 1557, and is still called the "Broken Bridge."

¶ Versatility of talent in men of undoubted ability always awakens the liveliest interest; and we observe with delight that, besides the sublimity and even extravagance of Michael Angelo, he possessed an unexpected dexterity in minute mechanical contrivances. When the Sistine Chapel was prepared for him, that he might paint the ceiling, he found the platform on which he was to

work suspended by ropes which passed through the ceiling. Michael demanded of San Gallo, the pope's architect, how these holes were to be repaired in the picture. San Gallo replied: "That was for him to consider, for the platform could be constructed in no other way." Michael removed the whole, and constructed a movable platform to rest and roll upon the floor, which is believed to be the same simple contrivance which is used in Rome, at this day, to repair the walls of churches. He gave this model to a carpenter, who made it so profitable as to furnish a dowry for his two daughters. He was so nice in tools that he made with his own hand the wimbles, the files, the rasps. the chisels and all other irons and instruments which he needed in sculpture; and in painting, he not only mixed but ground his colors himself, trusting no one.

¶ And not only was this discoverer of Beauty, and its teacher among men, rooted and grounded in those severe laws of practical skill, which genius can never teach, and which must be learned by practice alone, but he was one of the most industrious men that ever lived. His diligence was so great that it is wonderful how he endured its fatigues. The midnight battles, the forced marches, the winter campaigns of Julius Cæsar or Charles XII. do not indicate greater strength of body or of mind. He finished the gigantic painting of the ceiling of the Sistine Chapel in twenty months, a fact which enlarges, it has been said, the known powers of man. Indeed he toiled so assiduously at this painful work, that, for a long time after, he was unable to see any picture but by holding it over his head. A little bread and wine was all his nourishment; and he told Vasari that he often slept in his clothes, both because he was too weary to undress, and because he would rise in the night and go immediately to work. "I have found," says his friend, "some of his designs in Florence, where, whilst may be seen the greatness of his genius, it may also be known that when he wished to take Minerva from the head of Jove, there needed the hammer of Vulcan." He used to make to a single figure nine, ten, or twelve heads before he could satisfy himself, seeking that there should be in the composition a certain universal grace such as Nature makes, saying that "he needed to have his compasses in his eye, and not in his hand, because the hands work whilst the eye judges." He was accustomed to say, "Those figures alone are good from which the labor is scraped off when the scaffolding is taken away."

¶ At near eighty years, he began in marble a group of four figures for a dead Christ, because, he said, to exercise himself with the mallet was good for his health.

¶ And what did he accomplish? It does not fall within our design to give an account of his works, yet for the sake of the completeness of our sketch we will name the principal ones. Sculpture, he called *his* art, and to it he regretted he had not singly given himself. The style of his paintings is monumental; and even his poetry partakes of that character. In sculpture, his greatest work is the statue of Moses in the Church of Pietro in Vincolo, in Rome. It is a sitting statue of colossal size, and is designed to embody the Hebrew Law. The lawgiver is supposed to gaze upon the worshippers of the golden calf. The majestic wrath of the figure daunts the beholder. In the Piazza del Gran Duca at Florence, stands, in the open air, his David, about to hurl the stone at Goliath. In the church called the Minerva, at Rome, is his Christ; an object of so much devotion to the people that the right foot has been shod with a brazen sandal to prevent it from being kissed away. In Saint Peter's, is his Pietà, or dead Christ in the arms of his mother. In the mausoleum of the Medici at Florence are the tombs of Lorenzo and Cosmo, with the grand statues of Night and Day, and Aurora and Twilight. Several statues of less fame, and bas-reliefs, are in Rome and Florence and Paris.

¶ His paintings are in the Sistine Chapel, of which he first covered the ceiling with the story of the Creation, in suc-

cessive compartments, with the great series of the Prophets and Sibyls in alternate tablets, and a series of greater and smaller fancy pieces in the lunettes. This is his capital work painted in fresco. Every one of these pieces, every figure, every hand and foot and finger, is a study of anatomy and design. Slighting the secondary arts of coloring, and all the aids of graceful finish, he aimed exclusively, as a stern designer, to express the vigor and magnificence of his conceptions. Upon the wall, over the altar, is painted the Last Judgment.

¶ Of his designs, the most celebrated is the cartoon representing soldiers coming out of the bath and arming themselves; an incident of the war of Pisa. The wonderful merit of this drawing, which contrasts the extremes of relaxation and vigor, is conspicuous even in the coarsest prints.

¶ Of his genius for architecture it is sufficient to say that he built Saint Peter's, an ornament of the earth. He said he would hang the Pantheon in the air; and he redeemed his pledge by suspending that vast cupola, without offence to grace or to stability, over the astonished beholder. He did not live to complete the work; but is there not something affecting in the spectacle of an old man, on the verge of ninety years, carrying steadily onward, with the heat and determination of manhood, his poetic conceptions into progressive execution, surmounting by the dignity of his purposes all obstacles and all enmities, and only hindered by the limits of life from fulfilling his designs? Very slowly came he, after months and years, to the dome. At last he began to model it very small in wax. When it was finished, he had it copied larger in wood, and by this model it was built. Long after it was completed, and often since, to this day, rumors are occasionally spread that it is giving way, and it is said to have been injured by unskilful attempts to repair it. Benedict XIV., during one of these panics, sent for the architect Marchese Polini, to come to Rome and examine it. Polini put an end to all the various projects of repairs, by the satisfying sentence: "The cupola does not start, and if it should start, nothing can be done but to pull it down."

¶ The impulse of his grand style was instantaneous upon his contemporaries. Every stroke of his pencil moved the pencil in Raphael's hand. Raphael said, "I bless God I live in the times of Michael Angelo." Sir Joshua Reynolds, two centuries later, declared to the British Institution, "I feel a self-congratulation in knowing myself capable of such sensations as he intended to excite."

¶ A man of such habits and such deeds made good his pretensions to a perception and to delineation of external beauty. But inimitable as his works are, his whole life confessed that his hand was all inadequate to express his thought. "He alone," he said, "is an artist whose hands can perfectly execute what his mind has conceived;" and such was his own mastery that men said, "the marble was flexible in his hands." Yet, contemplating ever with love the idea of absolute beauty, he was still dissatisfied with his own work. The things proposed to him in his imagination were such that, for not being able with his hands to express so grand and terrible conceptions, he often abandoned his work. For this reason he often only blocked his statue. A little before he died, he burned a great number of designs, sketches and cartoons made by him, being impatient of their defects. Grace in living forms, except in very rare instances, did not satisfy him. He never made but one portrait (a cartoon of Messer Tommaso di Cavalieri), because he abhorred to draw a likeness unless it were of infinite beauty.

¶ Such was his devotion to art. But let no man suppose that the images which his spirit worshipped were mere transcripts of external grace, or that this profound soul was taken or holden in the chains of superficial beauty. To him, of all men, it was transparent. Through it he beheld the eternal spiritual beauty which ever clothes itself with grand and graceful outlines, as its appropriate

form. He called external grace "the frail and weary weed, in which God dresses the soul which he has called into Time." "As from the fire, heat cannot be divided, no more can beauty from the eternal." He was conscious in his efforts of higher aims than to address the eye. He sought, through the eye, to reach the soul. Therefore, as, in the first place, he sought to approach the Beautiful by the study of the True, so he failed not to make the next step of progress, and to seek Beauty in its highest form, that of Goodness. The sublimity of his art is in his life. He did not only build a divine temple, and paint and carve saints and prophets. He lived out the same inspiration. There is no spot upon his fame. The fire and sanctity of his pencil breathe in his words. When he was informed that Paul IV. desired he should paint again the side of the chapel where the Last Judgment was painted, because of the indecorous nudity of the figures, he replied, "Tell the Pope that this is easily done. Let him reform the world and he will find the pictures will reform themselves." He saw clearly that if the corrupt and vulgar eyes that could see nothing but indecorum in his terrific prophets and angels could be purified as his own were pure, they would only find occasion for devotion in the same figures. As he refused to undo his work, Daniel di Volterra was employed to clothe the figures; hence ludicrously called *Il Braghettone*. When the Pope suggested to him that the chapel would be enriched if the figures were ornamented with gold, Michael Angelo replied, "In those days, gold was not worn; and the characters I have painted were neither rich nor desirous of wealth, but holy men, with whom gold was an object of contempt."

¶ Not until he was in the seventy-third year of his age, he undertook the building of Saint Peter's. On the death of San Gallo, the architect of the church, Paul III. first entreated, then commanded the aged artist to assume the charge of this great work, which, though commenced forty years before, was only commenced by Bramante, and ill continued by San Gallo. Michael Angelo, who believed in his own ability as a sculptor, but distrusted his capacity as an architect, at first refused and then reluctantly complied. His heroic stipulation with the Pope was worthy of the man and the work. He required that he should be permitted to accept this work without any fee or reward, because he undertook it as a religious act; and, furthermore, that he should be absolute master of the whole design, free to depart from the plans of San Gallo and to alter what had been already done.

ABOVE all men whose history we know, Michael Angelo presents us with the perfect image of the artist. He is an eminent master in the four fine arts, Painting, Sculpture, Architecture and Poetry. In three of them by visible means, and in poetry by words, he strove to express the Idea of Beauty.

¶ This disinterestedness and spirit—no fee and no interference—reminds one of the reward named by the ancient Persian. When importuned to claim some compensation of the empire for the important services he had rendered it, he demanded "that he and his should neither command nor obey, but should be free." However, as it was undertaken, so was it performed. When the Pope, delighted with one of his chapels, sent him one hundred crowns of gold, as one month's wages, Michael sent them back. The Pope was angry, but the artist was immovable. Amidst endless annoyances from the envy and interest of the office-holders and agents in the work whom he had displaced, he

steadily ripened and executed his vast ideas. The combined desire to fulfil, in everlasting stone, the conceptions of his mind, and to complete his worthy offering to Almighty God, sustained him through numberless vexations with unbroken spirit. In answer to the importunate solicitations of the Duke of Tuscany that he would come to Florence, he replies that "to leave Saint Peter's in the state in which it now was would be to ruin the structure, and thereby be guilty of a great sin;" that he hoped he should shortly see the execution of his plans brought to such a point that they could no longer be interfered with, and this was the capital object of his wishes, "if," he adds, "I do not commit a great crime by disappointing the cormorants who are daily hoping to get rid of me."

ONE of the last drawings in his portfolio is a sublime hint; for it is a sketch of an old man with a long beard, in a go-cart, with an hour-glass before him; and the motto, Ancora imparo, *"I still learn."*

¶ A natural fruit of the nobility of his spirit is his admiration of Dante, to whom two of his sonnets are addressed. He shared Dante's "deep contempt of the vulgar, not of the simple inhabitants of lowly streets or humble cottages, but of that sordid and abject crowd of all classes and all places who obscure, as much as in them lies, every beam of beauty in the universe." In like manner, he possessed an intense love of solitude. He lived alone, and never or very rarely took his meals with any person. As will be supposed, he had a passion for the country, and in old age speaks with extreme pleasure of his residence with the hermits in the mountains of Spoleto; so much so that he says he is "only half in Rome, since, truly, peace is only to be found in the woods." Traits of an almost savage independence mark all his history. Although he was rich, he lived like a poor man, and never would receive a present from any person; because it seemed to him that if a man gave him anything, he was always obligated to that individual. His friend Vasari mentions one occasion on which his scruples were overcome. It seems that Michael was accustomed to work at night with a pasteboard cap or helmet on his head, into which he stuck a candle, that his work might be lighted and his hands at liberty. Vasari observed that he did not use wax candles, but a better sort made of the tallow of goats. He therefore sent him four bundles of them, containing forty pounds. His servant brought them after nightfall, and presented them to him. Michael Angelo refused to receive them. "Look you, Messer Michael Angelo," replied the man, "these candles have well-nigh broken my arm, and I will not carry them back; but just here, before your door, is a spot of soft mud, and they will stand upright in it very well, and there I will light them all." "Put them down, then," returned Michael, "since you shall not make a bonfire at my gate." Meantime he was liberal to profusion to his old domestic Urbino, to whom he gave at one time two thousand crowns, and made him rich in his service.

¶ Michael Angelo was of that class of men who are too superior to the multitude around them to command a full and perfect sympathy. They stand in the attitude rather of appeal from their contemporaries to their race. It has been the defect of some great men that they did not duly appreciate or did not confess the talents and virtues of others, and so lacked one of the richest sources of happiness and one of the best elements of humanity. This apathy per-

haps happens as often form preoccupied attention as from jealousy. It has been supposed that artists more than others are liable to this defect. But Michael Angelo's praise on many works is to this day the stamp of fame. Michael Angelo said of Masaccio's pictures that when they were first painted they must have been alive. He said of his predecessor, the architect Bramante, that he laid the first stone of Saint Peter's, clear, insulated, luminous, with fit design for a vast structure. He often expressed his admiration of Cellini's bust of Altoviti. He loved to express admiration of Titian, of Donatello, of Ghiberti, of Brunelleschi. And it is said that when he left Florence to go to Rome, to build Saint Peter's, he turned his horse's head on the last hill from which the noble dome of the cathedral (built by Brunelleschi) is visible, and said, "Like you, I will not build; better than you I cannot." Indeed, as we have said, the reputation of many works of art now in Italy derives a sanction from the tradition of his praise. It is more commendation to say, "This was Michael Angelo's favorite," than to say, "This was carried to Paris by Napoleon." Michael, however, had the philosophy to say, "Only an inventor can use the inventions of others."

¶ There is yet one more trait in Michael Angelo's history, which humanizes his character without lessening its loftiness; this is his platonic love. He was deeply enamoured of the most accomplished lady of the time, Vittoria Colonna, the widow of the Marquis di Pescara, who, after the death of her husband, devoted herself to letters, and to the writing of religious poetry. She was also an admirer of his genius, and came to Rome repeatedly to see him. To her his sonnets are addressed; and they all breathe a chaste and divine regard, unparalleled in any amatory poetry except that of Dante and Petrarch. They are founded on the thought that beauty is the virtue of the body, as virtue is the beauty of the soul; that a beautiful person is sent into the world as an image of the divine beauty, not to provoke but to purify the sensual into an intellectual and divine love. He enthrones his mistress as a benignant angel, who is to refine and perfect his own character. Condivi, his friend, has left this testimony: "I have often heard Michael Angelo reason and discourse upon love, but never heard him speak otherwise than upon platonic love. As for me, I am ignorant what Plato has said upon this subject; but this I know very well, that, in a long intimacy, I never heard from his mouth a single word that was not perfectly decorous and having for its object to extinguish in youth every improper desire, and that his own nature is a stranger to depravity." The poems themselves cannot be read without awakening sentiments of virtue. An eloquent vindication of their philosophy may be found in a paper by Signor Radici in the London Retrospective Review, and, by the Italian scholar, in the Discourse of Benedetto Varchi upon one sonnet of Michael Angelo, contained in the volume of his poems published by Biagioli, from which, in substance, the views of Radici are taken.

¶ Towards his end, there seems to have grown in him an invincible appetite of dying, for he knew that his spirit could only enjoy contentment after death. So vehement was this desire that, he says, "my soul can no longer be appeased by the wonted seductions of painting and sculpture." A fine melancholy, not unrelieved by his habitual heroism, pervades his thoughts on this subject. At the age of eighty years, he wrote to Vasari, sending him various spiritual sonnets he had written, and tells him he "is at the end of his life, that he is careful where he bends his thoughts, that he sees it is already twenty-four o'clock, and no fancy arose in his mind but DEATH was sculptured on it." In conversing upon this subject with one of his friends, that person remarked that Michael might well grieve that one who was incessant in his creative labors should have no restoration. "No," replied Michael, "it is nothing; for if life pleases us, death, being a work of the

same master, ought not to displease us." But a nobler sentiment, uttered by him, is contained in his reply to a letter of Vasari, who had informed him of the rejoicings made at the house of his nephew Lionardo, at Florence, over the birth of another Buonarotti. Michael admonishes him that "a man ought not to smile, when all those around him weep; and that we ought not to show that joy when a child is born, which should be reserved for the death of one who has lived well."

¶ Amidst all these witnesses to his independence, his generosity, his purity and his devotion, are we not authorized to say that this man was penetrated with the love of the highest beauty, that is, goodness; that his was a soul so enamoured of grace that it could not stoop to meanness or depravity; that art was to him no means of livelihood or road to fame, but the end of living, as it was the organ through which he sought to suggest lessons of an unutterable wisdom; that here was a man who lived to demonstrate that to the human faculties, on every hand, worlds of grandeur and grace are opened, which no profane eye and no indolent eye can behold, but which, to see and to enjoy, demands the severest discipline of all the physical, intellectual and moral faculties of the individual?

¶ The city of Florence, on the river Arno, still treasures the fame of this man. There, his picture hangs in every window; there, the tradition of his opinions meets the traveller in every spot. "Do you see that statue of Saint George? Michael Angelo asked it why it did not speak."—"Do you see this fine church of Santa Maria Novella? It is that which Michael Angelo called 'his bride.'"—"Look at these bronze gates of the Baptistery, with their high reliefs, cast by Ghiberti five hundred years ago. Michael Angelo said, 'they were fit to be the gates of Paradise.'" Here is the church, the palace, the Laurentian library, he built. Here is his own house. In the church of Santa Croce are his mortal remains. Whilst he was yet alive, he asked that he might be buried in that church, in such a spot that the dome of the cathedral might be visible from his tomb when the doors of the church stood open. And there and so is he laid. The innumerable pilgrims whom the genius of Italy draws to the city duly visit this church, which is to Florence what Westminster Abbey is to England. There, near the tomb of Nicholas Macchiavelli, the historian and philosopher; of Galileo, the great-hearted astronomer; of Boccaccio, and of Alfieri, stands the monument of Michael Angelo Buonarotti. Three significant garlands are sculptured on the tomb; they should be four, but that his countrymen feared their own partiality. The forehead of the bust, esteemed a faithful likeness, is furrowed with eight deep wrinkles one above another. The traveller from a distant continent, who gazes on that marble brow, feels that he is not a stranger in the foreign church; for the great name of Michael Angelo sounds hospitably in his ear. He was not a citizen of any country; he belonged to the human race; he was a brother and a friend to all who acknowledge the beauty that beams in universal Nature, and who seek by labor and self-denial to approach its source in perfect goodness.

THE great name of Michael Angelo sounds hospitably in the ear. He was not a citizen of any country; he belonged to the human race; he was a brother and a friend to all who acknowledge the beauty that beams in universal Nature, and who seek by labor and self-denial to approach its source in perfect goodness.

MILTON

THE discovery of the lost work of Milton, the treatise Of the Christian Doctrine, in 1823, drew a sudden attention to his name. For a short time the literary journals were filled with disquisitions on his genius; new editions of his works, and new compilations of his life, were published. But the new-found book having in itself less attraction than any other work of Milton, the curiosity of the public as quickly subsided, and left the poet to the enjoyment of his permanent fame, or to such increase or abatement of it only as is incidental to a sublime genius, quite independent of the momentary challenge of universal attention to his claims.

¶ But if the new and temporary renown of the poet is silent again, it is nevertheless true that he has gained, in this age, some increase of permanent praise. The fame of a great man is not rigid and stony like his bust. It changes with time. It needs time to give it due perspective. It was very easy to remark an altered tone in the criticism when Milton reappeared as an author, fifteen years ago, from any that had been bestowed on the same subject before. It implied merit indisputable and illustrious; yet so near to the modern mind as to be still alive and life-giving. The aspect of Milton, to this generation, will be part of the history of the nineteenth century. There is no name in English literature between his age and ours that rises into any approach to his own. And as a man's fame, of course, characterizes those who give it, as much as him who receives it, the new criticism indicated a change in the public taste, and a change which the poet himself might claim to have wrought.

¶ The reputation of Milton had already undergone one or two revolutions long anterior to its recent aspects. In his lifetime, he was little or not at all known as a poet, but obtained great respect from his contemporaries as an accomplished scholar and a formidable pamphleteer. His poem fell unregarded among his countrymen. His prose writings, especially the Defence of the English People, seem to have been read with avidity. These tracts are remarkable compositions. They are earnest, spiritual, rich with allusion, sparkling with innumerable ornaments; but as writings designed to gain a practical point, they fail. They are not effective, like similar productions of Swift and Burke; or, like what became also controversial tracts, several masterly speeches in the history of the American Congress. Milton seldom deigns a glance at the obstacles that are to be overcome before that which he proposes can be done. There is no attempt to conciliate,—no mediate, no preparatory course suggested,—but, peremptory and impassioned, he demands, on the instant, an ideal justice. Therein they are discriminated from modern writings, in which a regard to the actual is all but universal.

¶ Their rhetorical excellence must also suffer some deduction. They have no perfectness. These writings are wonderful for the truth, the learning, the subtility and pomp of the language; but the whole is sacrificed to the particular. Eager to do fit justice to each thought, he does not subordinate it so as to project the main argument. He writes whilst he is heated; the piece shows all the rambles and resources of indignation, but he has never *integrated* the parts of the argument in his mind. The reader is fatigued with admiration, but is not yet master of the subject.

¶ Two of his pieces may be excepted from this description, one for its faults, the other for its excellence. The Defence of the People of England, on which his contemporary fame was founded, is, when divested of its pure Latinity, the worst of his works. Only its general aim, and a few elevated passages, can save it. We could be well content if the flames to which it was condemned at

Paris, at Toulouse, and at London, had utterly consumed it. The lover of his genius will always regret that he should not have taken counsel of his own lofty heart at this, as at other times, and have written from the deep convictions of love and right, which are the foundations of civil liberty. There is little poetry or prophecy in this mean and ribald scolding. To insult Salmasius, not to acquit England, is the main design. What under heaven had Madame de Saumaise, or the manner of living of Saumaise, or Salmasius, or his blunders of grammar, or his niceties of diction, to do with the solemn question whether Charles Stuart had been rightly slain? Though it evinces learning and critical skill, yet, as an historical argument, it cannot be valued with similar disquisitions of Robertson and Hallam, and even less celebrated scholars. But when he comes to speak of the reason of the thing, then he always recovers himself. The voice of the mob is silent, and Milton speaks. And the peroration, in which he implores his countrymen to refute this adversary by their great deeds, is in a just spirit. The other piece is his Areopagitica, the discourse, addressed to the Parliament, in favor of removing the censorship of the press; the most splendid of his prose works. It is, as Luther said of one of Melancthon's writings, "alive, hath hands and feet,—and not like Erasmus's sentences, which were made, not grown." The weight of the thought is equalled by the vivacity of the expression, and it cheers as well as teaches. This tract is far the best known and the most read of all, and is still a magazine of reasons for the freedom of the press. It is valuable in history as an argument addressed to a government to produce a practical end, and plainly presupposes a very peculiar state of society.

¶ But deeply as that peculiar state of society, in which and for which Milton wrote, has engraved itself in the remembrance of the world, it shares the destiny which overtakes everything local and personal in Nature; and the accidental facts on which a battle of principles was fought have already passed, or are fast passing, into oblivion. We have lost all interest in Milton as the redoubted disputant of a sect; but by his own innate worth this man has steadily risen in the world's reverence, and occupies a more imposing place in the mind of men at this hour than ever before.

¶ It is the aspect which he presents to this generation, that alone concerns us. Milton the polemic has lost his popularity long ago; and if we skip the pages of Paradise Lost where "God the Father argues like a school divine," so did the next age to his own. But, we are persuaded, he kindles a love and emulation in us which he did not in foregoing generations. We think we have seen and heard criticism upon the poems, which the bard himself would have more valued than the recorded praise of Dryden, Addison and Johnson, because it came nearer to the mark; was finer and closer appreciation; the praise of intimate knowledge and delight; and, of course, more welcome to the poet than the general and vague acknowledgment of his genius by those able but unsympathizing critics. We think we have heard the recitation of his verses by genius which found in them that which itself would say; recitation which told, in the diamond sharpness of every articulation, that now first was such perception and enjoyment possible; the perception and enjoyment of all his varied rhythm, and his perfect fusion of the classic and the English styles. This is a poet's right; for every masterpiece of art goes on for some ages reconciling the world unto itself, and despotically fashioning the public ear. The opposition to it, always greatest at first, continually decreases and at last ends; and a new race grows up in the taste and spirit of the work, with the utmost advantage for seeing intimately its power and beauty.

¶ But it would be great injustice to Milton to consider him as enjoying merely a critical reputation. It is the prerogative of this great man to stand at this hour foremost of all men in

literary history, and so (shall we not say?) of all men, in the power *to inspire*. Virtue goes out of him into others. Leaving out of view the pretensions of our contemporaries (always an incalculable influence), we think no man can be named whose mind still acts on the cultivated intellect of England and America with an energy comparable to that of Milton. As a poet, Shakspeare undoubtedly transcends, and far surpasses him in his popularity with foreign nations; but Shakspeare is a voice merely; who and what he was that sang, that sings, we know not. Milton stands erect, commanding, still visible as a man among men, and reads the laws of the moral sentiment to the newborn race. There is something pleasing in the affection with which we can regard a man who died a hundred and sixty years ago in the other hemisphere, who, in respect to personal relations, is to us as the wind, yet by an influence purely spiritual makes us jealous for his fame as for that of a near friend. He is identified in the mind with all select and holy images, with the supreme interests of the human race. If hereby we attain any more precision, we proceed to say that we think no man in these later ages, and few men ever, possessed so great a conception of the manly character. Better than any other he has discharged the office of every great man, namely, to raise the idea of Man in the minds of his contemporaries and of posterity,—to draw after Nature a life of man, exhibiting such a composition of grace, of strength and of virtue, as poet had not described nor hero lived. Human nature in these ages is indebted to him for its best portrait. Many philosophers in England, France and Germany have formally dedicated their study to this problem; and we think it impossible to recall one in those countries who communicates the same vibration of hope, of self-reverence, of piety, of delight in beauty, which the name of Milton awakens. Lord Bacon, who has written much and with prodigious ability on this science, shrinks and falters before the absolute and uncourtly Puritan. Bacon's Essays are the portrait of an ambitious and profound calculator,—a great man of the vulgar sort. Of the upper world of man's being they speak few and faint words. The man of Locke is virtuous without enthusiasm, and intelligent without poetry. Addison, Pope, Hume and Johnson, students, with very unlike temper and success, of the same subject, cannot, taken together, make any pretension to the amount or the quality of Milton's inspirations. The man of Lord Chesterfield is unworthy to touch his garment's hem. Franklin's man is a frugal, inoffensive, thrifty citizen, but savors of nothing heroic. The genius of France has not, even in her best days, yet culminated in any one head—not in Rousseau, not in Pascal, not in Fénelon—into such perception of all the attributes of humanity as to entitle it to any rivalry in these lists. In Germany, the greatest writers are still too recent to institute a comparison; and yet we are tempted to say that art and not life seems to be the end of their effort. But the idea of a purer existence than any he saw around him, to be realized in the life and conversation of men, inspired every act and every writing of John Milton. He defined the object of education to be, "to fit a man to perform justly, skilfully and magnanimously all the offices, both private and public, of peace and war." He declared that "he who would aspire to write well hereafter in laudable things, ought himself to be a true poem; that is a composition and pattern of the best and honorablest things, not presuming to sing high praises of heroic men or famous cities, unless he have in himself the experience and the practice of all that which is praiseworthy." Nor is there in literature a more noble outline of a wise external education than that which he drew up, at the age of thirty-six, in his Letter to Samuel Hartlib. The muscles, the nerves and the flesh with which this skeleton is to be filled up and covered exist in his works and must be sought there.

¶ For the delineation of this heroic

image of man, Milton enjoyed singular advantages. Perfections of body and of mind are attributed to him by his biographers, that, if the anecdotes had come down from a greater distance of time, or had not been in part furnished or corroborated by political enemies, would lead us to suspect the portraits were ideal, like the Cyrus of Xenophon, the Telemachus of Fénelon, or the popular traditions of Alfred the Great.

¶ Handsome to a proverb, he was called the lady of his college. Aubrey says, "This harmonical and ingenuous soul dwelt in a beautiful, well-proportioned body." His manners and his carriage did him no injustice. Wood, his political opponent, relates that "his deportment was affable, his gait erect and manly, bespeaking courage and undauntedness." Aubrey adds a sharp trait, that "he pronounced the letter R very hard, a certain sign of satirical genius." He had the senses of a Greek. His eye was quick, and he was accounted an excellent master of his rapier. His ear for music was so acute that he was not only enthusiastic in his love, but a skilful performer himself; and his voice, we are told, was delicately sweet and harmonious. He insists that music shall make a part of a generous education.

¶ With these keen perceptions, he naturally received a love of Nature and a rare susceptibility to impressions from external beauty. In the midst of London, he seems, like the creatures of the field and the forest, to have been tuned in concord with the order of the world; for he believed, his poetic vein only flowed from the autumnal to the vernal equinox; and in his essay on Education, he doubts whether, in the fine days of spring, any study can be accomplished by young men. "In those vernal seasons of the year, when the air is calm and pleasant, it were an injury and sullenness against Nature not to go out and see her riches and partake in her rejoicing with heaven and earth." His sensibility to impressions from beauty needs no proof from his history; it shines through every page. The form and the voice of Leonora Baroni seemed to have captivated him in Rome, and to her he addressed his Italian sonnets and Latin epigrams.

¶ To these endowments it must be added that his address and his conversation were worthy of his fame. His house was resorted to by men of wit, and foreigners came to England, we are told, "to see the Lord Protector and Mr. Milton." In a letter to one of his foreign correspondents, Emeric Bigot, and in reply apparently to some compliment on his powers of conversation, he writes: many have been celebrated for their compositions, whose common conversation and intercourse have betrayed no marks of sublimity or genius. But as far as possible, I aim to show myself equal in thought and speech to what I have written, if I have written anything well."

¶ These endowments received the benefit of a careful and happy discipline. His father's care, seconded by his own endeavor, introduced him to a profound skill in all the treasures of Latin, Greek, Hebrew and Italian tongues; and, to enlarge and enliven his elegant learning, he was sent into Italy, where he beheld the remains of ancient art, and the rival works of Raphael, Michael Angelo and Correggio; where, also, he received social and academical honors from the learned and the great. In Paris, he became acquainted with Grotius; in Florence or Rome, with Galileo; and probably no traveller ever entered that country of history with better right to its hospitality, none upon whom its influences could have fallen more congenially.

¶ Among the advantages of his foreign travel, Milton certainly did not count it the least that it contributed to forge and polish that great weapon of which he acquired such extraordinary mastery,—his power of language. His lore of foreign tongues added daily to his consummate skill in the use of his own. He was a benefactor of the English tongue by showing its capabilities. Very early in life he became conscious that he had more to say to his fellow men than they had fit words to embody. At nineteen

years, in a college exercise, he addresses his native language, saying to it that it would be his choice to leave trifles for a grave argument,—

"Such as may make thee search thy coffers round,
Before thou clothe my fancy in fit sound;
Such where the deep transported mind may soar
Above the wheeling poles, and at Heaven's door
Look in, and see each blissful deity,
How he before the thunderous throne doth lie."

¶ Michael Angelo calls "him alone an artist, whose hands can execute what his mind has conceived." The world, no doubt, contains many of that class of men whom Wordsworth denominates *silent poets*, whose minds teem with images which they want words to clothe. But Milton's mind seems to have no thought or emotion which refused to be recorded. His mastery of his native tongue was more than to use it as well as any other; he cast it into new forms. He uttered in it things unheard before. Not imitating but rivalling Shakspeare, he scattered, in tones of prolonged and delicate melody, his pastoral and romantic fancies; then, soaring into unattempted strains, he made it capable of an unknown majesty, and bent it to express every trait of beauty, every shade of thought; and searched the kennel and jakes as well as the palaces of sound for the harsh discords of his polemic wrath. We may even apply to his performance on the instrument of language, his own description of music:—

"Notes, with many a winding bout
Of linkèd sweetness long drawn out,
With wanton heed and giddy cunning,
The melting voice through mazes running,
Untwisting all the chains that tie
The hidden soul of harmony."

¶ But whilst Milton was conscious of possessing this intellectual voice, penetrating through ages and propelling its melodious undulations forward through the coming world, he knew that this mastery of language was a secondary power, and he respected the mysterious source whence it had its spring; namely, clear conceptions and a devoted heart. "For me," he said, in his Apology for Smectymnuus, "although I cannot say that I am utterly untrained in those rules which best rhetoricians have given, or unacquainted with those examples which the prime authors of eloquence have written in any learned tongue, yet true eloquence I find to be none but the serious and hearty love of truth; and that whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak, his words, by what I can express, like so many nimble and airy servitors, trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places."

¶ But as basis or fountain of his rare physical and intellectual accomplishments, the man Milton was just and devout. He is rightly dear to mankind, because in him, among so many perverse and partial men of genius,—in him humanity rights itself; the old eternal goodness finds a home in his breast, and for once shows itself beautiful. His gifts are subordinated to his moral sentiments; and his virtues are so graceful that they seem rather talents than labors. Among so many contrivances as the world has seen to make holiness ugly, in Milton at least it was so pure a flame that the foremost impression his character makes is that of elegance. The victories of the conscience in him are gained by the commanding charm which all the severe and restrictive virtues have for him. His virtues remind us of what Plutarch said of Timoleon's victories, that they resembled Homer's verses, they ran so easy and natural. His habits of living were austere. He was abstemious in diet, chaste, an early riser, and industrious. He tells us, in a Latin poem, that the lyrist may indulge in wine and in a freer life; but that he who would write an epic to the nations must eat beans and drink water. Yet in his severity is no grimace or effort. He serves from love, not from fear. He is innocent and exact, because his taste was so pure and delicate. He acknowledges to his friend Diodati, at the age of twenty-one, that

he is enamoured, if ever any was, of moral perfection: "For whatever the Deity may have bestowed upon me in other respects, he has certainly inspired me, if any ever were inspired, with a passion for the good and fair. Nor did Ceres, according to the fable, ever seek her daughter Prosperine with such unceasing solicitude as I have sought this τοῦ καλοῦ ἰδέαν, this perfect model of the beautiful in all forms and appearances of things."

¶ When he was charged with loose habits of living, he declares that "a certain niceness of nature, an honest haughtiness and self-esteem either of what I was or what I might be, and a modesty, kept me still above those low descents of mind beneath which he must deject and plunge himself that can agree" to such degradation. "His mind gave him," he said, "that every free and gentle spirit, without that oath of chastity, ought to be born a knight; nor needed to expect the gilt spur, or the laying of a sword upon his shoulder, to stir him up, by his counsel and his arm, to secure and protect" attempted innocence.

THE man Milton is rightly dear to mankind, in him humanity rights itself; the old eternal goodness finds a home in his breast, and for once shows itself beautiful.

¶ He states these things, he says, "to show that though Christianity had been but slightly taught him, yet a certain reservedness of natural disposition and moral discipline, learned out of the noblest philosophy, was enough to keep him in disdain of far less incontinences than these" that had been charged on him. In like spirit, he replies to the suspicious calumny respecting his morning haunts. "Those morning haunts are where they should be, at home; not sleeping, or concocting the surfeits of an irregular feast, but up and stirring, in winter, often ere the sound of any bell awake men to labor or devotion; in summer, as oft with the bird that first rouses, or not much tardier, to read good authors, or cause them to be read, till the attention be weary, or memory have its perfect fraught; then with useful and generous labors preserving the body's health and hardiness, to render lightsome, clear and not lumpish obedience to the mind, to the cause of religion and our country's liberty, when it shall require firm hearts in sound bodies to stand and cover their stations. These are the morning practices." This native honor never forsook him. It is the spirit of Comus, the loftiest song in the praise of chastity that is in any language. It always sparkles in his eyes. It breathed itself over his decent form. It refined his amusements, which consisted in gardening, in exercise with the sword and in playing on the organ. It engaged his interest in chivalry, in courtesy, in whatsoever savored of generosity and nobleness. This magnanimity shines in all his life. He accepts a high impulse at every risk, and deliberately undertakes the defence of the English people, when advised by his physicians that he does it at the cost of sight. There is a forbearance even in his polemics. He opens the war and strikes the first blow. When he had cut down his opponents, he left the details of death and plunder to meaner partisans. He said, "he had learned the prudence of the Roman soldier, not to stand breaking of legs, when the breath was quite out of the body."

¶ To this antique heroism, Milton added the genius of the Christian sanctity. Few men could be cited who have so well understood what is peculiar in the Christian ethics, and the precise aid it has brought to men, in being an emphatic affirmation of the omnipotence of

spiritual laws, and, by way of marking the contrast to vulgar opinions, laying its chief stress on humility. The indifferency of a wise mind to what is called high and low, and the fact that true greatness is a perfect humility, are revelations of Christianity which Milton well understood. They give an inexhaustible truth to all his compositions. His firm grasp of this truth is his weapon against the prelates. He celebrates in the martyrs "the unresistible might of weakness." He told the bishops that "instead of showing the reason of their lowly condition from divine example and command, they seek to prove their high preëminence from human consent and authority." He advises that in country places, rather than to trudge many miles to a church, public worship be maintained nearer home, as in a house or barn. "For notwithstanding the gaudy superstition of some still devoted ignorantly to temples, we may be well assured that he who disdained not to be born in a manger disdains not to be preached in a barn." And the following passage, in the Reason of Church Government, indicates his own perception of the doctrine of humility. "Albeit I must confess to be half in doubt whether I should bring it forth or no, it being so contrary to the eye of the world, that I shall endanger either not to be regarded, or not to be understood. For who is there, almost, that measures wisdom by simplicity, strength by suffering, dignity by lowliness?" Obeying this sentiment, Milton deserved the apostrophe of Wordsworth:—

> "Pure as the naked heavens, majestic, free,
> So didst thou travel on life's common way
> In cheerful godliness; and yet thy heart
> The lowliest duties on itself did lay."

He laid on himself the lowliest duties. Johnson petulantly taunts Milton with "great promise and small performance," in returning from Italy because his country was in danger, and then opening a private school. Milton, wiser, felt no absurdity in this conduct. He returned into his revolutionized country, and assumed an honest and useful task, by which he might serve the state daily, whilst he launched from time to time his formidable bolts against the enemies of liberty. He felt the heats of that "love" which "esteems no office mean." He compiled a logic for boys; he wrote a grammar; and devoted much of his time to the preparing of a Latin dictionary. But the religious sentiment warmed his writings and conduct with the highest affection of faith. The memorable covenant, which in his youth, in the second book of the Reason of Church Government, he makes with God and his reader, expressed the faith of his old age. For the first time since many ages, the invocations of the Eternal Spirit in the commencement of his books are not poetic forms, but are thoughts, and so are still read with delight. His views of choice of profession, and choice in marriage, equally expect a divine leading.

¶ Thus chosen, by the felicity of his nature and of his breeding, for the clear perception of all that is graceful and all that is great in man, Milton was not less happy in his times. His birth fell upon the agitated years when the discontents of the English Puritans were fast drawing to a head against the tyranny of the Stuarts. No period has surpassed that in the general activity of mind. It is said that no opinion, no civil, religious, moral dogma can be produced that was not broached in the fertile brain of that age. Questions that involve all social and personal rights were hasting to be decided by the sword, and were searched by eyes to which the love of freedom, civil and religious, lent new illumination. Milton, gentle, learned, delicately bred in all the elegancy of art and learning, was set down in England by the stern, almost fanatic society of the Puritans. The part he took, the zeal of his fellowship, make us acquainted with the greatness of his spirit as in tranquil times we could not have known it. Susceptible as Burke to the attractions of historical prescription, of royalty, of chivalry, of an ancient church illustrated by old martyrdoms and installed in cathedrals,—he threw himself, the flower

of elegancy, on the side of the reeking conventicle; the side of humanity, but unlearned and unadorned. His muse was brave and humane, as well as sweet. He felt the dear love of native land and native language. The humanity which warms his pages begins, as it should, at home. He preferred his own English, so manlike he was, to the Latin, which contained all the treasures of his memory. "My mother bore me," he said, "a speaker of what God made mine own, and not a translator." He told the Parliament that "the imprimaturs of Lambeth House had been writ in Latin; for that our English, the language of men ever famous and foremost in the achievements of liberty, will not easily find servile letters enow to spell such a dictatory presumption." At one time he meditated writing a poem on the settlement of Britain, and a history of England was one of the three main tasks which he proposed to himself. He proceeded in it no further than to the Conquest. He studied with care the character of his countrymen, and once in the History, and once again in the Reason of Church Government, he has recorded his judgment of the English genius.

¶ Thus drawn into the great controversies of the times, in them he is never lost in a party. His private opinions and private conscience always distinguish him. That which drew him to the party was his love of liberty, ideal liberty; this therefore he could not sacrifice to any party. Toland tells us, 'As he looked upon true and absolute freedom to be the greatest happiness of this life, whether to societies or single persons, so he thought constraint of any sort to be the utmost misery; for which reason he used to tell those about him the entire satisfaction of his mind that he had constantly employed his strength and faculties in the defence of liberty, and in direct opposition to slavery." Truly he was an apostle of freedom; of freedom in the house, in the state, in the church; freedom of speech, freedom of the press; yet in his own mind discriminated from savage license, because that which he desired was the liberty of the wise man, containing itself in the limits of virtue. He pushed, as far as any in that democratic age, his ideas of *civil* liberty. He proposed to establish a republic, of which the federal power was weak and loosely defined, and the substantial power should remain with primary assemblies. He maintained that a nation may try, judge and slay their king, if he be a tyrant. He pushed as far his views of *ecclesiastical* liberty. He taught the doctrine of unlimited toleration. One of his tracts is writ to prove that no power on earth can compel in matters of religion. He maintained the doctrine of *literary* liberty, denouncing the censorship of the press, and insisting that a book shall come into the world as freely as a man, so only it bear the name of author or printer, and be responsible for itself like a man. He maintained the doctrine of *domestic* liberty, or the liberty of divorce, on the ground that unfit disposition of mind was a better reason for the act of divorce than infirmity of body, which was good ground in law. The tracts he wrote on these topics are, for the most part, as fresh and pertinent today as they were then. The events which produced them, the practical issues to which they tend, are mere occasions for this philanthropist to blow his trumpet for human rights. They are all varied applications of one principle, the liberty of the wise man. He sought absolute truth, not accommodating truth. His opinions on all subjects are formed for man as he ought to be, for a nation of Miltons. He would be divorced when he finds in his consort unfit disposition; knowing that he should not abuse that liberty, because with his whole heart he abhors licentiousness and loves chastity. He defends the slaying of the king, because a king is a king no longer than he governs by the laws; "it would be right to kill Philip of Spain making an inroad into England, and what right the king of Spain hath to govern us at all, the same hath the king Charles to govern tyrannically." He would remove hirelings out of the church, and support preachers by voluntary contributions; requiring that such only should preach

as have faith enough to accept so self-denying and precarious a mode of life, scorning to take thought for the aspects of prudence and expediency. The most devout man of his time, he frequented no church; probably from a disgust at the fierce spirit of the pulpits. And so, throughout all his actions and opinions, is he a consistent spiritualist, or believer in the omnipotence of spiritual laws. He wished that his writings should be communicated only to those who desire to see them. He thought nothing honest was low. He thought he could be famous only in proportion as he enjoyed the approbation of the good. He admonished his friend "not to admire military prowess, or things in which force is of most avail. For it would not be matter of rational wonder, if the wethers of our country should be born with horns that could batter down cities and towns. Learn to estimate great characters, not by the amount of animal strength, but by the habitual justice and temperance of their conduct."

¶ Was there not a fitness in the undertaking of such a person to write a poem on the subject of Adam, the first man? By his sympathy with all Nature; by the proportion of his powers; by great knowledge, and by religion, he would reascend to the height from which our nature is supposed to have descended. From a just knowledge of what man should be, he described what he was. He beholds him as he walked in Eden:—

"His fair large front and eye sublime declared
Absolute rule; and hyacinthine locks
Round from his parted forelock manly hung
Clustering, but not beneath his shoulders broad."

And the soul of this divine creature is excellent as his form. The tone of his thought and passion is as healthful, as even and as vigorous as befits the new and perfect model of a race of gods.

¶ The perception we have attributed to Milton, of a purer ideal of humanity, modifies his poetic genius. The man is paramount to the poet. His fancy is never transcendent, extravagant; but as Bacon's imagination was said to be "the noblest that ever contented itself to minister to the understanding," so Milton's ministers to the character. Milton's sublimest song, bursting into heaven with its peals of melodious thunder, is the voice of Milton still. Indeed, throughout his poems, one may see, under a thin veil, the opinions, the feelings, even the incidents of the poet's life, still reappearing. The sonnets are all occasional poems. L' Allegro and Ill Penseroso are but a finer autobiography of his youthful fancies at Harefield; the Cosmus a transcript, in charming numbers, of that philosophy of chastity, which, in the Apology for Smectymnuus, and in the Reason of Church Government, he declares to be his defence and religion. The Samson Agonistes is too broad an expression of his private griefs to be mistaken, and is a version of the Doctrine and Discipline of Divorce. The most affecting passages in Paradise Lost are personal allusions; and when we are fairly in Eden, Adam and Milton are often difficult to be separated. Again, in Paradise Regained, we have the most distinct marks of the progress of the poet's mind, in the revision and enlargement of his religious opinions. This may be thought to abridge his praise as a poet. It is true of Homer and Shakspeare that they do not appear in their poems; that those prodigious geniuses did cast themselves so totally into their song that their individuality vanishes, and the poet towers to the sky, whilst the man quite disappears. The fact is memorable. Shall we say that in our admiration and joy in these wonderful poems we have even a feeling of regret that the men knew not what they did; that they were too passive in their great service; were channels through which streams of thought flowed from a higher source, which they did not appropriate, did not blend with their own being? Like prophets, they seem but imperfectly aware of the import of their own utterances. We hesitate to say such things, and say them only to the unpleasing dualism, when the man and the poet show like a double consciousness. Perhaps we speak to no

fact, but to mere fables, of an idle mendicant Homer, and of a Shakspeare content with a mean and jocular way of life. Be it how it may, the genius and office of Milton were different, namely, to ascend by the aids of his learning and his religion—by an equal perception, that is, of the past and the future—to a higher insight and more lively delineation of the heroic life of man. This was his poem; whereof all his indignant pamphlets and all his soaring verses are only single cantos or detached stanzas. It was plainly needful that his poetry should be a version of his own life, in order to give weight and solemnity to his thoughts; by which they might penetrate and possess the imagination and the will of mankind. The creations of Shakspeare are cast into the world of thought to no further end than to delight. Their intrinsic beauty is their excuse for being. Milton, fired "with dearest charity to infuse the knowledge of good things into others," tasked his giant imagination and exhausted the stores of his intellect for an end beyond, namely, to teach. His own conviction it is which gives such authority to his strain. Its reality is its force. If out of the heart it came, to the heart it must go. What schools and epochs of common rhymers would it need to make a counterbalance to the severe oracles of his muse:——

"In them is plainest taught and easiest learnt,
What makes a nation happy, and keeps it so."

¶ The lover of Milton reads one sense in his prose and in his metrical compositions; and sometimes the muse soars highest in the former, because the thought is more sincere. Of his prose in general, not the style alone but the argument also is poetic; according to Lord Bacon's definition of poetry, following that of Aristotle, "Poetry, not finding the actual word exactly conformed to its idea of good and fair, seeks to accommodate the shows of things to the desires of the mind, and to create an ideal world better than the world of experience." Such certainly is the explanation of Milton's tracts. Such is the apology to be entered for the plea of freedom of divorce; an essay, which, from the first, until now, has brought a degree of obloquy on his name. It was a sally of the extravagant spirit of the time, overjoyed, as in the French Revolution, with the sudden victories it had gained, and eager to carry on the standard of truth to new heights. It is to be regarded as a poem on one of the griefs of man's condition, namely, unfit marriage. And as many poems have been written upon unfit society, commending solitude, yet have not been proceeded against, though their end was hostile to the state; so should this receive that charity which an angelic soul, suffering more keenly than others from the unavoidable evils of human life, is entitled to.

¶ We have offered no apology for expanding to such length our commentary on the character of John Milton; who, in old age, in solitude, in neglect, and blind, wrote the Paradise Lost; a man whom labor or danger never deterred from whatever efforts a love of the supreme interests of man prompted. For are we not the better; are not all men fortified by the remembrance of the bravery, the purity, the temperance, the toil, the independence and the angelic devotion of this man, who, in a revolutionary age, taking counsel only of himself, endeavored, in his writings and in his life, to carry out the life of man to new heights of spiritual grace and dignity, without any abatement of its strength?

ART AND CRITICISM

LITERATURE is but a poor trick, you will say, when it busies itself to make words pass for things; and yet I am far from thinking this subordinate service unimportant. The secondary services of literature may be classed under the name of Rhetoric, and are quite as important in letters as iron is in war. An enumeration of the few principal weapons of the poet or writer will at once suggest their value.

¶ Writing is the greatest of arts, the subtilest, and of most miraculous effect; and to it the education is costliest. On the writer the choicest influences are concentrated,—nothing that does not go to his costly equipment: a war, an earthquake, revival of letters, the new dispensation by Jesus, or by Angels; Heaven, Hell, power, science, the *Néant*, exist to him as colors for his brush.

¶ In this art modern society has introduced a new element, by introducing a new audience. The decline of the privileged orders, all over the world; the advance of the Third Estate; the transformation of the laborer into reader and writer has compelled the learned and the thinkers to address them. Chiefly in this country, the common school has added two or three audiences: once, we had only the boxes; now, the galleries and the pit.

¶ There is, in every nation, a style which never becomes obsolete, a certain mode of phraseology so consonant and congenial to the analogy and principles of its respective language as to remain settled and unaltered. This style is probably to be sought in the common intercourse of life, among those who speak only to be understood, without ambition of elegance. The polite are always catching modish innovations, and the learned depart from established forms of speech, in hope of finding or making better; those who wish for distinction forsake the vulgar, when the vulgar is right; but there is a conversation above grossness and below refinement where prosperity resides, and where Shakspeare seems to have gathered his comic dialogue. Goethe valued himself not on his learning or eccentric flights, but that he knew how to write German. And many of his poems are so idiomatic, so strongly rooted in the German soil, that they are the terror of translators, who say they cannot be rendered into any other language without loss of vigor, as we say of any darling passage of our own masters. "Le style c'est l'homme," said Buffon; and Goethe said, "Poetry here, poetry there, I have learned to speak German." And when I read of various extraordinary polyglots, self-made or college-made, who can understand fifty languages, I answer that I shall be glad and surprised to find that they know one. For if I were asked how many masters of English idiom I know, I shall be perplexed to count five.

¶ Ought not the scholar to convey his meaning in terms as short and strong as the smith and the drover use to convey theirs? You know the history of the eminent English writer on gypsies, George Borrow; he had one clear perception, that the key to every country was command of the language of the common people. He therefore mastered the *patois* of the gypsies, called Romany, which is spoken by them in all countries where they wander, in Europe, Asia, Africa. Yet much of the raw material of the street-talk is absolutely untranslatable into print, and one must learn from Burke how to be severe without being unparliamentary. Rabelais and Montaigne are masters of this Romany, but cannot be read aloud, and so far fall short. Whitman is our American master, but has not got out of the Fire-Club and gained the *entrée* of the sitting-rooms. Bacon, if "he could out-cant a London chirurgeon," must have possessed the Romany under his brocade robes. Luther said, "I preach coarsely; that giveth content to all. Hebrew, Greek and Latin I spare, until we learned

ones come together, and then we make it so curled and finical that God himself wondereth at us." He who would be powerful must have the terrible gift of familiarity,—Mirabeau, Chatham, Fox, Burke, O'Connell, Patrick Henry; and among writers, Swift, De Foe and Carlyle.

¶ Look at this forlorn caravan of travellers who wander over Europe dumb, —never exchange a word, in the mother tongue of either, with prince or peasant; but condemned to the company of a courier and of the padrone when they cannot take refuge in the society of countrymen. A well-chosen series of stereoscopic views would have served a better purpose, which they can explore at home, sauced with joyful discourse and with reference to all the books in your library.

AS soon as you read aloud, you will find what sentences drag. Blot them out, and read again, you will find the words that drag. 'T is like a pebble inserted in a mosaic. Resolute blotting rids you of all those phrases that sound like something and mean nothing.

¶ Speak with the vulgar, think with the wise. See how Plato managed it, with an imagination so gorgeous, and a taste so patrician, that Jove, if he descended, was to speak in his style. Into the exquisite refinement of his Academy, he introduces the low-born Socrates, relieving the purple diction by his perverse talk, his gallipots, and cook, and trencher, and cart-wheels—and steadily kept this coarseness to flavor a dish else too luscious. Everybody knows the points in which the mob has the advantage of the Academy, and all able men have known how to import the petulance of the street into correct discourse. I heard, when a great bank president was expounding the virtues of his party and of the government to a silent circle of bank pensioners, a grave Methodist exclaimed "Fiddlesticks!" The whole party were surprised and cheered, except the bank president, though it would be difficult to explain the propriety of the expression, as no music or fiddle was so much as thought of.

¶ Not only low style, but the lowest classifying words outvalue arguments; as, upstart, dab, cockney, prig, granny, lubber, puppy, peacock—"A cocktail House of Commons." I remember when a venerable divine [Dr. Osgood] called the young preacher's sermon "patty cake." The *sans-culottes* at Versailles cried out, "Let our little Mother Mirabeau speak!" Who has not heard in the street how forcible is bosh, gammon and gas. The short Saxon words with which the people help themselves are better than Latin. The language of the street is always strong. I envy the boys the force of the double negative (no shoes, no money, no nothing), though clean contrary to our grammar rules, and I confess to some titillation of my ears from a rattling oath.

¶ In the infinite variety of talents, 't is certain that some men swear with genius. I knew a poet in whose talent Nature carried this freak so far that his only graceful verses were pretty blasphemies. "The better the worse," you will say; and I own it reminds one of Vathek's collection of monstrous men with humps of a picturesque peak, and horns of exquisite polish. What traveller has not listened to the vigor of the *Sacre!* of the French postilion, the *Sia ammazato!* of the Italian contadino, or the deep stomach of an English drayman's execration. I remember an occasion when a proficient in this style came from North Street to Cambridge and drew a crowd of young critics in the college yard, who found his wrath so æsthetic and fertilizing that they took notes, and even overstayed the hour of

the mathematical professor.

¶ 'T is odd what revolutions occur. We were educated in horror of Satan, but Goethe remarked that all men like to hear him named. Burns took him into compassion and expressed a blind wish for his reformation.

> "Ye aiblins might, I dinna ken,
> Still have a stake."

And George Sand finds a whole nation who regard him as a personage who has been greatly wronged, and in which he is really the subject of a covert worship. As a study in language, the use of this word is curious, to see how words help us and must be philosophical. The Devil in philosophy is absolute negation, falsehood, nothing; and in the popular mind, the Devil is a malignant person. Yet all our speech expresses the first sense. "The Devil a monk was he," means, *he was no monk,* and "The Devil you did!" means *you did not.* Natural science gives us the inks, the shades; ink of Erebus—night of Chaos. . . . Goethe, who had collected all the diabolical hints in men and nature for traits for his *Walpurgis Nacht,* continued the humor of collecting such horrors after this first occasion had passed, and professed to point his guest to his Walpurgis Sack, or Acherontian Bag, in which, he said, he put all his dire hints and images, and into which, he said, he should be afraid to fall himself, lest he should be burnt up. Dante is the professor that shall teach both the noble low style, the power of working up all his experience into heaven and hell; also the sculpture of compression.

¶ The next virtue of rhetoric is compression, the science of omitting, which makes good the old verse of Hesiod, "Fools, they did not know that half was better than the whole." The French have a neat phrase, that the secret of boring you is that of telling all,—"Le secret d'ennuyer est celui de tout dire;" which we translate short, "Touch and go." The silences, pauses, of an orator are as telling as his words. What the poet omits exalts every syllable that he writes. In good hands it will never become sterility. A good writer must convey the feeling of a flamboyant witness, and at the same time of chemic selection, —as if in his densest period was no cramp, but room to turn a chariot and horses between his valid words. There is hardly danger in America of excess of condensation; there must be no cramp insufficiency, but the superfluous must be omitted. In the Hindoo mythology, "Viswaharmán" placed the sun on his lathe to grind off some of his effulgence, and in this manner reduced it to an eighth,—more was inseparable. . . .

¶ In architecture the beauty is increased in the degree in which the material is safely diminished; as when you break up a prose wall, and leave all the strength in the poetry of columns. As soon as you read aloud, you will find what sentences drag. Blot them out, and read again, you will find the words that drag. 'T is like a pebble inserted in a mosaic. Resolute blotting rids you of all those phrases that sound like something and mean nothing, with which scriptural forms play a large part. Never say, "I beg not to be misunderstood." It is only graceful in the case when you are afraid that what is called a better meaning will be taken, and you wish to insist on a worse; a man has a right to pass, like Dean Swift, for a worse man than he is, but not for a better.

¶ And I sometimes wish that the Board of Education might carry out the project of a college for graduates of our universities, to which editors and members of Congress and writers of books might repair, and learn to sink what we could best spare of our words; to gazette those Americanisms which offend us in all journals. Some of these are odious. *Some* as an adverb—"reeled some;" *considerable* as an adverb for *much;* "quite a number;" *slim* for *bad;* the adjective *graphic,* which means *what is written,*—graphic arts and oral arts, arts of writing, and arts of speech and song,—but is used as if it meant *descriptive:* "Minerva's graphic thread." A Mr. Randall, M. C., who appeared before the committee of the House of Commons on the subject of the Ameri-

can mode of closing a debate, said, "that the one-hour rule worked well; made the debate short and graphic." 'T is the worst praise you can give a speech that it is as if written.

¶ Never use the word *development*, and be wary of the whole family of Fero. Dangerous words in like kind are *display, improvement, peruse, circumstances, commence* for *begin*. Vulgarisms to be gazetted, *moiety* used for *a small part;*—"nothing would answer but;" "there is none but what"—"there being scarce a person of any note in England but what some time or other paid a visit or sent a present to our Lady of Walsingham" (Bishop Parcy); "might have to go;" "I have been to Europe;" "in our midst;" *considerable* —"it is considerable of a compliment," "under considerable of a cloud;" *balance* for *remainder*—"spent the balance of his life;" *"as a general thing;" "after all."* Confusions of *lie* and *lay, sit* and *set, shall* and *will*.

¶ Persons have been named from their abuse of certain phrases, as "Pyramid" Lambert, "Finality" Russell, "Humanity" Martin, "Horizon" Turner.

¶ Every age gazettes a quantity of words which it has used up. We are now offended with "Standpoint," "Myth," "Subjective," "the Good and the True" and "the Cause."

¶ A list might be made of showy words that tempt young writers: *asphodel, harbinger, chalice, flamboyant, golden, diamond, amethyst, opal* and the rest of the precious stones, *carcanet, diadem*.

¶ But these cardinal rules of rhetoric find best examples in the great masters, and are main sources of the delight they give. Shakspeare might be studied for his dexterity in the use of these weapons, if it were not for his heroic strength. There is no such master of low style as he, and therefore none can securely soar so high. I do not mean that he delights in comedy, exults in bringing the street itself, uproarious with laughter and animal joy, on to the scene, with Falstaff and Touchstone and Trinculo and the fools; but that in the conduct of the play, and the speech of the heroes, he keeps the level tone which is the tone of high and low alike, and most widely understood. A man of experience altogether, his very sonnets are as solid and close to facts as the Banker's Gazette; and the only check on the detail of each of his portraits is his own universality, which made bias or fixed ideas impossible—his impartiality is like a sunbeam.

¶ His fun is as wise as his earnest, its foundations are below the frost. His muse is moral simply from its depth, and I value the intermixture of the common and the transcendental as in Nature. One would say Shakspeare must have been a thousand years old when he wrote his first piece; so thoroughly is his thought familiar to him, so solidly worded, as if it were already a proverb, and not only hereafter to become one. Well, that millennium is really only a little acceleration in his process of thought; his loom is better toothed, cranked and pedalled than other people's, and he can turn off a hundred yards to their one. Shakspeare is nothing but a large utterance. We cannot find that anything in his age was more worth expression than anything in ours; nor give any account of his existence, but only the fact that there was a wonderful symbolizer and expressor, who has no rival in all ages and who has thrown an accidental lustre over his time and subject.

¶ My friend thinks the reason why the French mind is so shallow, and still to seek, running into vagaries and blind alleys, is because they do not read Shakspeare; whilst the English and Germans, who read Shakspeare and the Bible, have a great onward march. Shakspeare would have sufficed for the culture of a nation for vast periods. The Chinese have got on so long with their solitary Confucius and Mencius; the Arabs with their Mahomet; the Scandinavians with their Snorre Sturleson; and if the English island had been larger and the Straits of Dover wider, to keep it at pleasure a little out of the imbroglio of Europe, they might have

managed to feed on Shakspeare for some ages yet; as the camel in the desert is fed by his humps, in long absence from food.

¶ Montaigne must have the credit of giving to literature that which we listen for in barrooms, the low speech,—words and phrases that no scholar coined; street-cries and war-cries; words of the boatman, the farmer and the lord; that have neatness and necessity, through their use in the vocabulary of work and appetite, like the pebbles which the incessant attrition of the sea has rounded. Every historic autobiographic trait authenticating the man adds to the value of the book. We can't afford to take the horse out of the Essays; it would take the rider too.

¶ Herrick is a remarkable example of the low style. He is, therefore, a good example of the modernness of an old English writer. So Latimer, so Chaucer, so the Bible. He found his subject where he stood, between his feet, in his house, pantry, barn, poultry-yard, in his village, neighbors' gossip and scandal. Like Montaigne in this, that his subject cost him nothing, and he knew what he spake of, and did not write up to it, but could write down (a main secret), and took his level, so that he had all his strength, the easiness of strength; he took what he knew, and "took it easy," as we say. The Germans praise in Goethe the comfortable stoutness. Herrick's merit is the simplicity and manliness of his utterance, and, rarely, the weight of his sentence. He has, and knows that he has, a noble, idiomatic English, a perfect, plain style, from which he can soar to a fine, lyric delicacy, or descend to coarsest sarcasm, without losing his firm footing. This flower of speech is accompanied with an assurance of fame. We have an artist who in this merit of which I speak will easily cope with these celebrities.

¶ In Carlyle as in Byron one is more struck with the rhetoric than with the matter. He has manly superiority rather than intellectuality, and so makes hard hits all the time. There 's more character than intellect in every sentence—herein strongly resembling Samuel Johnson. The best service Carlyle has rendered is to rhetoric, or art of writing. In his books the vicious conventions of writing are all dropped. You have no board interposed between you and the writer's mind, but he talks flexibly, now high, now low, in loud emphasis, in undertones, then laughs till the walls ring, then calmly moderates, then hints, or raises an eyebrow. He has gone nigher to the wind than any other craft.

¶ Carlyle, with his inimitable ways of saying the thing, is next best to the inventor of the thing, and I think of him when I read the famous inscription on the pyramid, "I King Saib built this pyramid. I, when I had built it, covered it with satin. Let him who cometh after me, and says he is equal to me, cover it with mats." What he has said shall be proverb, nobody shall be able to say it otherwise. No book can any longer be tolerable in the old husky Neal-on-the-Puritans model. In short, I think the revolution wrought by Carlyle is precisely parallel to that going forward in picture, by the stereoscope. Until history is interesting, it is not yet written.

¶ Here has come into the country, three months ago, a History of Friedrich, infinitely the wittiest book that ever was written; a book that, one would think, the English people would rise up in a mass to thank him for, by cordial acclamation, and signify, by crowning him with chaplet of oak-leaves, their joy that such a head existed among them, and sympathizing and much-reading America would make a new treaty or send a minister extraordinary to offer congratulations of honoring delight to England in acknowledgment of such a donation; a book holding so many memorable and heroic facts, working directly on practice; with new heroes, things unvoiced before—the German Plutarch, now that we have exhausted the Greek and Roman and British biography—with a range, too, of thought and wisdom, so large, so colloquially elastic, that we not so much read a stereotype page as we see the eyes of the writer looking into ours, whilst

he is humming and chuckling, with undertones, and trumpet-tones, and shrugs, and long commanding glances, stereoscoping every figure that passes, and every hill, river, wood, hummock and pebble in the long perspective, with its wonderful mnemonics, whereby great and insignificant men are ineffaceably marked and medalled in the memory by what they were, had and did; and withal a book that is a judgment-day for its moral verdict on the men and nations and manners of modern times. And this book makes no noise. I have hardly seen a notice of it in any newspaper or journal, and you would think there was no such book. I am not aware that Mr. Buchanan has sent a special messenger to Great Cheyne Row, Chelsea; but the secret interior wits and hearts of men take note of it, not the less surely. They have said nothing lately in praise of the air, or of fire, or of the blessing of love, and yet, I suppose, they are sensible of these, and not less of this Book, which is like these.

¶ After Low Style and Compression what the books call *Metonomy* is a principal power of rhetoric. It means, using one word or image for another. It is a low idealism. Idealism regards the world as symbolic, and all these symbols or forms as fugitive and convertible expressions. The power of the poet is in controlling these symbols; in using every fact in Nature, however great and stable, as a fluent symbol, and in measuring his strength by the facility with which he makes the mood of mind give its color to things. The world, history, the powers of Nature,—he can make them speak what sense he will.

¶ All conversation, as all literature, appears to me the pleasure of rhetoric, or, I may say, of *metonomy*. "To make of motes mountains, and of mountains motes," Isocrates said, "was the orator's office." Well, that is what poetry and thinking do. Whatever new object we see, we perceive to be only a new version of our familiar experience, and we set about translating it at once into our parallel facts. We have hereby our vocabulary.

¶ Everything has two handles. Pindar when the victor in a race by mules offered him a trifling present, pretended to be hurt at thought of writing on demi-asses. When, however, he offered a sufficient present, he composed the poem:—

"Hail, daughters of the tempest-footed horse,
That skims like wind along the course."

That was the other handle. I passed at one time through a place called New City, then supposed, like each of a hundred others, to be destined to greatness. I fell in with one of the founders who showed its advantages and its river and port and the capabilities: "Sixty houses, sir, were built in a night, like tents." After Chicago had secured the confluence of the railroads to itself, I chanced to meet my founder again, but now removed to Chicago. He had transferred to that city the magnificent dreams which he had once communicated to me, and no longer remembered his first emporium. "Where is the town? Was there not," I asked, "a river and a harbor there?" "Oh yes, there was a guzzle out of a sand-bank." "And the town?" "There are still the sixty houses, but when I passed it, one owl was the only inhabitant." When Samuel Dexter, long since, argued the claims of South Boston Bridge, he had to meet loud complaints of the shutting out of the coasting-trade by the proposed improvements. "Now," said he, "I come to the grand charge that we have obstructed the commerce and navigation of Roxbury Ditch." 'T is very easy to call the gracious spring "poor goody herb-wife," or to represent the farm, which stands for the organization of the gravest needs, as a poor trifle of pea-vines, turnips and hen-roosts. Everything has two handles. Shakspeare says, "A plague of opinion; a man can wear it on both sides, like a leather jerkin."

¶ Here is my friend E., the model of opinionists. He is the April day incarnated and walking, soft sunshine and hailstones, sour east wind and flowery

southwest—alternating, and each sovereign, and painting all things its own color. He has it all his own way. He complains of Nature,—too many leaves, too windy and grassy, and I suppose the birds are too feathery and the horses too leggy. He thinks Egypt a humbug, and Palestine used up, and England a flash in the pan; and that the only art is landscape-painting. But when we came, in the woods, to a clump of goldenrod,—"Ah!" he says, "here they are! these things consume a great deal of time. I don't know but they are of more importance than any other of our investments." Well, this is the game that goes on every day in all companies; this is the ball that is tossed in every court of law, in every legislature and in literature, and in the history of every mind by sovereignty of thought to make facts and men obey our present humor or belief.

¶ I designed to speak of one point more, the touching a principal question in criticism in recent times—the Classic and Romantic, or what is classic?

¶ The art of writing is the highest of those permitted to man as drawing directly from the soul, and the means or material it uses are also of the soul. It brings man into alliance with what is great and eternal. It discloses to him the variety and splendor of his resources. And there is much in literature that draws us with a sublime charm—the superincumbent necessity by which each writer, an infirm, capricious, fragmentary soul, is made to utter his part in the chorus of humanity, is enriched by thoughts which flow from all past minds, shares the hopes of all existing minds; so that, whilst the world is made of youthful, helpless children of a day, literature resounds with the music of united vast ideas of affirmation and of moral truth.

¶ What is the Classic? Classic art is the art of necessity; organic; modern or romantic bears the stamp of caprice or chance. One is the product of inclination, of caprice, of haphazard; the other carries its law and necessity within itself.

¶ The politics of monarchy, when all hangs on the accidents of life and temper of a single person, may be called romantic politics. The democratic, when the power proceeds organically from the people and is responsible to them, are classic politics. The classic unfolds, the romantic adds. The classic *should*, the modern *would*. The classic is healthy, the romantic is sick. The classic draws its rule from the genius of that which it does, and not from by-ends. It does not make a novel to establish a principle of political economy.

¶ Don't set out to please; you will displease. The Augsburg Allgemeine Zeitung deprecates an observatory founded for the benefit of navigation. Nor can we promise that our School of Design will secure a lucrative post to the pupils.

¶ When I read Plutarch, or look at a Greek vase, I incline to accept the common opinion of scholars, that the Greeks had clearer wits than any other people. But there is anything but time in my idea of the antique. A clear or natural expression by word or deed is that which we mean when we love and praise the antique. In society I do not find it, in modern books, seldom; but when I come into the pastures, I find antiquity again. Once in the fields with the lowing cattle, the birds, trees and waters and satisfying curves of the landscape, and I cannot tell whether this is Thessaly and Enna, or whether Concord and Acton.

¶ A man of genius or a work of love or beauty will not come to order, can't be compounded by the best rules, but is always a new and incalculable result, like health. Don't rattle your rules in our ears; we must behave as we can. Criticism is an art when it does not stop at the words of the poet, but looks at the order of his thoughts and the essential quality of his mind. Then the critic is poet. 'T is a question not of talents but of tone; and not particular merits, but the mood of mind into which one and another can bring us.

Thoughts on Modern Literature

IN our fidelity to the higher truth we need not disown our debt, in our actual state of culture, in the twilights of experience, to these rude helpers. They keep alive the memory and the hope of a better day. When we flout all particular books as initial merely, we truly express the privilege of spiritual nature, but alas, not the fact and fortune of this low Massachusetts and Boston, of these humble Junes and Decembers of mortal life. Our souls are not self-fed, but do eat and drink of chemical water and wheat. Let us not forget the genial miraculous force we have known to proceed from a book. We go musing into the vault of day and night; no constellation shines, no muse descends, the stars are white points, the roses, brick-colored leaves, and frogs pipe, mice cheep, and wagons creak along the road. We return to the house and take up Plutarch or Augustine, and read a few sentences or pages, and lo! the air swims with life, secrets of magnanimity and grandeur invite us on every hand, life is made up of them. Such is our debt to a book. Observe moreover that we ought to credit literature with much more than the bare word it gives us. I have just been reading poems which now in memory shine with a certain steady, warm, autumnal light. That is not in their grammatical construction which they give me. If I analyze the sentences, it eludes me, but is the genius and suggestion of the whole. Over every true poem lingers a certain wild beauty, immeasurable; a happiness lightsome and delicious fills the heart and brain, as they say every man walks environed by his proper atmosphere, extending to some distance around him. This beautiful result must be credited to literature also in casting its account.

WE read a few sentences or pages and lo! the air swims with life, secrets of magnanimity and grandeur invite us on every hand, life is made up of them. Such is our debt to a book.

¶ In looking at the library of the Present Age, we are first struck with the fact of the immense miscellany. It can hardly be characterized by any species of book, for every opinion, old and new, every hope and fear, every whim and folly, has an organ. It exhibits a vast carcass of tradition every year with as much solemnity as a new revelation. Along with these it vents books that breathe of new morning, that seem to heave with the life of millions, books for which men and women peak and pine; books which take the rose out of the cheek of him that wrote them, and give him to the midnight a sad, solitary, diseased man; which leave no man where they found him, but make him better or worse; and which work dubiously on society and seem to inoculate it with a venom before any healthy result appears.

¶ In order to any complete view of the literature of the present age, an inquiry should include what it quotes, what it writes and what it wishes to write. In our present attempt to enumerate some traits of the recent literature, we shall have somewhat to offer on each of these topics, but we cannot promise to set in very exact order what we have to say.

¶ In the first place it has all books. It reprints the wisdom of the world. How

can the age be a bad one which gives me Plato and Paul and Plutarch, Saint Augustine, Spinoza, Chapman, Beaumont and Fletcher, Donne and Sir Thomas Browne, beside its own riches? Our presses groan every year with new editions of all the select pieces of the first of mankind,—meditations, history, classifications, opinions, epics, lyrics, which the age adopts by quoting them. If we should designate favorite studies in which the age delights more than in the rest of this great mass of the permanent literature of the human race, one or two instances would be conspicuous. First; the prodigious growth and influence of the genius of Shakspeare, in the last one hundred and fifty years, is itself a fact of the first importance. It almost alone has called out the genius of the German nation into an activity which, spreading from the poetic into the scientific, religious and philosophical domains, has made theirs now at last the paramount intellectual influence of the world, reacting with great energy on England and America. And thus, and not by mechanical diffusion, does an original genius work and spread himself.

¶ The poetry and speculation of the age are marked by a certain philosophic turn, which discriminates them from the works of earlier times. The poet is not content to see how "Fair hangs the apple from the rock," "What music a sunbeam awoke in the groves," nor of Hardiknute, how

> "Stately stept he east the wa,
> And stately stept he west,"

but he now revolves, What is the apple to me? and what the birds to me? and what is Hardiknute to me? and what am I? And this is called subjectiveness, as the eye is withdrawn from the object and fixed on the subject or mind.

¶ We can easily concede that a steadfast tendency of this sort appears in modern literature. It is the new consciousness of the one mind, which predominates in criticism. It is the uprise of the soul, and not the decline. It is founded on that insatiable demand for unity, the need to recognize one nature in all the variety of objects, which always characterizes a genius of the first order. Accustomed always to behold the presence of the universe in every part, the soul will not condescend to look at any new part as a stranger, but saith,—"I know all already, and what art thou? Show me thy relations to me, to all, and I will entertain thee also."

¶ There is a pernicious ambiguity in the use of the term *subjective*. We say, in accordance with the general view I have stated, that the single soul feels its right to be no longer confounded with numbers, but itself to sit in judgment on history and literature, and to summon all facts and parties before its tribunal. And in this sense the age is subjective.

¶ But, in all ages, and now more, the narrow-minded have no interest in anything but in its relation to their personality. What will help them to be delivered from some burden, eased in some circumstance, flattered or pardoned or enriched; what will help to marry or to divorce them, to prolong or to sweeten life, is sure of their interest; and nothing else. Every form under the whole heaven they behold in this most partial light or darkness of intense selfishness, until we hate their being. And this habit of intellectual selfishness has acquired in our day the fine name of subjectiveness.

¶ Nor is the distinction between these two habits to be found in the circumstances of using the first person singular, or reciting facts and feelings of personal history. A man may say I, and never refer to himself as an individual; and a man may recite passages of his life with no feeling of egotism. Nor need a man have a vicious subjectiveness because he deals in abstract propositions.

¶ But the criterion which discriminates these two habits in the poet's mind is the tendency of his composition; namely, whether it leads us to Nature, or to the person of the writer. The great always introduce us to facts; small men introduce us always to themselves. The great man, even whilst he relates

a private fact personal to him, is really leading us away from him to an universal experience. His own affection is in Nature, in *what is*, and, of course, all his communication leads outward to it, starting from whatsoever point. The great never with their own consent become a load on the minds they instruct. The more they draw us to them, the farther from them or more independent of them we are, because they have brought us to the knowledge of somewhat deeper than both them and us. The great never hinder us; for their activity is coincident with the sun and moon, with the stream of laborers in the street and with all the activity and well-being of the race. The great lead us to Nature, and in our age to metaphysical Nature, to the invisible awful facts, to moral abstractions, which are not less Nature than is a river, or a coal-mine,—nay, they are far more Nature,—but its essence and soul.

¶ But the weak and wicked, led also to analyze, saw nothing in thought but luxury. Thought for the selfish became selfish. They invited us to contemplate Nature, and showed us an abominable self. Would you know the genius of the writer? Do not enumerate his talents or his feats, but ask thyself, What spirit is he of? Do gladness and hope and fortitude flow from his page into thy heart? Has he led thee to Nature because his own soul was too happy in beholding her power and love? Or is his passion for the wilderness only the sensibility of the sick, the exhibition of a talent which only shines whilst you praise it; which has no root in the character, and can thus minister to the vanity but not to the happiness of the possessor; and which derives all its *éclat* from our conventional education, but would not make itself intelligible to the wise man of another age or country? The water we wash with never speaks of itself, nor does fire or wind or tree. Neither does the noble natural man: he yields himself to your occasion and use, but his act expresses a reference to universal good.

¶ Another element of the modern poetry akin to this subjective tendency, or rather the direction of that same on the question of resources, is the Feeling of the Infinite. Of the perception now fast becoming a conscious fact,—that there is One Mind, and that all the powers and privileges which lie in any, lie in all; that I, as a man, may claim and appropriate whatever of true or fair or good or strong has anywhere been exhibited; that Moses and Confucius, Montaigne and Leibnitz, are not so much individuals as they are parts of man and parts of me, and my intelligence proves them my own,—literature is far the best expression. It is true, this is not the only nor the obvious lesson it teaches. A selfish commerce and government have caught the eye and usurped the hand of the masses. It is not to be contested that selfishness and the senses write the laws under which we live, and that the street seems to be built, and the men and women in it moving, not in reference to pure and grand ends, but rather to very short and sordid ones. Perhaps no considerable minority, no one man, leads a quite clean and lofty life. What then? We concede in sadness the fact. But we say that these low customary ways are not all that survives in human beings. There is that in us which mutters, and that which groans, and that which triumphs, and that which aspires. There are facts on which men of the world superciliously smile, which are worth all their trade and politics; which drive young men into gardens and solitary places, and cause extravagant gestures, starts, distortions of the countenance and passionate exclamations; sentiments, which find no aliment or language for themselves on the wharves, in court, or market, but which are soothed by silence, by darkness, by the pale stars, and the presence of Nature. All over the modern world the educated and susceptible have betrayed their discontent with the limits of our municipal life, and with the poverty of our dogmas of religion and philosophy. They betray this impatience by fleeing for resource to a conversation with Nature, which

is courted in a certain moody and exploring spirit, as if they anticipated a more intimate union of man with the world than has been known in recent ages. Those who cannot tell what they desire or expect still sigh and struggle with indefinite thoughts and vast wishes. The very child in the nursery prattles mysticism, and doubts and philosophizes. A wild striving to express a more inward and infinite sense characterizes the works of every art. The music of Beethoven is said, by those who understand it, to labor with vaster conceptions and aspirations than music has attempted before. This feeling of the Infinite has deeply colored the poetry of the period. This new love of the vast, always native in Germany, was imported into France by De Staël, appeared in England in Coleridge, Wordsworth, Byron, Shelley, Felicia Hemans, and finds a most genial climate in the American mind. Scott and Crabbe, who formed themselves on the past, had none of this tendency; their poetry is objective. In Byron, on the other hand, it predominates; but in Byron it is blind, it sees not its true end—an infinite good, alive and beautiful, a life nourished on absolute beatitudes, descending into Nature to behold itself reflected there. His will is perverted, he worships the accidents of society, and his praise of Nature is thieving and selfish.

¶ Nothing certifies the prevalence of this taste in the people more than the circulation of the poems—one would say most incongruously united by some bookseller—of Coleridge, Shelley and Keats. The only unity is in the subjectiveness and the aspiration common to the three writers. Shelley, though a poetic mind, is never a poet. His music is uniformly imitative; all his poems composite. A good English scholar he is, with ear, taste and memory; much more, he is a character full of noble and prophetic traits; but imagination, the original, authentic fire of the bard, he has not. He is clearly modern, and shares with Richter, Châteaubriand, Manzoni and Wordsworth the feeling of the Infinite, which so labors for expression in their different genius. But all his lines are arbitrary, not necessary. When we read poerty, the mind asks, —Was this verse one of twenty which the author might have written as well; or is this what that man was created to say? But whilst every line of the true poet will be genuine, he is in a boundless power and freedom to say a million things. And the reason why he can say one thing well is because his vision extends to the sight of all things, and so he describes each as one who knows many and all.

THE prodigious growth and influence of the genius of Shakspeare, in the last one hundred and fifty years, is itself a fact of the first importance. It almost alone has called out the genius of the German nation into an activity which has made theirs now at last the paramount intellectual influence of the world.

¶ The fame of Wordsworth is a leading fact in modern literature, when it is considered how hostile his genius at first seemed to the reigning taste, and with what limited poetic talents his great and steadily growing dominion has been established. More than any poet his success has been not his own but that of the idea which he shared with his coevals, and which he has rarely succeeded in adequately expressing. The Excursion awakened in every lover of Nature the right feeling. We saw stars shine, we felt the awe of mountains, we heard the rustle of the wind in the grass, and knew again the ineffable secret of solitude. It was a great joy. It was nearer to Nature than anything we had before. But the interest of the poem ended almost with the nar-

rative of the influences of Nature on the mind of the Boy, in the First Book. Obviously for that passage the poem was written, and with the exception of this and of a few strains of the like character in the sequel, the whole poem was dull. Here was no poem, but here was poetry, and a sure index where the subtle muse was about to pitch her tent and find the argument of her song. It was the human soul in these last ages striving for a just publication of itself. Add to this, however, the great praise of Wordsworth, that more than any other contemporary bard he is pervaded with a reverence of somewhat higher than (conscious) thought. There is in him that property common to all great poets, a wisdom of humanity, which is superior to any talents which they exert. It is the wisest part of Shakspeare and of Milton. For they are poets by the free course which they allow to the informing soul, which through their eyes beholdeth again and blesseth the things which it hath made. The soul is superior to its knowledge, wiser than any of its works.

THE narrow-minded have no interest in anything but in its relation to their personality. What will help them to be delivered from some burden, eased in some circumstance, flattered or pardoned or enriched; what will help to marry or to divorce them, to prolong or to sweeten life, is sure of their interest; and nothing else.

¶ With the name of Wordworth rises to our recollection the name of his contemporary and friend, Walter Savage Landor—a man working in a very different and peculiar spirit, yet one whose genius and accomplishments deserve a wiser criticism than we have yet seen applied to them, and the rather that his name does not readily associate itself with any school of writers. Of Thomas Carlyle, also, we shall say nothing at this time, since the quality and energy of his influence on the youth of this country will require at our hands, ere long, a distinct and faithful acknowledgment.

¶ But of all men he who has united in himself, and that in the most extraordinary degree, the tendencies of the era, is the German poet, naturalist and philosopher, Goethe. Whatever the age inherited or invented, he made his own. He has owed to Commerce and to the victories of the Understanding, all their spoils. Such was his capacity that the magazines of the world's ancient or modern wealth, which arts and intercourse and skepticism could command,—he wanted them all. Had there been twice so much, he could have used it as well. Geologist, mechanic, merchant, chemist, king, radical, painter, composer,—all worked for him, and a thousand men seemed to look through his eyes. He learned as readily as other men breathe. Of all the men of this time, not one has seemed so much at home in it as he. He was not afraid to live. And in him this encyclopædia of facts, which it has been the boast of the age to compile, wrought an equal effect. He was knowing; he was brave; he was clean from all narrowness; he has a perfect propriety and taste,—a quality by no means common to the German writers. Nay, since the earth as we said had become a reading-room, the new opportunities seem to have aided him to be that resolute realist he is, and seconded his sturdy determination to see things for what they are. To look at him one would say there was never an observer before. What sagacity, what industry of observation. To read his record is a frugality of time, for you shall find no word that does not stand for a thing, and he is of that comprehension which can see the value of truth. His love of Nature has seemed to give a new meaning to that word. There

was never man more domesticated in this world than he. And he is an apology for the analytic spirit of the period, because, of his analysis, always wholes were the result. All conventions, all traditions he rejected. And yet he felt his entire right and duty to stand before and try and judge every fact in Nature. He thought it necessary to dot round with his own pen the entire sphere of knowables; and for many of his stories, this seems the only reason: Here is a piece of humanity I had hitherto omitted to sketch;—take this. He does not say so in syllables, yet a sort of conscientious feeling he had to be *up* to the universe is the best account and apology for many of them. He shared also the subjectiveness of the age, and that too in both the senses I have discriminated. With the sharpest eye for form, color, botany, engraving, medals, persons and manners, he never stopped at surface, but pierced the purpose of a thing and studied to reconcile that purpose with his own being. What he could so reconcile was good; what he could not, was false. Hence a certain greatness encircles every fact he treats; for to him it has a soul, an eternal reason why it was so, and not otherwise. This is the secret of that deep realism, which went about among all objects he beheld, to find the cause why they must be what they are. It was with him a favorite task to find a theory of every institution, custom, art, work of art, which he observed. Witness his explanation of the Italian mode of reckoning the hours of the day, as growing out of the Italian climate; of the obelisk of Egypt, as growing out of a common natural fracture in the granite parallelopiped in Upper Egypt; of the Doric architecture, and the Gothic; of the Venetian music of the gondolier, originating in the habit of the fishers' wives of the Lido singing on shore to their husbands on the sea; of the amphitheatre, which is the enclosure of the natural cup of heads that arranges itself round every spectacle in the street; of the coloring of Titian and Paul Veronese, which one may verify in common daylight in Venice every afternoon; of the Carnival at Rome; of the domestic rural architecture in Italy; and many the like examples.

¶ But also that other vicious subjectiveness, that vice of the time, infected him also. We are provoked with his Olympian self-complacency, the patronizing air with which he vouchsafes to tolerate the genius and performances of other mortals, "the good Hiller," "our excellent Kant," "the friendly Wieland," etc. There is a good letter from Wieland to Merck, in which Wieland relates that Goethe read to a select party his journal of a tour in Switzerland with the Grand Duke, and their passage through the Vallais and over the St. Gothard. "It was," says Wieland, "as good as Xenophon's Anabasis. The piece is one of the most masterly productions, and is thought and written with the greatness peculiar to him. The fair hearers were enthusiastic at the nature in this piece; I liked the sly art in the composition, whereof they saw nothing, still better. It is a true poem, so concealed is the art too. But what most remarkably in this, as in all his other works, distinguishes him from Homer and Shakspeare is that the Me, the *Ille ego*, everywhere glimmers through, although without any boasting and with an infinite fineness." This subtle element of egotism in Goethe certainly does not seem to deform his compositions, but to lower the moral influence of the man. He differs from all the great in the total want of frankness. Who saw Milton, who saw Shakspeare, saw them do their best, and utter their whole heart manlike among their brethren. No man was permitted to call Goethe brother. He hid himself, and worked always to astonish, which is egotism, and therefore little.

¶ If we try Goethe by the ordinary canons of criticism, we should say that his thinking is of great altitude, and all level; not a succession of summits, but a high Asiatic table-land. Dramatic power, the rarest talent in literature, he has very little. He has an eye constant to the fact of life and that never pauses in its advance. But the great felicities,

the miracles of poetry, he has never. It is all design with him, just thought and instructed expression, analogies, allusion, illustration, which knowledge and correct thinking supply; but of Shakspeare and the transcendent muse, no syllable. Yet in the court and law to which we ordinarily speak, and without adverting to absolute standards, we claim for him the praise of truth, of fidelity to his intellectual nature. He is the king of all scholars. In these days and in this country, where the scholars are few and idle, where men read easy books and sleep after dinner, it seems as if no book could so safely be put in the hands of young men as the letters of Goethe, which attest the incessant activity of this man, to eighty years, in an endless variety of studies, with uniform cheerfulness and greatness of mind. They cannot be read without shaming us into an emulating industry. Let him have the praise of the love of truth. We think, when we contemplate the stupendous glory of the world, that it were life enough for one man merely to lift his hands and cry with Saint Augustine, "Wrangle who pleases, I will wonder." Well, this he did. Here was a man who, in the feeling that the thing itself was so admirable as to leave all comment behind, went up and down, from object to object, lifting the veil from every one, and did no more. What he said of Lavater, may truelier be said of him, that "it was fearful to stand in the presence of one before whom all the boundaries within which Nature has circumscribed our being were laid flat." His are the bright and terrible eyes which meet the modern student in every sacred chapel of thought, in every public enclosure.

¶ But now, that we may not seem to dodge the question which all men ask, nor pay a great man so ill a compliment as to praise him only in the conventional and comparative speech, let us honestly record our thought upon the total worth and influence of this genius. Does he represent, not only the achievement of that age in which he lived, but that which it would be and is now becoming? And what shall we think of that absence of the moral sentiment, that singular equivalence to him of good and evil in action, which discredit his compositions to the pure? The spirit of his biography, of his poems, of his tales, is identical, and we may here set down by way of comment of his genius the impressions recently awakened in us by the story of Wilhelm Meister.

¶ All great men have written proudly, nor cared to explain. They knew that the intelligent reader would come at last, and would thank them. So did Dante, so did Macchiavel. Goethe has done this in Meister. We can fancy him saying to himself: "There are poets enough of the Ideal; let me paint the Actual, as, after years of dreams, it will still appear and reappear to wise men. That all shall right itself in the long Morrow, I may well allow, and my novel may wait for the same regeneration. The age, that can damn it as false and falsifying, will see that it is deeply one with the genius and history of all the centuries. I have given my characters a bias to error. Men have the same. I have let mischance befall instead of good fortune. They do so daily. And out of many vices and misfortunes, I have let a great success grow, as I had known in my own and many other examples. Fierce churchmen and effeminate aspirants will chide and hate my name, but every keen beholder of life will justify my truth, and will acquit me of prejudging the cause of humanity by painting it with this morose fidelity. To a profound soul is not austere truth the sweetest flattery?"

¶ Yes, O Goethe! but the ideal is truer than the actual. That is ephemeral, but this changes not. Moreover, because Nature is moral, that mind only can see, in which the same order entirely obtains. An interchangeable Truth, Beauty and Goodness, each wholly interfused in the other, must make the humors of that eye which would see causes reaching to their last effect and reproducing the world forever. The least inequality of mixture, the excess of one element over

the other, in that degree diminishes the transparency of things, makes the world opaque to the observer, and destroys so far the value of his experience. No particular gifts can countervail this defect. In reading Meister, I am charmed with the insight; to use a phrase of Ben Jonson's, "it is rammed with life." I find there actual men and women even too faithfully painted. I am moreover instructed in the possibility of a highly accomplished society, and taught to look for great talent and culture under a gray coat. But this is all. The limits of artificial society are never quite out of sight. The vicious conventions, which hem us in like prison walls and which the poet should explode at his touch, stand for all they are worth in the newspaper. We are never lifted above ourselves, we are not transported out of the dominion of the senses, or cheered with an infinite tenderness, or armed with a grand trust. ¶ Goethe, then, must be set down as the poet of the Actual, not of the Ideal; the poet of limitation, not of possibility; of this world, and not of religion and hope; in short, if we may say so, the poet of prose, and not of poetry. He accepts the base doctrine of Fate, and gleans what straggling joys may yet remain out of its ban. He is like a banker or a weaver with a passion for the country; he steals out of the hot streets before sunrise, or after sunset, or on a rare holiday, to get a draft of sweet air and a gaze at the magnificence of summer, but dares not break from his slavery and lead a man's life in a man's relation to Nature. In that which should be his own place, he feels like a truant, and is scourged back presently to his task and his cell. Poetry is with Goethe thus external, the gilding of the chain, the mitigation of his fate; but the Muse never assays those thunder-tones which cause to vibrate the sun and the moon, which dissipate by dreadful melody all this iron network of circumstance, and abolish the old heavens and the old earth before the free will or Godhead of man. That Goethe had not a moral perception proportionate to his other powers is not, then, merely a circumstance, as we might relate of a man that he had or had not the sense of tune or an eye for colors, but it is the cardinal fact of health or disease; since, lacking this, he failed in the high sense to be a creator, and, with divine endowments, drops by irreversible decree into the common history of genius. He was content to fall into the track of vulgar poets and spend on common aims his splendid endowments, and has declined the office proffered to now and then a man in many centuries in the power of his genius, of a Redeemer of the human mind. He has written better than other poets only as his talent was subtler, but the ambition of creation he refused. Life for him is prettier, easier, wiser, decenter, has a gem or two more on its robe, but its old eternal burden is not relieved; no drop of healthier blood flows yet in its veins. Let him pass. Humanity must wait for its physician still at the side of the road, and confess as this man goes out that they have served it better, who assured it out of the innocent hope in their hearts that a Physician will come, than this majestic Artist, with all the treasuries of wit, of science, and of power at his command.

¶ The criticism, which is not so much spoken as felt in reference to Goethe, instructs us directly in the hope of literature. We feel that a man gifted like him should not leave the world as he found it. It is true, though somewhat sad, that every fine genius teaches us how to blame himself. Being so much, we cannot forgive him for not being more. When one of these grand monads is incarnated whom Nature seems to design for eternal men and draw to her bosom, we think that the old weariness of Europe and Asia, the trivial forms of daily life will now end, and a new morning break on us all. What is Austria? What is England? What is our graduated and petrified social scale of ranks and employments? Shall not a poet redeem us from these idolatries, and pale their legendary lustre before the fires of the Divine Wisdom which burn in his heart? All that in our sov-

ereign moments each of us has divined of the powers of thought, all the hints of omnipresence and energy, which we have caught, this man should unfold, and constitute facts.

¶ And this is the insatiable craving which alternately saddens and gladdens men at this day. The Doctrine of the Life of Man established after the truth through all his faculties;—this is the thought which the literature of this hour meditates and labors to say. This is that which tunes the tongue and fires the eye and sits in the silence of the youth. Verily it will not long want articulate and melodious expression. There is nothing in the heart but comes presently to the lips. The very depth of the sentiment, which is the author of all the cutaneous life we see, is guarantee for the riches of science and of song in the age to come. He who doubts whether this age or this country can yield any contribution to the literature of the world only betrays his own blindness to the necessities of the human soul. Has the power of poetry ceased, or the need? Have the eyes ceased to see that which they would have, and which they have not? Have they ceased to see other eyes? Are there no lonely, anxious, wondering children, who must tell their tale? Are we not evermore whipped by thoughts?

> "In sorrow steeped, and steeped in love
> Of thoughts not yet incarnated."

The heart beats in this age as of old, and the passions are busy as ever. Nature has not lost one ringlet of her beauty, one impulse of resistance and valor. From the necessity of loving none are exempt, and he that loves must utter his desires. A charm as radiant as beauty ever beamed, a love that fainteth at the sight of its object, is new to-day.

> "The world does not run smoother than of old,
> There are sad haps that must be told."

Man is not so far lost but that he suffers ever the great Discontent which is the elegy of his loss and the prediction of his recovery. In the gay saloon he laments that these figures are not what Raphael and Guercino painted. Withered though he stand, and trifler though he be, the august spirit of the world looks out from his eyes. In his heart he knows the ache of spiritual pain, and his thought can animate the sea and land. What, then, shall hinder the Genius of the time from speaking its thought? It cannot be silent, if it would. It will write in a higher spirit and a wider knowledge and with a grander practical aim than ever yet guided the pen of poet. It will write the annals of a changed world, and record the descent of principles into practice, of love into Government, of love into Trade. It will describe the new heroic life of man, the now unbelieved possibility of simple living and of clean and noble relations with men. Religion will bind again these that were sometime frivolous, customary, enemies, skeptics, self-seekers, into a joyful reverence for the circumambient Whole, and that which was ecstasy shall become daily bread.

Walter Savage Landor

WE sometimes meet in a stage-coach in New England an erect, muscular man, with fresh complexion and a smooth hat, whose nervous speech instantly betrays the English traveller; —a man nowise cautious to conceal his name or that of his native country, or his very slight esteem for the persons and the country that surround him. When Mr. Bull rides in an American coach, he speaks quick and strong; he is very ready to confess his ignorance of everything about him,—persons, manners, customs, politics, geography. He wonders that the Americans should build with wood, whilst all this stone is lying in the roadside; and is astonished to learn that a wooden house may last a hundred years; nor will he remember the fact as many minutes after it has been told him: he wonders that they do not make elder-wine and cherry-bounce, since here are cherries, and every mile is crammed with elder-bushes. He has never seen a good horse in America, nor a good coach, nor a good inn. Here is very good earth and water and plenty

of them; that he is free to allow; to all other gifts of Nature or man his eyes are sealed by the inexorable demand for the precise conveniences to which he is accustomed in England. Add to this proud blindness the better quality of great downrightness in speaking the truth, and the love of fair play, on all occasions, and moreover the peculiarity which is alleged of the Englishman, that his virtues do not come out until he quarrels.

¶ Transfer these traits to a very elegant and accomplished mind, and we shall have no bad picture of Walter Savage Landor, who may stand as a favorable impersonation of the genius of his countrymen at the present day. A sharp, dogmatic man, with a great deal of knowledge, a great deal of worth, and a great deal of pride; with a profound contempt for all that he does not understand; a master of all elegant learning, and capable of the utmost delicacy of sentiment, and yet prone to indulge a sort of ostentation of coarse imagery and language. His partialities and dislikes are by no means culpable, but are often whimsical and amusing; yet they are quite sincere, and, like those of Johnson and Coleridge, are easily separable from the man. What he says of Wordsworth is true of himself, that he delights to throw a clod of dirt on the table, and cry, "Gentlemen, there is a better man than all of you." Bolivar, Mina and General Jackson will never be greater soldiers than Napoleon and Alexander, let Mr. Landor think as he will; nor will he persuade us to burn Plato and Xenophon, out of our admiration of Bishop Patrick, or Lucas on Happiness, or Lucas on Holiness, or even Barrow's Sermons. Yet a man may love a paradox without either losing his wit or his honesty. A less pardonable eccentricity is the cold and gratuitous obtrusion of licentious images, not so much the suggestion of merriment as of bitterness. Montaigne assigns as a reason for his license of speech that he is tired of seeing his Essays on the work-tables of ladies, and he is determined they shall for the future put them out of sight. In Mr. Landor's coarseness there is a certain air of defiance, and the rude word seems sometimes to arise from a disgust at niceness and over-refinement. Before a well-dressed company he plunges his fingers into a cesspool, as if to expose the whiteness of his hands and the jewels of his ring. Afterward, he washes them in water, he washes them in wine; but you are never secure from his freaks. A sort of Earl Peterborough in literature, his eccentricity is too decided not to have diminished his greatness. He has capital enough to have furnished the brain of fifty stock authors, yet has written no book.

LANDOR is one of the foremost of that small class who make good in the nineteenth century the claims of pure literature. In these busy days of avarice and ambition, a faithful scholar, receiving from past ages the treasures of wit and enlarging them by his own love, is a friend and consoler of mankind.

¶ But we have spoken all our discontent. Possibly his writings are open to harsher censure; but we love the man, from sympathy as well as for reasons to be assigned; and have no wish, if we were able, to put an argument in the mouth of his critics. Now for twenty years we have still found the Imaginary Conversations a sure resource in solitude, and it seems to us as original in its form as in its matter. Nay, when we remember his rich and ample page, wherein we are always sure to find free and sustained thought, a keen and precise understanding, an affluent and ready memory familiar with all chosen books, an industrious observation in every department of life, an experience to which

nothing has occurred in vain, honor for every just and generous sentiment and a scourge like that of Furies for every oppressor, whether public or private,—we feel how dignified is this perpetual Censor in his curule chair, and we wish to thank a benefactor of the reading world.

¶ Mr. Landor is one of the foremost of that small class who make good in the nineteenth century the claims of pure literature. In these busy days of avarice and ambition, when there is so little disposition to profound thought or to any but the most superficial intellectual entertainments, a faithful scholar, receiving from past ages the treasures of wit and enlarging them by his own love, is a friend and consoler of mankind. When we pronounce the names of Homer and Æschylus; Horace, Ovid and Plutarch; Erasmus, Scaliger and Montaigne; Ben Jonson and Isaak Walton; Dryden and Pope,—we pass at once out of trivial associations and enter into a region of the purest pleasure accessible to human nature. We have quitted all beneath the moon and entered that crystal sphere in which everything in the world of matter reappears, but transfigured and immortal. Literature is the effort of man to indemnify himself for the wrongs of his condition. The existence of the poorest playwright and the humblest scrivener is a good omen. A charm attaches to the most inferior names which have in any manner got themselves enrolled in the registers of the House of Fame, even as porters and grooms in the courts; to Creech and Fenton, Theobald and Dennis, Aubrey and Spence. From the moment of entering a library and opening a desired book, we cease to be citizens, creditors, debtors, housekeepers and men of care and fear. What boundless leisure! what original jurisdiction! the old constellations have set, new and brighter have arisen; an Elysian light tinges all objects:—

> "In the afternoon we came unto a land
> In which it seemed always afternoon."

¶ And this sweet asylum of an intellectual life must appear to have the sanction of Nature, as long as so many men are born with so decided an aptitude for reading and writing. Let us thankfully allow every faculty and art which opens new scope to a life so confined as ours. There are vast spaces in a thought: a slave, to whom the religious sentiment is opened, has a freedom which makes his master's freedom a slavery. Let us not be so illiberal with our schemes for the renovation of society and Nature as to disesteem or deny the literary spirit. Certainly there are heights in Nature which command this; there are many more which this commands. It is vain to call it a luxury, and as saints and reformers are apt to do, decry it as a species of day-dreaming. What else are sanctities, and reforms, and all other things? Whatever can make for itself an element, means, organs, servants and the most profound and permanent existence in the hearts and heads of millions of men, must have a reason for its being. Its excellency is reason and vindication enough. If rhyme rejoices us, there should be rhyme, as much as if fire cheers us, we should bring wood and coals. Each kind of excellence takes place for its hour and excludes everything else. Do not brag of your actions, as if they were better than Homer's verses or Raphael's pictures. Raphael and Homer feel that

LANDOR exercises with a grandeur of spirit the office of writer, and carries it with an air of old and unquestionable nobility. We do not recollect an example of more complete independence in literary history.

action is pitiful beside their enchantments. They could act too, if the stake was worthy of them: but now all that is good in the universe urges them to their task. Whoever writes for the love of truth and beauty, and not with ulterior ends, belongs to this sacred class; and among these, few men of the present age have a better claim to be numbered than Mr. Landor. Wherever genius or taste has existed, wherever freedom and justice are threatened, which he values as the element in which genius may work, his interest is sure to be commanded. His love of beauty is passionate, and betrays itself in all petulant and contemptuous expressions.

¶ But beyond his delight in genius and his love of individual and civil liberty, Mr. Landor has a perception that is much more rare, the appreciation of character. This is the more remarkable considered with his intense nationality, to which we have already alluded. He is buttoned in English broadcloth to the chin. He hates the Austrians, the Italians, the French, the Scotch and the Irish. He has the common prejudices of an English landholder; values his pedigree, his acres and the syllables of his name; loves all his advantages, is not insensible to the beauty of his watch-seal, or the Turk's head on his umbrella; yet with all this miscellaneous pride there is a noble nature within him which instructs him that he is so rich that he can well spare all his trappings, and, leaving to others the painting of circumstance, aspire to the office of delineating character. He draws his own portrait in the costume of a village schoolmaster, and a sailor, and serenely enjoys the victory of Nature over fortune. Not only the elaborated story of Normanby, but the whimsical selection of his heads proves this taste. He draws with evident pleasure the portrait of a man who never said anything right and never did anything wrong. But in the character of Pericles he has found full play for beauty and greatness of behavior, where the circumstances are in harmony with the man. These portraits, though mere sketches, must be valued as attempts in the very highest kind of narrative, which not only has very few examples to exhibit of any success, but very few competitors in the attempt. The word Character is in all mouths; it is a force which we all feel; yet who has analyzed it? What is the nature of that subtle and majestic principle which attaches us to a few persons, not so much by personal as by the most spiritual ties? What is the quality of the persons who, without being public men, or literary men, or rich men, or active men, or (in the popular sense) religious men, have a certain salutary omnipresence in all our life's history, almost giving their own quality to the atmosphere and the landscape? A moral force, yet wholly unmindful of creed and catechism, intellectual, but scornful of books, it works directly and without means, and though it may be resisted at any time, yet resistance to it is a suicide. For the person who stands in this lofty relation to his fellow men is always the impersonation to them of their conscience. It is a sufficient proof of the extreme delicacy of this element, evanescing before any but the most sympathetic vision, that it has so seldom been employed in the drama and in novels. Mr. Landor, almost alone among living English writers, has indicated his perception of it.

¶ These merits make Mr. Landor's position in the republic of letters one of great mark and dignity. He exercises with a grandeur of spirit the office of writer, and carries it with an air of old and unquestionable nobility. We do not recollect an example of more complete independence in literary history. He has no clanship, no friendships that warp him. He was one of the first to pronounce Wordsworth the great poet of the age, yet he discriminates his faults with the greater freedom. He loves Pindar, Æschylus, Euripides, Aristophanes, Demosthenes, Virgil, yet with open eyes. His position is by no means the highest in literature: he is not a poet or a philosopher. He is a man full of thoughts, but not, like Coleridge, a man of ideas. Only from a mind conversant

with the First Philosophy can definitions be expected. Coleridge has contributed many valuable ones to modern literature. Mr. Landor's definitions are only enumerations of particulars; the generic law is not seized. But as it is not from the highest Alps or Andes but from less elevated summits that the most attractive landscape is commanded, so is Mr. Landor the most useful and agreeable of critics. He has commented on a wide variety of writers, with a closeness and extent of view which has enhanced the value of those authors to his readers. His Dialogue on the Epicurean philosophy is a theory of the genius of Epicurus. The Dialogue between Barrow and Newton is the best of all criticisms on the essays of Bacon. His picture of Demosthenes in three several Dialogues is new and adequate. He has illustrated the genius of Homer, Æschylus, Pindar, Euripides, Thucydides. Then he has examined before he has expatiated, and the minuteness of his verbal criticism gives a confidence in his fidelity when he speaks the language of meditation or of passion. His acquaintance with the English tongue is unsurpassed. He "hates false words, and seeks with care, difficulty and moroseness those that fit the thing." He knows the value of his own words. "They are not," he says, "written on slate." He never stoops to explanation, nor uses seven words where one will do. He is a master of condensation and suppression, and that in no vulgar way. He knows the wide difference between compression and an obscure elliptical style. The dense writer has yet ample room and choice of phrase, and even a gamesome mood often between his valid words. There is no inadequacy or disagreeable contraction in his sentence, any more than in a human face, where in a square space of a few inches is found room for every possible variety of expression.

¶ Yet it is not as an artist that Mr. Landor commends himself to us. He is not epic or dramatic, he has not the high, overpowering method by which the master gives unity and integrity to a work of many parts. He is too wilful, and never abandons himself to his genius. His books are a strange mixture of politics, etymology, allegory, sentiment, and personal history; and what skill of transition he may possess is superficial, not spiritual. His merit must rest, at last, not on the spirit of the dialogue or the symmetry of any of his historical portraits, but on the value of his sentences. Many of these will secure their own immortality in English literature; and this, rightly considered, is no mean merit. These are not plants and animals, but the genetical atoms of which both are composed. All our great debt to the Oriental world is of this kind, not utensils and statues of the precious metal, but bullion and gold-dust. Of many of Mr. Landor's sentences we are fain to remember what was said of those of Socrates; that they are cubes, which will stand firm, place them how or where you will.

Prayers

PYTHAGORAS said that the time when men are honestest is when they present themselves before the gods. If we can overhear the prayer we shall know the man. But prayers are not made to be overheard, or to be printed, so that we seldom have the prayer otherwise than it can be inferred from the man and his fortunes, which are the answer to the prayer, and always accord with it. Yet there are scattered about in the earth a few records of these devout hours, which it would edify us to read, could they be collected in a more catholic spirit than the wretched and repulsive volumes which usurp that name. Let us not have the prayers of one sect, nor of the Christian Church, but of men in all ages and religions who have prayed well. The prayer of Jesus is (as it deserves) become a form for the human race. Many men have contributed a single expression, a single word to the language of devotion, which is immediately caught and stereotyped in the prayers of their church and nation. Among the remains of Euripides we have this prayer:

"Thou God of all! infuse light into the souls of men, whereby they may be enabled to know what is the root from whence all their evils spring, and by what means they may avoid them." In the Phædrus of Plato, we find this petition in the mouth of Socrates: "O gracious Pan! and ye other gods who preside over this place! grant that I may be beautiful within; and that those external things which I have may be such as may best agree with a right internal disposition of mine; and that I may account him to be rich, who is wise and just." Wacic the Caliph, who died A. D. 845, ended his life, the Arabian historians tell us, with these words: "O thou whose kingdom never passes away, pity one whose dignity is so transient." But what led us to these remembrances was the happy accident which in this undevout age lately brought us acquainted with two or three diaries, which attest, if there be need of attestation, the eternity of the sentiment and its equality to itself through all the variety of expression. The first is the prayer of a deaf and dumb boy:—

¶ "When my long-attached friend comes to me, I have pleasure to converse with him, and I rejoice to pass my eyes over his countenance; but soon I am weary of spending my time causelessly and unimproved, and I desire to leave him (but not in rudeness), because I wished to be engaged in my business. But thou, O my Father, knowest I always delight to commune with thee in my lone and silent heart; I am never full of thee; I am never weary of thee; I am always desiring thee. I hunger with strong hope and affection for thee, and I thirst for thy grace and spirit.

¶ "When I go to visit my friends, I must put on my best garments, and I must think of my manner to please them. I am tired to stay long, because my mind is not free, and they sometimes talk gossip with me. But O my Father, thou visitest me in my work, and I can lift up my desires to thee, and my heart is cheered and at rest with thy presence, and I am always alone with thee, and thou dost not steal my time by foolishness. I always ask in my heart, where can I find thee?"

¶ The next is a voice out of a solitude as strict and sacred as that in which Nature had isolated this eloquent mute:—

¶ "My Father, when I cannot be cheerful or happy, I can be true and obedient, and I will not forget that joy has been, and may still be. If there is no hour of solitude granted me, still I will commune with thee. If I may not search out and pierce thy thought, so much the more may my living praise thee: At whatever price, I must be alone with thee; this must be the demand I make. These duties are not the life, but the means which enable us to show forth the life. So must I take up this cross, and bear it willingly. Why should I feel reproved when a busy one enters the room? I am not idle, though I sit with folded hands, but instantly I must seek some cover. For that shame I reprove myself. Are they only the valuable members of society who labor to dress and feed it? Shall we never ask the aim of all this hurry and foam, of this aimless activity? Let the purpose for which I live be always before me; let every thought and word go to confirm and illuminate that end; namely, that I must become near and dear to thee; that now I am beyond the reach of all but thee.

¶ "How can we not be reconciled to thy will? I will know the joy of giving to my friend the dearest treasure I have. I know that sorrow comes not at once only. We cannot meet it and say, now it is overcome, but again, and yet again, its flood pours over us, and as full as at first.

> "If but this tedious battle could be fought,
> Like Sparta's heroes at one rocky pass,
> 'One day be spent in dying,' men had sought
> The spot, and been cut down like mower's grass."

¶ The next is in a metrical form. It is the aspiration of a different mind, in quite other regions of power and duty, yet they all accord at last.

"Great God, I ask thee for no meaner pelf
Than that I may not disappoint myself,
That in my action I may soar as high,
As I can now discern with this clear eye.

And next in value, which thy kindness lends,
That I may greatly disappoint my friends,
Howe'er they think or hope that it may be,
They may not dream how thou 'st distinguished me.

That my weak hand
may equal my firm
faith,
And my life practise
more than my
tongue saith;
That my low conduct
may not show,
Nor my relenting
lines,
That I thy purpose
did not know,
Or overrated thy designs."

IF we can overhear the prayer we shall KNOW THE MAN.

¶ The last of the four orisons is written in a singularly calm and healthful spirit, and contains this petition:—

¶ "My Father: I now come to thee with a desire to thank thee for the continuance of our love, the one for the other. I feel that without thy love in me I should be alone here in the flesh. I cannot express my gratitude for what thou hast been and continuest to be to me. But thou knowest what my feelings are. When nought on earth seemeth pleasant to me, thou dost make thyself known to me, and teach that which is needful for me, and dost cheer my travels on. I know that thou hast not created me and placed me here on earth, amidst its toils and troubles and the follies of those around me, and told me to be like thyself when I see so little of thee here to profit by; thou hast not done this, and then left me here to myself, a poor, weak man, scarcely able to earn my bread. No; thou art my Father and I will love thee, for thou didst first love me, and lovest me still. We will ever be parent and child. Wilt thou give me strength to persevere in this great work of redemption. Wilt thou show me the true means of accomplishing it. . . . I thank thee for the knowledge that I have attained of thee by thy sons who have been before me, and especially for him who brought me so perfect a type of thy goodness and love to men. . . . I know that thou wilt deal with me as I deserve. I place myself therefore in thy hand, knowing that thou wilt keep me from harm so long as I consent to live under thy protecting care."

¶ Let these few scattered leaves, which a chance (as men say, but which to us shall be holy) brought under our eye nearly at the same moment, stand as an example of innumerable similar expressions which no mortal witness has reported, and be a sign of the times. Might they be suggestion to many a heart of yet higher secret experiences which are ineffable! But we must not tie up the rosary on which we have strung these few white beads, without adding a pearl of great price from that book of prayer, the Confessions of Saint Augustine.

¶ "And being admonished to reflect upon myself, I entered into the very inward parts of my soul, by thy conduct; and I was able to do it, because now thou wert become my helper. I entered and discerned with the eye of my soul (such as it was), even beyond my soul and mind itself, the Light unchangeable. Not this vulgar light which all flesh may look upon, nor as it were a greater of the same kind, as though the brightness of this should be manifold greater and with its greatness take up all space. Not such was this light, but other, yea, far other from all these. Neither was it so above my understanding, as oil swims above water, or as the

heaven is above the earth. But it is above me, because it made me; and I am under it, because I was made by it. He that knows truth or verity knows what that light is, and he that knows it knows eternity, and it is known by charity. O eternal Verity! and true Charity! and dear Eternity! thou art my God, to thee do I sigh day and night. Thee when I first knew, thou liftedst me up that I might see, there was what I might see, and that I was not yet such as to see. And thou didst beat back my weak sight upon myself, shooting out beams upon me after a vehement manner; and I even trembled between love and horror, and I found myself to be far off, and even in the very region of dissimilitude from thee."

Agriculture of Massachusetts

ON an afternoon in April, after a long walk, I traversed an orchard where boys were grafting apple-trees, and found the farmer in his cornfield. He was holding the plough, and his son driving the oxen. This man always impresses me with respect, he is so manly, so sweet-tempered, so faithful, so disdainful of all appearances; excellent and reverable in his old weather-worn cap and blue frock bedaubed with the soil of the field; so honest withal that he always needs to be watched lest he should cheat himself. I still remember with some shame that in some dealing we had together a long time ago, I found that he had been looking to my interest in the affair, and I had been looking to my interest, and nobody had looked to his part. As I drew near this brave laborer in the midst of his own acres, I could not help feeling for him the highest respect. Here is the Cæsar, the Alexander of the soil, conquering and to conquer, after how many and many a hard-fought summer's day and winter's day; not like Napoleon, hero of sixty battles only, but of six thousand, and out of every one he has come victor; and here he stands, with Atlantic strength and cheer, invincible still. These slight and useless city limbs of ours will come to shame before this strong soldier, for his have done his own work and ours too. What good this man has or has had, he has earned. No rich father or father-in-law left him any inheritance of land or money. He borrowed the money with which he bought his farm, and has bred up a large family, given them a good education, and improved his land in every way year by year, and this without prejudice to himself the landlord, for here he is, a man every inch of him, and reminds us of the hero of the Robin Hood ballad,—

> "Much, the miller's son
> There was no inch of his body,
> But it was worth a groom."

¶ Innocence and justice have written their names on his brow. Toil has not broken his spirit. His laugh rings with the sweetness and hilarity of a child; yet he is a man of a strongly intellectual taste, of much reading, and of an erect good sense and independent spirit which can neither brook usurpation nor falsehood in any shape. I walked up and down the field, as he ploughed his furrow, and we talked as we walked. Our conversation naturally turned on the season and its new labors. He had been reading the report of the Agricultural Survey of the Commonwealth, and had found good things in it; but it was easy to see that he felt toward the author much as soldiers do toward the historiographer who follows the camp, more good nature than reverence for the gownsman.

¶ The First Report, he said, is better than the last, as I observe the first sermon of a minister is often his best, for every man has one thing which he specially wishes to say, and that comes out at first. But who is this book written for? Not for farmers; no pains are taken to send it to them; it was by accident that this volume came into my hands for a few days. And it is not for them. They could not afford to follow such advice as is given here; they have sterner teachers; their own business teaches them better. No; this was writ-

ten for the literary men. But in that case, the state should not be taxed to pay for it. Let us see. The account of the maple sugar,—that is very good and entertaining, and, I suppose, true. The story of the farmer's daughter, whom education had spoiled for everything useful on a farm—that is good, too, and we have much that is like it in Thomas's Almanack. But why this recommendation of stone houses? They are not so cheap, not so dry, and not so fit for us. Our roads are always changing their direction, and after a man has built at great cost a stone house, a new road is opened, and he finds himself a mile or two from the highway. Then our people are not stationary, like those of old countries, but always alert to better themselves, and will remove from town to town as a new market opens or a better farm is to be had, and do not wish to spend too much on their buildings.

¶ The Commissioner advises the farmers to sell their cattle and their hay in the fall, and buy again in the spring. But we farmers always know what our interest dictates, and do accordingly. We have no choice in this matter; our way is but too plain. Down below, where manure is cheap and hay dear, they will sell their oxen in November; but for me to sell my cattle and my produce in the fall would be to sell my farm, for I should have no manure to renew a crop in the spring. And thus Necessity farms it; necessity finds out when to go to Brighton, and when to feed in the stall, better than Mr. Colman can tell us.

¶ But especially observe what is said throughout these Reports of the model farms and model farmers. One would think that Mr. D. and Major S. were the pillars of the Commonwealth. The good Commissioner takes off his hat when he approaches them, distrusts the value of "his feeble praise," and repeats his compliments as often as their names are introduced. And yet, in my opinion, Mr. D., with all his knowledge and present skill, would starve in two years on any one of fifty poor farms in this neighborhood on each of which now a farmer manages to get a good living. Mr. D. inherited a farm, and spends on it every year from other resources; otherwise his farm had ruined him long since;—and as for the Major, he never got rich by his skill in making land produce, but in making men produce. The truth is, a farm will not make an honest man rich in money. I do not know of a single instance in which a man has honestly got rich by farming alone. It cannot be done. The way in which men who have farms grow rich is either by other resources, or by trade, or by getting their labor for nothing, or by other methods of which I could tell you many sad anecdotes. What does the Agricultural Surveyor know of all this? What can he know? He is the victim of the Reports that are sent him, of particular farms. He cannot go behind the estimates to know how the contracts were made, and how the sales were effected. The true men of skill, the poor farmers, who, by the sweat of their face, without an inheritance and without offence to their conscience have reared a family of valuable citizens and matrons to the state, reduced a stubborn soil to a good farm, although their buildings are many of them shabby, are the only right subjects of this Report; yet these make no figure in it. These should be holden up to imitation, and their methods detailed; yet their houses are very uninviting and inconspicuous to State Commissioners. So with these premiums to farms, and premiums at cattle-shows. The class that I describe must pay the premium which is awarded to the rich. Yet the premium obviously ought to be given for the good management of a poor farm.

¶ In this strain the Farmer proceeded, adding many special criticisms. He had a good opinion of the Surveyor, and acquitted him of any blame in the matter, but was incorrigible in his skepticism concerning the benefits conferred by legislatures on the agriculture of Massachusetts.

¶ I believe that my friend is a little stiff and inconvertible in his own opin-

ions, and that there is another side to be heard; but so much wisdom seemed to lie under all his statement that it deserved a record.

Europe and European Books

IT was a brighter day than we have often known in our literary calendar, when within a twelvemonth a single London advertisement announced a new volume of poems by Wordsworth, poems by Tennyson, and a play by Henry Taylor. Wordsworth's nature or character has had all the time it needed in order to make its mark and supply the want of talent. We have learned how to read him. We have ceased to expect that which he cannot give. He has the merit of just moral perception, but not that of deft poetic execution. How would Milton curl his lip at such slip-shod newspaper style. Many of his poems, as for example the Rylstone Doe, might be all improvised. Nothing of Milton, nothing of Marvell, of Herbert, of Dryden, could be. These are such verses as in a just state of culture should be *vers de société*, such as every gentleman could write but none would think of printing, or of claiming the poet's laurel on their merit. The Pindar, the Shakspeare, the Dante, whilst they have the just and open soul, have also the eye to see the dimmest star that glimmers in the Milky Way, the serratures of every leaf, the test-objects of the microscope, and then the tongue to utter the same things in words that engrave them on all the ears of mankind. The poet demands all gifts, and not one or two only.

¶ The poet, like the electric rod, must reach from a point nearer the sky than all surrounding objects, down to the earth, and into the dark wet soil, or neither is of use. The poet must not only converse with pure thought, but he must demonstrate it almost to the senses. His words must be pictures, his verses must be spheres and cubes, to be seen and smelled and handled. His fable must be a good story, and its meaning must hold as pure truth. In the debates on the Copyright Bill, in the English Parliament, Mr. Sergeant Wakley, the coroner, quoted Wordsworth's poetry in derision, and asked the roaring House of Commons what that meant, and whether a man should have public reward for writing such stuff. Homer, Horace, Milton and Chaucer would defy the coroner. Whilst they have wisdom to the wise, he would see that to the external they have external meaning. Coleridge excellently said of poetry, that poetry must first be good sense; as a palace might well be magnificent, but first it must be a house.

¶ Wordsworth is open to ridicule of this kind. And yet Wordsworth, though satisfied if he can suggest to a sympathetic mind his own mood, and though setting a private and exaggerated value on his compositions; though confounding his accidental with the universal consciousness, and taking the public to task for not admiring his poetry, is really a master of the English language, and his poems evince a power of diction that is no more rivalled by his contemporaries than is his poetic insight. But the capital merit of Wordsworth is that he has done more for the sanity of this generation than any other writer. Early in life, at a crisis it is said in his private affairs, he made his election between assuming and defending some legal rights, with the chances of wealth and a position in the world, and the inward promptings of his heavenly genius; he took his part; he accepted the call to be a poet, and sat down, far from cities, with coarse clothing and plain fare to obey the heavenly vision. The choice he had made in his will manifested itself in every line to be real. We have poets who write the poetry of society, of the patrician and conventional Europe, as Scott and Moore, and others who, like Byron or Bulwer, write the poetry of vice and disease. But Wordsworth threw himself into his place, made no reserves or stipulations; man and writer were not to be divided. He sat at the foot of Helvellyn and on the margin of Windermere, and took their lustrous mornings and their sublime

midnights for his theme, and not Marlowe nor Massinger, not Horace nor Milton nor Dante. He once for all forsook the styles and standards and modes of thinking of London and Paris, and the books read there and the aims pursued, and wrote Helvellyn and Windermere and the dim spirits which these haunts harbored. There was not the least attempt to reconcile these with the spirit and fashion and selfishness, nor to show, with great deference to the superior judgment of dukes and earls, that although London was the home for men of great parts, yet Westmoreland had these consolations for such as fate had condemned to the country life,—but with a complete satisfaction be pitied and rebuked their false lives, and celebrated his own with the religion of a true priest. Hence the antagonism which was immediately felt between his poetry and the spirit of the age, that here not only criticism but conscience and will were parties; the spirit of literature and the modes of living and the conventional theories of the conduct of life were called in question on wholly new grounds,—not from Platonism, not from Christianity, but from the lessons which the country muse taught a stout pedestrian climbing a mountain and following a river from its parent rill down to the sea. The Cannings and Jeffreys of the capital, the Court Journals and Literary Gazettes were not well pleased, and voted the poet a bore. But that which rose in him so high as to the lips, rose in many others as high as to the heart. What he said, they were prepared to hear and confirm. The influence was in the air, and was wafted up and down into lone and into populous places, resisting the popular taste, modifying opinions which it did not change, and soon came to be felt in poetry, in criticism, in plans of life, and at last in legislation. In this country it very early found a stronghold, and its effect may be traced on all the poetry both of England and America.

THE capital merit of Wordsworth is that he has done more for the sanity of this generation than any other writer. He accepted the call to be a poet, and sat down, far from cities, with coarse clothing and plain fare to obey the heavenly vision.

¶ But, notwithstanding all Wordsworth's grand merits, it was a great pleasure to know that Alfred Tennyson's two volumes were coming out in the same ship; it was a great pleasure to receive them. The elegance, the wit and subtlety of this writer, his rich fancy, his power of language, his metrical skill, his independence of any living masters, his peculiar topics, his taste for the costly and gorgeous, discriminate the musky poet of gardens and conservatories, of parks and palaces. Perhaps we felt the popular objection that he wants rude truth; he is too fine. In these boudoirs of damask and alabaster, one is farther off from stern Nature and human life than in Lalla Rookh and the Loves of the Angels. Amid swinging censers and perfumed lamps, amidst velvet and glory, we long for rain and frost. Otto-of-roses is good, but wild air is better. A critical friend of ours affirms that the vice which bereaved modern painters of their power is the ambition to begin where their fathers ended; to equal the masters in their exquisite finish, instead of their religious purpose. The painters are not willing to paint ill enough; they will not paint for their times, agitated by the spirit which agitates their country; so should their picture picture us, and draw all men after them; but they copy the technics of their predecessors, and paint for their predecessors' public. It seems as if the same vice had worked in poetry.

Tennyson's compositions are not so much poems as studies in poetry, or sketches after the styles of sundry old masters. He is not the husband who builds the homestead after his own necessity, from foundation-stone to chimney-top and turret, but a tasteful bachelor who collects quaint staircases and groined ceilings. We have no right to such superfineness. We must not make our bread of pure sugar. These delicacies and splendors are then legitimate when they are the excess of substantial and necessary expenditure. The best songs in English poetry are by that heavy, hard, pedantic poet, Ben Jonson. Jonson is rude, and only on rare occasions gay. Tennyson is always fine, but Jonson's beauty is more grateful than Tennyson's. It is a natural manly grace of a robust workman. Ben's flowers are not in pots at a city florist's, arranged on a flower-stand, but he is a countryman at a harvest-home, attending his ox-cart from the fields, loaded with potatoes and apples, with grapes and plums, with nuts and berries, and stuck with boughs of hemlock and sweetbriar, with ferns and pondlilies which the children have gathered. But let us not quarrel with our benefactors. Perhaps Tennyson is too quaint and elegant. What then? It is long since we have had as good a lyrist; it will be long before we have his superior. Godiva is a noble poem that will tell the legend a thousand years. The poem of all the poetry of the present age for which we predict the longest term is Abou ben Adhem, of Leigh Hunt. Fortune will still have her part in every victory, and it is strange that one of the best poems should be written by a man who has hardly written any other. And Godiva is a parable which belongs to the same gospel. Locksley Hall and The Two Voices are meditative poems, which were slowly written to be slowly read. The Talking Oak, though a little hurt by its wit and ingenuity, is beautiful, and the most poetic of the volume. Ulysses belongs to a high class of poetry, destined to be the highest, and to be more cultivated in the next generation. Œnone was a sketch of the same kind. One of the best specimens we have of the class is Wordsworth's Laodamia, of which no special merit it can possess equals the total merit of having selected such a subject in such a spirit.

TENNYSON'S compositions are not so much poems as studies in poetry, or sketches after the styles of sundry old masters. He is a tasteful bachelor who collects quaint staircases and groined ceilings. We have no right to such superfineness. We must not make our bread of pure sugar.

¶ Next to the poetry, the novels, which come to us in every ship from England, have an importance increased by the immense extension of their circulation through the new cheap press, which sends them to so many willing thousands. We have heard it alleged with some evidence that the prominence given to intellectual power in Bulwer's romances has proved a main stimulus to mental culture in thousands of young men in England and America. The effect on manners cannot be less sensible, and we can easily believe that the behavior of the ballroom and of the hotel has not failed to draw some addition of dignity and grace from the fair ideals with which the imagination of a novelist has filled the heads of the most imitative class.

¶ We are not very well versed in these books, yet we have read Mr. Bulwer enough to see that the story is rapid and interesting; he has really seen London society, and does not draw ignorant caricatures. He is not a genius, but his novels are marked with great energy and with a courage of experiment which

in each instance had its degree of success. The story of Zanoni was one of those world-fables which is so agreeable to the human imagination that it is found in some form in the language of every country, and is always reappearing in literature. Many of the details of this novel preserve a poetic truth. We read Zanoni with pleasure, because magic is natural. It is implied in all superior culture that a complete man would need no auxiliaries to his personal presence. The eye and the word are certainly far subtler and stronger weapons than either money or knives. Whoever looked on the hero would consent to his will, being certified that his aims were universal, not selfish; and he would be obeyed as naturally as the rain and the sunshine are. For this reason, children delight in fairy tales. Nature is described in them as the servant of man, which they feel ought to be true. But Zanoni pains us and the author loses our respect, because he speedily betrays that he does not see the true limitations of the charm; because the power with which his hero is armed is a toy, inasmuch as the power does not flow from its legitimate fountains in the mind, is a power for London; a divine power converted into a burglar's false key or a highwayman's pistol to rob and kill with.

¶ But Mr. Bulwer's recent stories have given us who do not read novels occasion to think of this department of literature, supposed to be the natural fruit and expression of the age. We conceive that the obvious division of modern romance is into two kinds: first, the novels of costume or of circumstance, which is the old style, and vastly the most numerous. In this class, the hero, without any particular character, is in a very particular circumstance; he is greatly in want of a fortune or of a wife, and usually of both, and the business of the piece is to provide him suitably. This is the problem to be solved in thousands of English romances, including the Porter novels and the more splendid examples of the Edgeworth and Scott romances.

THE best songs in English poetry are by that heavy, hard, pedantic poet, Ben Jonson. Jonson is rude, and only on rare occasions gay. Tennyson is always fine, but Jonson's beauty is more grateful than Tennyson's. It is a natural manly grace of a robust workman.

¶ It is curious how sleepy and foolish we are, that these tales will so take us. Again and again we have been caught in that old foolish trap. Had one noble thought, opening the chambers of the intellect, one sentiment from the heart of God been spoken by them, the reader had been made a participator of their triumph; he too had been an invited and eternal guest; but this reward granted them is property, all-excluding property, a little cake baked for them to eat and for none other, nay, a preference and cosseting which is rude and insulting to all but the minion.

¶ Except in the stories of Edgeworth and Scott, whose talent knew how to give to the book a thousand adventitious graces, the novels of costume are all one, and there is but one standard English novel, like the one orthodox sermon, which with slight variation is repeated every Sunday from so many pulpits.

¶ But the other novel, of which Wilhelm Meister is the best specimen, the novel of *character*, treats the reader with more respect; the development of character being the problem, the reader is made a partaker of the whole prosperity. Everything good in such a story remains with the reader when the book is closed. A noble book was Wilhelm Meister. It gave the hint of a cultivated

society which we found nowhere else. It was founded on power to do what was necessary, each person finding it an indispensable qualification of membership that he could do something useful, as in mechanics or agriculture or other indispensable art; then a probity, a justice was to be its element, symbolized by the insisting that each property should be cleared of privilege, and should pay its full tax to the state. Then a perception of beauty was the equally indispensable element of the association, by which each was dignified and all were dignified; then each was to obey his genius to the length of abandonment. They watched each candidate vigilantly, without his knowing that he was observed, and when he had given proof that he was a faithful man, then all doors, all houses, all relations were open to him; high behavior fraternized with high behavior, without question of heraldry, and the only power recognized is the force of character.

¶ The novels of Fashion, of Disraeli, Mrs. Gore, Mr. Ward, belong to the class of novels of costume, because the aim is purely external success. Of the tales of fashionable life, by far the most agreeable and the most efficient was Vivian Grey. Young men were and still are the readers and victims. Byron ruled for a time, but Vivian, with no tithe of Byron's genius, rules longer. One can distinguish the Vivians in all companies. They would quiz their father and mother and lover and friend. They discuss sun and planets, liberty and fate, love and death, over the soup. They never sleep, go nowhere, stay nowhere, eat nothing, and know nobody, but are up to anything, though it were the genesis of Nature, or the last cataclysm, —Festus-like, Faust-like, Jove-like, and could write an Iliad any rainy morning, if fame were not such a bore. Men, women, though the greatest and fairest, are stupid things; but a rifle, and a mild pleasant gunpowder, a spaniel, and a cheroot, are themes for Olympus. I fear it was in part the influence of such pictures on living society which made the style of manners of which we have so many pictures, as, for example, in the following account of the English fashionist. "His highest triumph is to appear with the most wooden manners, as little polished as will suffice to avoid castigation, nay, to contrive even his civilities so that they may appear as near as may be to affronts; instead of a noble high-bred ease, to have the courage to offend against every restraint of decorum, to invert the relation in which our sex stand to women, so that they appear the attacking, and he the passive or defensive party."

¶ We must here check our gossip in mid-volley and adjourn the rest of our critical chapter to a more convenient season.

Past and Present

HERE is Carlyle's new poem, his Iliad of English woes, to follow his poem on France, entitled the History of the French Revolution. In its first aspect it is a political tract, and since Burke, since Milton, we have had nothing to compare with it. It grapples honestly with the facts lying before all men, groups and disposes them with a master's mind, and, with a heart full of manly tenderness, offers his best counsel to his brothers. Obviously, it is the book of a powerful and accomplished thinker, who has looked with naked eyes at the dreadful political signs in England for the last few years, has conversed much on these topics with such wise men of all ranks and parties as are drawn to a scholar's house, until such daily and nightly meditation has grown into a great connection, if not a system of thoughts; and the topic of English politics becomes the best vehicle for the expression of his recent thinking, recommended to him by the desire to give some timely counsels, and to strip the worst mischiefs of their plausibility. It is a brave and just book, and not a semblance. "No new truth," say the critics on all sides. Is it so? Truth is very old, but the merit of seers is not to invent but to dispose objects in their right places, and he is the commander

who is always in the mount, whose eye not only sees details, but throws crowds of details into their right arrangement and a larger and juster totality than any other. The book makes great approaches to true contemporary history, a very rare success, and firmly holds up to daylight the absurdities still tolerated in the English and European system. It is such an appeal to the conscience and honor of England as cannot be forgotten, or be feigned to be forgotten. It has the merit which belongs to every honest book, that it was self-examining before it was eloquent, and so hits all other men, and, as the country people say of good preaching, "comes bounce down into every pew." Every reader shall carry away something. The scholar shall read and write, the farmer and mechanic shall toil, with new resolution, nor forget the book when they resume their labor.

¶ Though no theocrat, and more than most philosophers a believer in political systems, Mr. Carlyle very fairly finds the calamity of the times, not in bad bills of Parliament, nor the remedy in good bills, but the vice in false and superficial aims of the people, and the remedy in honesty and insight. Like every work of genius, its great value is in telling such simple truths. As we recall the topics, we are struck with the force given to the plain truths; the picture of the English nation all sitting enchanted,—the poor, enchanted so that they cannot work, the rich, enchanted so that they cannot enjoy, and are rich in vain; the exposure of the progress of fraud into all parts and social activities; the proposition that the laborer must have a greater share in his earnings; that the principle of permanence shall be admitted into all contracts of mutual service; that the state shall provide at least schoolmaster's education for all the citizens; the exhortation to the workman that he shall respect the work and not the wages; to the scholar, that he shall be there for light; to the idle, that no man shall sit idle; the picture of Abbot Samson, the true governor, who "is not there to expect reason and nobleness of others, he is there to give them of his own reason and nobleness;" and the assumption throughout the book, that a new chivalry and nobility, namely, the dynasty of labor, is replacing the old nobilities. These things strike us with a force which reminds us of the morals of the Oriental or early Greek masters, and of no modern book. Truly in these things is great reward. It is not by sitting still at a grand distance and calling the human race *larvæ*, that men are to be helped, nor by helping the depraved after their own foolish fashion, but by doing unweariedly the particular work we were born to do. Let no man think himself absolved because he does a generous action and befriends the poor, but let him see whether he so holds his property that a benefit goes from it to all. A man's diet should be what is simplest and readiest to be had, because it is so private a good. His house should be better, because that is for the use of hundreds, perhaps of thousands, and is the property of the traveller. But his speech is a perpetual and public instrument; let that always side with the race and yield neither a lie nor a sneer. His manners,—let them be hospitable and civilizing, so that no Phidias or Raphael shall have taught anything better in canvas or stone; and his acts should be representative of the human race, as one who makes them rich in his having, and poor in his want.

¶ It requires great courage in a man of letters to handle the contemporary practical questions; not because he then has all men for his rivals, but because of the infinite entanglements of the problem, and the waste of strength in gathering unripe fruits. The task is superhuman; and the poet knows well that a little time will do more than the most puissant genius. Time stills the loud noise of opinions, sinks the small, raises the great, so that the true emerges without effort and in perfect harmony to all eyes; but the truth of the present hour, except in particulars and single relations, is unattainable. Each man can very well know his own part of duty, if

he will; but to bring out the truth for beauty, and as literature, surmounts the powers of art. The most elaborate history of to-day will have the oddest dislocated look in the next generation. The historian of to-day is yet three ages off. The poet cannot descend into the turbid present without injury to his rarest gifts. Hence that necessity of isolation which genius has always felt. He must stand on his glass tripod, if he would keep his electricity.

¶ But when the political aspects are so calamitous that the sympathies of the man overpower the habits of the poet, a higher than literary inspiration may succor him. It is a costly proof of character that the most renowned scholar of England should take his reputation in his hand and should descend into the ring; and he has added to his love whatever honor his opinions may forfeit. To atone for this departure from the vows of the scholar and his eternal duties to this secular charity, we have at least this gain, that here is a message which those to whom it was addressed cannot choose but hear. Though they die, they must listen. It is plain that whether by hope or by fear, or were it only by delight in this panorama of brilliant images, all the great classes of English society must read, even those whose existence it proscribes. Poor Queen Victoria,—poor Sir Robert Peel,— poor Primate and Bishops,—poor Dukes and Lords! There is no help in place or pride, or in looking another way; a grain of wit is more penetrating than the lightning of the night-storm, which no curtains or shutters will keep out. Here is a book which will be read, no thanks to anybody but itself. What pains, what hopes, what vows, shall come of the reading! Here is a book as full of treason as an egg is full of meat, and every lordship and worship and high form and ceremony of English conservatism tossed like a football into the air, and kept in the air, with merciless kicks and rebounds, and yet not a word is punishable by statute. The wit has eluded all official zeal; and yet these dire jokes, these cunning thrusts, this flaming sword of Cherubim waved high in air, illuminates the whole horizon, and shows to the eyes of the universe every wound it inflicts. Worst of all for the party attacked, it bereaves them beforehand of all sympathy, by anticipating the plea of poetic and humane conservatism, and impressing the reader with the conviction that the satirist himself has the truest love for everything old and excellent in English land and institutions, and a genuine respect for the basis of truth in those whom he exposes.

¶ We are at some loss how to state what strikes us as the fault of this remarkable book, for the variety and excellence of the talent displayed in it is pretty sure to leave all special criticism in the wrong. And we may easily fail in expressing the general objection which we feel. It appears to us as a certain disproportion in the picture, caused by the obtrusion of the whims of the painter. In this work, as in his former labors, Mr. Carlyle reminds us of a sick giant. His humors are expressed with so much force of constitution that his fancies are more attractive and more credible than the sanity of duller men. But the habitual exaggeration of the tone wearies whilst it stimulates. It is felt to be so much deduction from the universality of the picture. It is not serene sunshine, but everything is seen in lurid storm-lights. Every object attitudinizes, to the very mountains and stars almost, under the refraction of this wonderful humorist; and instead of the common earth and sky, we have a Martin's Creation or Judgment Day. A crisis has always arrived which requires a *deus ex machinâ*. One can hardly credit, whilst under the spell of this magician, that the world always had the same bankrupt look, to foregoing ages as to us,—as of a failed world just re-collecting its old withered forces to begin again and try to do a little business. It was perhaps inseparable from the attempt to write a book of wit and imagination on English politics that a certain local emphasis and love of effect, such as is the vice of preaching, should appear,—producing on the reader a

feeling of forlornness by the excess of value attributed to circumstances. But the splendor of wit cannot outdazzle the calm daylight, which always shows every individual man in balance with his age, and able to work out his own salvation from all the follies of that, and no such glaring contrasts or seralties in that or this. Each age has its own follies, as its majority is made up of foolish young people; its superstitions appear no superstitions to itself; and if you should ask the contemporary, he would tell you, with pride or with regret (according as he was practical or poetic), that he had none. But after a short time, down go its follies and weakness and the memory of them; its virtues alone remain, and its limitation assumes the poetic form of a beautiful superstition, as the dimness of our sight clothes the objects in the horizon with mist and color. The revelation of Reason is this of the unchangeableness of the fact of humanity under all its subjective aspects; that to the cowering it always cowers, to the daring it opens great avenues. The ancients are only venerable to us because distance has destroyed what was trivial; as the sun and stars affect us only grandly, because we cannot reach to their smoke and surfaces and say, Is that all?

¶ And yet the gravity of the times, the manifold and increasing dangers of the English State, may easily excuse some over-coloring of the picture; and we at this distance are not so far removed from any of the specific evils, and are deeply participant in too many, not to share the gloom and thank the love and the courage of the counsellor. This book is full of humanity, and nothing is more excellent in this as in all Mr. Carlyle's works than the attitude of the writer. He has the dignity of a man of letters, who knows what belongs to him, and never deviates from his sphere; a continuer of the great line of scholars, he sustains their office in the highest credit and honor. If the good heaven have any good word to impart to this unworthy generation, here is one scribe qualified and clothed for its occasion. One excellence he has in an age of Mammon and of criticism, that he never suffers the eye of his wonder to close. Let who will be the dupe of trifles, he cannot keep his eye off from that gracious Infinite which embosoms us.

¶ As a literary artist he has great merits, beginning with the main one that he never wrote one dull line. How well-read, how adroit, that thousand arts in his one art of writing; with his expedient for expressing those unproven opinions which he entertains but will not endorse, by summoning one of his men of straw from the cell,—and the respectable Sauerteig, or Teufelsdröckh, or Dryasdust, or Picturesque Traveller, says what is put into his mouth, and disappears. That morbid temperament has given his rhetoric a somewhat bloated character; a luxury to many imaginative and learned persons, like a showery south wind with its sunbursts and rapid chasing of lights and glooms over the landscape, and yet its offensiveness to multitudes of reluctant lovers makes us often wish some concession were possible on the part of the humorist. Yet it must not be forgotten that in all his fun of castanets, or playing of tunes with a whiplash like some renowned charioteers,—in all this glad and needful venting of his redundant spirits, he does yet, ever and anon, as if catching the glance of one wise man in the crowd, quit his tempestuous key, and lance at him in clear level tone the very word, and then with new glee return to his game. He is like a lover or an outlaw who wraps up his message in a serenade, which is nonsense to the sentinel, but salvation to the ear for which it is meant. He does not dodge the question, but gives sincerity where it is due.

¶ One word more respecting this remarkable style. We have in literature few specimens of magnificence. Plato is the purple ancient, and Bacon and Milton the moderns of the richest strains. Burke sometimes reaches to that exuberant fulness, though deficient in depth. Carlyle, in his strange, half-mad way, has entered the Field of the Cloth of Gold, and shown a vigor and wealth

of resource which has no rival in the tourney-play of these times;—the indubitable champion of England. Carlyle is the first domestication of the modern system, with its infinity of details, into style. We have been civilizing very fast, building London and Paris, and now planting New England and India, New Holland and Oregon,—and it has not appeared in literature; there has been no analogous expansion and recomposition in books. Carlyle's style is the first emergence of all this wealth and labor with which the world has gone with child so long. London and Europe, tunnelled, graded, corn-lawed, with trade-nobility, and East and West Indies for dependencies; and America, with the Rocky Hills in the horizon, have never before been conquered in literature. This is the first invasion and conquest. How like an air-balloon or bird of Jove does he seem to float over the continent, and, stooping here and there, pounce on a fact as a symbol which was never a symbol before. This is the first experiment, and something of rudeness and haste must be pardoned to so great an achievement. It will be done again and again, sharper, simpler; but fortunate is he who did it first, though never so giant-like and fabulous. This grandiose character pervades his wit and his imagination. We have never had anything in literature so like earthquakes as the laughter of Carlyle. He "shakes with his mountain mirth." It is like the laughter of the Genii in the horizon. These jokes shake down the Parliament House and Windsor Castle, Temple and Tower, and the future shall echo the dangerous peals. The other particular of magnificence is in his rhymes. Carlyle is a poet who is altogether too burly in his frame and habit to submit to the limits of metre. Yet he is full of rhythm, not only in the perpetual melody of his periods, but in the burdens, refrains, and grand returns of his sense and music. Whatever thought or motto has once appeared to him fraught with meaning, becomes an omen to him henceforward, and is sure to return with deeper tones and weightier import, now as threat, now as confirmation, in gigantic reverberation, as if the hills, the horizon, and the next ages returned the sound.

A Letter

AS we are very liable, in common with the letter-writing world, to fall behind-hand in our correspondence; and a little more liable because in consequence of our editorial function we receive more epistles than our individual share, we have thought that we might clear our account by writing a quarterly catholic letter to all and several who have honored us, in verse or prose, with their confidence, and expressed a curiosity to know our opinion. We shall be compelled to dispose very rapidly of quite miscellaneous topics.

¶ And first, in regard to the writer who has given us his speculations on Railroads and Air-roads, our correspondent shall have his own way. To the railway, we must say,—like the courageous lord mayor at his first hunting, when told the hare was coming,—"Let it come, in Heaven's name, I am not afraid on 't." Very unlooked-for political and social effects of the iron road are fast appearing. It will require an expansion of the police of the old world. When a railroad train shoots through Europe every day from Brussels to Vienna, from Vienna to Constantinople, it cannot stop every twenty or thirty miles at a German custom-house, for examination of property and passports. But when our correspondent proceeds to flying-machines, we have no longer the smallest taper-light of credible information and experience left, and must speak on *a priori* grounds.

¶ Shortly, then, we think the population is not yet quite fit for them, and therefore there will be none. Our friend suggests so many inconveniences from piracy out of the high air to orchards and lone houses, and also to other high fliers, and the total inadequacy of the present system of defence, that we have not the heart to break the sleep of the good public by the repetition of these

details. When children come into the library, we put the inkstand and the watch on the high shelf until they be a little older; and Nature has set the sun and moon in plain sight and use, but laid them on the high shelf where her roystering boys may not in some mad Saturday afternoon pull them down or burn their fingers. The sea and the iron road are safe toys for such ungrown people; we are not yet ripe to be birds.

¶ In the next place, to fifteen letters on Communities, and the Prospects of Culture, and the destinies of the cultivated class,—what answer? Excellent reasons have been shown us why the writers, obviously persons of sincerity and elegance, should be dissatisfied with the life they lead, and with their company. They have exhausted all its benefit, and will not bear it much longer. Excellent reasons they have shown why something better should be tried. They want a friend to whom they can speak and from whom they may hear now and then a reasonable word. They are willing to work, so it be with friends. They do not entertain anything absurd or even difficult. They do not wish to force society into hated reforms, nor to break with society. They do not wish a township or any large expenditure or incorporated association, but simply a concentration of chosen people. By the slightest possible concert, persevered in through four or five years, they think that a neighborhood might be formed of friends who would provoke each other to the best activity. They believe that this society would fill up the terrific chasm of ennui, and would give their genius that inspiration which it seems to wait in vain.

¶ But, "the selfishness!" One of the writers relentingly says, "What shall my uncles and aunts do without me?" and desires distinctly to be understood not to propose the Indian mode of giving decrepit relatives as much of the mud of holy Ganges as they can swallow, and more, but to begin the enterprise of concentration by concentrating all uncles and aunts in one delightful village by themselves!—so heedless is our correspondent of putting all the dough into one pan, and all the leaven into another. Another objection seems to have occurred to a subtle but ardent advocate. Is it, he writes, a too great wilfulness and intermeddling with life, —which is better accepted than calculated? Perhaps so; but let us not be too curiously good. The Buddhist is a practical Necessitarian; the Yankee is not. We do a great many selfish things every day; among them all let us do one thing of enlightened selfishness. It were fit to forbid concert and calculation in this particular, if that were our system, if we were up to the mark of self-denial and faith in our general activity. But to be prudent in all the particulars of life, and in this one thing alone religiously forbearing; prudent to secure to ourselves an injurious society, temptations to folly and despair, degrading examples, and enemies; and only abstinent when it is proposed to provide ourselves with guides, examples, lovers!

¶ We shall hardly trust ourselves to reply to arguments by which we would gladly be persuaded. The more discontent, the better we like it. It is not for nothing, we assure ourselves, that our people are busied with these projects of a better social state, and that sincere persons of all parties are demanding somewhat vital and poetic of our stagnant society. How fantastic and unpresentable soever the theory has hitherto seemed, how swiftly shrinking from the examination of practical men, let us not lose the warning of that most significant dream. How joyfully we have felt the admonition of larger natures which despised our aims and pursuits, conscious that a voice out of heaven spoke to us in that scorn. But it would be unjust not to remind our younger friends that whilst this aspiration has always made its mark in the lives of men of thought, in vigorous individuals it does not remain a detached object, but is satisfied along with the satisfaction of other aims. To live solitary and unexpressed is painful,—painful in proportion to one's consciousness of ripeness and equality to the offices of friendship. But

herein we are never quite forsaken by the Divine Providence. The loneliest man, after twenty years, discovers that he stood in a circle of friends, who will then show like a close fraternity held by some masonic tie. But we are impatient of the tedious introductions of Destiny, and a little faithless, and would venture something to accelerate them. One thing is plain, that discontent and the luxury of tears will bring nothing to pass. Regrets and Bohemian castles and æsthetic villages are not a very self-helping class of productions, but are the voices of debility. Especially to one importunate correspondent we must say that there is no chance for the æsthetic village. Every one of the villagers has committed his several blunder; his genius was good, his stars consenting, but he was a marplot. And though the recuperative force in every man may be relied on infinitely, and must be relied on before it will exert itself. As long as he sleeps in the shade of the present error, the after-nature does not betray its resources. Whilst he dwells in the old sin, he will pay the old fine.

¶ More letters we have on the subject of the position of young men, which accord well enough with what we see and hear. There is an American disease, a paralysis of the active faculties which falls on young men of this country as soon as they have finished their college education, which strips them of all manly aims and bereaves them of animal spirits; so that the noblest youths are in a few years converted into pale Caryatides to uphold the temple of conventions. They are in the state of the young Persians, when "that mighty Yezdam prophet" addressed them and said, "Behold the signs of evil days are come; there is now no longer any right course of action, nor any self-devotion left among the Iranis." As soon as they have arrived at this term, there are no employments to satisfy them, they are educated above the work of their times and country, and disdain it. Many of the more acute minds pass into a lofty criticism of these things, which only embitters their sensibility to the evil and widens the feeling of hostility between them and the citizens at large. From this cause, companies of the best-educated young men in the Atlantic states every week take their departure for Europe; for no business that they have in that country, but simply because they shall so be hid from the reproachful eyes of their countrymen and agreeably entertained for one or two years, with some lurking hope, no doubt, that something may turn up to give them a decided direction. It is easy to see that this is only a postponement of their proper work, with the additional disadvantage of a two years' vacation. Add that this class is rapidly increasing by the infatuation of the active class, who, whilst they regard these young Athenians with suspicion and dislike, educate their own children in the same courses, and use all possible endeavors to secure to them the same result.

¶ Certainly we are not insensible to this calamity, as described by the observers or witnessed by ourselves. It is not quite new and peculiar; though we should not know where to find in literature any record of so much unbalanced intellectuality, such undeniable apprehension without talent, so much power without equal applicability, as our young men pretend to. Yet in Theodore Mundt's account of Frederic Hölderlin's Hyperion, we were not a little struck with the following Jeremiad of the despair of Germany, whose tone is still so familiar that we were somewhat mortified to find that it was written in 1799. "Then came I to the Germans. I cannot conceive of a people more disjoined than the Germans. Mechanics you shall see, but no man. Is it not like some battle-field, where hands and arms and all members lie scattered about, whilst the life-blood runs away into the sand? Let every man mind his own, you say, and I say the same. Only let him mind it with all his heart, and not with this cold study,—literally, hypocritically, to appear that which he passes for,—but in good earnest, and in all love, let him be that which he is; then there is a soul in

his deed. And is he driven into a circumstance where the spirit must not live? Let him thrust it from him with scorn, and learn to dig and plough. There is nothing holy which is not desecrated, which is not degraded to a mean end among this people. It is heartrending to see your poet, your artist, and all who still revere genius, who love and foster the Beautiful. The Good! They live in the world as strangers in their own house; they are like the patient Ulysses whilst he sat in the guise of a beggar at his own door, whilst shameless rioters shouted in the hall and asked, Who brought the ragamuffin here? Full of love, talent and hope spring up the darlings of the muse among the Germans; some seven years later, and they flit about like ghosts, cold and silent; they are like a soil which an enemy has sown with poison, that it will not bear a blade of grass. On earth all is imperfect! is the old proverb of the German. Aye, but if one should say to these God-forsaken, that with them all is imperfect only because they leave nothing pure which they do not pollute, nothing holy which they do not defile with their fumbling hands; that with them nothing prospers because the godlike nature which is the root of all prosperity they do not revere; that with them, truly, life is shallow and anxious and full of discord, because they despise genius, which brings power and nobleness into manly action, cheerfulness into endurance, and love and brotherhood into towns and houses. Where a people honors genius in its artists, there breathes like an atmosphere a universal soul, to which the shy sensibility opens, which melts self-conceit,—all hearts become pious and great, and it adds fire to heroes. The home of all men is with such a people, and there will the stranger gladly abide. But where the divine nature and the artist is crushed, the sweetness of life is gone, and every other planet is better than the earth. Men deteriorate, folly increases, and a gross mind with it; drunkenness comes with a disaster; with the wantonness of the tongue and with the anxiety for a livelihood the blessing of every year becomes a curse, and all the gods depart."

¶ The steep antagonism between the money-getting and the academic class must be freely admitted, and perhaps is the more violent that whilst our work is imposed by the soil and the sea, our culture is the tradition of Europe. But we cannot share the desperation of our contemporaries; least of all should we think a preternatural enlargement of the intellect a calamity. A new perception, the smallest new activity given to the perceptive power, is a victory won to the living universe from Chaos and old Night, and cheaply bought by any amounts of hard fare and false social position. The balance of mind and body will redress itself fast enough. Superficialness is the real distemper. In all the cases we have ever seen where people were supposed to suffer from too much wit, or, as men said, from a blade too sharp for the scabbard, it turned out that they had not wit enough. It may easily happen that we are grown very idle, and must go to work, and that the times must be worse before they are better. It is very certain that speculation is no succedaneum for life. What we would know, we must do. As if any taste or imagination could take the place of fidelity! The old Duty is the old God. And we may come to this by the rudest teaching. A friend of ours went five years ago to Illinois to buy a farm for his son. Though there were crowds of emigrants in the roads, the country was open on both sides, and long intervals between hamlets and houses. Now after five years he has just been to visit the young farmer and see how he prospered, and reports that a miracle had been wrought. From Massachusetts to Illinois the land is fenced in and builded over, almost like New England itself, and the proofs of thrifty cultivation abound;—a result not so much owing to the natural increase of population as to the hard times, which, driving men out of cities and trade, forced them to take off their coats and go to work on the land; which has rewarded them not only with wheat but with habits of

labor. Perhaps the adversities of our commerce have not yet been pushed to the wholesomest degree of severity. Apathies and total want of work, and reflection on the imaginative character of American life, etc., etc., are like seasickness, and never will obtain any sympathy if there is a wood-pile in the yard, or an unweeded patch in the garden; not to mention the graver absurdity of a youth of noble aims who can find no field for his energies, whilst the colossal wrongs of the Indian, of the Negro, of the emigrant, remain unmitigated, and the religious, civil and judicial forms of the country are confessedly effete and offensive. We must refer our clients back to themselves, believing that every man knows in his heart the cure for the disease he so ostentatiously bewails.

¶ As far as our correspondents have entangled their private griefs with the cause of American Literature, we counsel them to disengage themselves as fast as possible. In Cambridge orations and elsewhere there is much inquiry for that great absentee American Literature. What can have become of it? The least said is best. A literature is no man's private concern, but a secular and generic result, and is the affair of a power which works by a prodigality of life and force very dismaying to behold,—every trait of beauty purchased by hecatombs of private tragedy. The pruning in the wild gardens of Nature is never forborne. Many of the best must die of consumption, many of despair, and many be stupid and insane, before the one great and fortunate life which they each predicted can shoot up into a thrifty and beneficent existence.

The Tragic

HE has seen but half the universe who never has been shown the house of Pain. As the salt sea covers more than two thirds of the surface of the globe, so sorrow encroaches in man on felicity. The conversation of men is a mixture of regrets and apprehensions. I do not know but the prevalent hue of things to the eye of leisure is melancholy. In the dark hours, our existence seems to be a defensive war, a struggle against the encroaching All, which threatens surely to engulf us soon, and is impatient of our short reprieve. How slender the possession that yet remains to us; how faint the animation! how the spirit seems already to contract its domain, retiring within narrower walls by the loss of memory, leaving its planted fields to erasure and annihilation. Already our thoughts and words have an alien sound. There is a simultaneous diminution of memory and hope. Projects that once we laughed and leapt to execute find us now sleepy and preparing to lie down in the snow. And in the serene hours we have no courage to spare. We cannot afford to let go any advantages. The riches of body or of mind which we do not need to-day are the reserved fund against the calamity that may arrive to-morrow. It is usually agreed that some nations have a more sombre temperament, and one would say that history gave no record of any society in which despondency came so readily to heart as we see it and feel it in ours. Melancholy cleaves to the English mind in both hemispheres as closely as to the strings of an Æolian harp. Men and women at thirty years, and even earlier, have lost all spring and vivacity, and if they fail in their first enterprises, they throw up the game. But whether we and those who are next to us are more or less vulnerable, no theory of life can have any right which leaves out of account the values of vice, pain, disease, poverty, insecurity, disunion, fear and death.

¶ What are the conspicuous tragic elements in human nature? The bitterest tragic element in life to be derived from an intellectual source is the belief in a brute Fate or Destiny; the belief that the order of Nature and events is controlled by a law not adapted to man, nor man to that, but which holds on its way to the end, serving him if his wishes chance to lie in the same course, crushing him if his wishes lie contrary to it, and heedless whether it serves or crushes him. This is the terrible meaning that lies at the foundation of the old Greek tragedy, and makes the Œdipus

and Antigone and Orestes objects of such hopeless commiseration. They must perish, and there is no overgod to stop or to mollify this hideous enginery that grinds or thunders, and snatches them up into its terrific system. The same idea makes the paralyzing terror with which the East Indian mythology haunts the imagination. The same thought is the predestination of the Turk. And universally, in uneducated and unreflecting persons on whom too the religious sentiment exerts little force, we discover traits of the same superstition: "If you balk water you will be drowned the next time;" "if you count ten stars you will fall down dead;" "if you spill the salt;" "if your fork sticks upright in the floor;" "if you say the Lord's prayer backwards;"—and so on, a several penalty, nowise grounded in the nature of the thing, but on an arbitrary will. But this terror of contravening an unascertained and unascertainable will cannot co-exist with reflection: it disappears with civilization, and can no more be reproduced than the fear of ghosts after childhood. It is discriminated from the doctrine of Philosophical Necessity herein: that the last is an Optimism, and therefore the suffering individual finds his good consulted in the good of all, of which he is a part. But in destiny, it is not the good of the whole or the *best will* that is enacted, but only *one particular will*. Destiny properly is not a will at all, but an immense whim; and this the only ground of terror and despair in the rational mind, and of tragedy in literature. Hence the antique tragedy, which was founded on this faith, can never be reproduced.

¶ After reason and faith have introduced a better public and private tradition, the tragic element is somewhat circumscribed. There must always remain, however, the hindrance of our private satisfaction by the laws of the world. The law which establishes nature and the human race, continually thwarts the will of ignorant individuals, and this in the particulars of disease, want, insecurity and disunion.

¶ But the essence of tragedy does not seem to me to lie in any list of particular evils. After we have enumerated famine, fever, inaptitude, mutilation, rack, madness and loss of friends, we have not yet included the proper tragic element, which is Terror, and which does not respect definite evils but indefinite; an ominous spirit which haunts the afternoon and the night, idleness and solitude.

¶ A low, haggard sprite sits by our side, "casting the fashion of uncertain evils"—a sinister presentiment, a power of the imagination to dislocate things orderly and cheerful and show them in startling array. Hark! what sounds on the night wind, the cry of Murder in that friendly house; see these marks of stamping feet, of hidden riot. The whisper overheard, the detected glance, the glare of malignity, ungrounded fears, suspicions, half-knowledge and mistakes, darken the brow and chill the heart of men. And accordingly it is natures not clear, not of quick and steady perceptions, but imperfect characters from which somewhat is hidden that all others see, who suffer most from these causes. In those persons who move the profoundest pity, tragedy seems to consist in temperament, not in events. There are people who have an appetite for grief, pleasure is not strong enough and they crave pain, mithridatic stomachs which must be fed on poisoned bread, natures so doomed that no prosperity can soothe their ragged and disheveled desolation. They mis-hear and mis-behold, they suspect and dread. They handle every nettle and ivy in the hedge, and tread on every snake in the meadow.

> "Come bad chance,
> And we add it to our strength,
> And we teach it art and length,
> Itself o'er us to advance."

¶ Frankly, then, it is necessary to say that all sorrow dwells in a low region. It is superficial; for the most part fantastic, or in the appearance and not in things. Tragedy is in the eye of the observer, and not in the heart of the sufferer. It looks like an insupportable load under which earth moans aloud. But

analyze it; it is not I, it is not you, it is always another person who is tormented. If a man says, Lo! I suffer—it is apparent that he suffers not, for grief is dumb. It is so distributed as not to destroy. That which would rend you falls on tougher textures. That which seems intolerable reproach or bereavement does not take from the accused or bereaved man or woman appetite or sleep. Some men are above grief, and some below it. Few are capable of love. In phlegmatic natures calamity is unaffecting, in shallow natures it is rhetorical. Tragedy must be somewhat which I can respect. A querulous habit is not tragedy. A panic such as frequently in ancient or savage nations put a troop or an army to flight without an enemy; a fear of ghosts; a terror of freezing to death that seizes a man in a winter midnight on the moors; a fright at uncertain sounds heard by a family at night in the cellar or on the stairs,—are terrors that make the knees knock and the teeth clatter, but are no tragedy, any more than seasickness, which may also destroy life. It is full of illusion. As it comes, it has its support. The most exposed classes, soldiers, sailors, paupers, are nowise destitute of animal spirits. The spirit is true to itself, and finds its own support in any condition, learns to live in what is called calamity as easily as in what is called felicity; as the frailest glass bell will support a weight of a thousand pounds of water at the bottom of a river or sea, if filled with the same.

¶ A man should not commit his tranquillity to things, but should keep as much as possible the reins in his own hands, rarely giving way to extreme emotion of joy or grief. It is observed that the earliest works of the art of sculpture are countenances of sublime tranquillity. The Egyptian sphinxes, which sit to-day as they sat when the Greek came and saw them and departed, and when the Roman came and saw them and departed, and as they will still sit when the Turk, the Frenchman and the Englishman, who visit them now, shall have passed by,—"with their stony eyes fixed on the East and on the Nile," have countenances expressive of complacency and repose, an expression of health, deserving their longevity, and verifying the primeval sentence of history on the permanency of that people, "Their strength is to sit still." To this architectural stability of the human form, the Greek genius added an ideal beauty, without disturbing the seals of serenity; permitting no violence of mirth, or wrath, or suffering. This was true to human nature. For in life, actions are few, opinions even few, prayers few; loves, hatreds, or any emissions of the soul. All that life demands of us through the greater part of the day is an equilibrium, a readiness, open eyes and ears, and free hands. Society asks this, and truth, and love, and the genius of our life. There is a fire in some men which demands an outlet in some rude action; they betray their impatience of quiet by an irregular Catilinarian gait; by irregular, faltering, disturbed speech, too emphatic for the occasion. They treat trifles with a tragic air. This is not beautiful. Could they not lay a rod or two of stone wall, and work off this superabundant irritability? When two strangers meet in the highway, what each demands of the other is that the aspect should show a firm mind, ready for any event of good or ill, prepared alike to give death or to give life, as the emergency of the next moment may require. We must walk as guests in Nature; not impassioned, but cool and disengaged. A man should try Time, and his face should wear the expression of a just judge, who has nowise made up his opinion, who fears nothing, and even hopes nothing, but who puts Nature and fortune on their merits: he will hear the case out, and then decide. For all melancholy, as all passion, belongs to the exterior life. Whilst a man is not grounded in the divine life by his proper roots, he clings by some tendrils of affection to society—mayhap to what is best and greatest in it, and in calm times it will not appear that he is adrift and not moored; but let any shock take place in society, any revolution of custom, of law, of opinion, and at once his type of permanence is shaken. The dis-

order of his neighbors appears to him universal disorder; chaos is come again. But in truth he was already a driving wreck before the wind arose, which only revealed to him his vagabond state. If a man is centered, men and events appear to him a fair image or reflection of that which he knoweth beforehand in himself. If any perversity or profligacy break out in society, he will join with others to avert the mischief, but it will not arouse resentment or fear, because he discerns its impassionable limits. He sees already in the ebullition of sin the simultaneous redress.

¶ Particular reliefs, also, fit themselves to human calamities; for the world will be in equilibrium, and hates all manner of exaggeration.

¶ Time the consoler, Time the rich carrier of all changes, dries the freshest tears by obtruding new figures, new costumes, new roads, on our eye, new voices on our ear. As the west wind lifts up again the heads of the wheat which were bent down and lodged in the storm, and combs out the matted and dishevelled grass as it lay in night-locks on the ground, so we let in Time as a drying wind into the seed-field of thoughts which are dark and wet and low bent. Time restores to them temper and elasticity. How fast we forget the blow that threatened to cripple us. Nature will not sit still; the faculties will do somewhat; new hopes spring, new affections twine, and the broken is whole again.

¶ Time consoles, but Temperament resists the impression of pain. Nature proportions her defence to the assault. Our human being is wonderfully plastic; if it cannot win this satisfaction here, it makes itself amends by running out there and winning that. It is like a stream of water, which, if dammed up on one bank, overruns the other, and flows equally at its own convenience over sand, or mud, or marble. Most suffering is only apparent. We fancy it is torture; the patient has his own compensations. A tender American girl doubts of Divine Providence whilst she reads the horrors of "the middle passage;" and they are bad enough at the mildest; but to such as she these crucifixions do not come; they come to the obtuse and barbarous, to whom they are not horrid, but only a little worse than the old sufferings. They exchange a cannibal war for the stench of the hold. They have gratifications which would be none to the civilized girl. The market-man never damned the lady because she had not paid her bill, but the stout Irishwoman has to take that once a month. She, however, never feels weakness in her back because of the slave-trade. This self-adapting strength is especially seen in disease. "It is my duty," says Sir Charles Bell, "to visit certain wards of the hospital where there is no patient admitted but with that complaint which most fills the imagination with the idea of insupportable pain and certain death. Yet these wards are not the least remarkable for the composure and cheerfulness of their inmates. The individual who suffers has a mysterious counterbalance to that condition, which, to us who look upon her, appears to be attended with no alleviating circumstances." Analogous supplies are made to those individuals whose character leads them to vast exertions of body and mind. Napoleon said to one of his friends at St. Helena, "Nature seems to have calculated that I should have great reverses to endure, for she has given me a temperament like a block of marble. Thunder cannot move it; the shaft merely glides along. The great events of my life have slipped over me without making any demand on my moral or physical nature."

¶ The intellect is a consoler, which delights in detaching or putting an interval between a man and his fortune, and so converts the sufferer into a spectator and his pain into poetry. It yields the joys of conversation, of letters and of science. Hence also the torments of life become tuneful tragedy, solemn and soft with music, and garnished with rich dark pictures. But higher still than the activities of art, the intellect in its purity and the moral sense in its purity are not distinguished from each other, and both ravish us into a region whereunto these passionate clouds of sorrow cannot rise.

GENERAL INDEX

Vol. I contains Pages 1 to 723
Vol. II contains Pages 724 to 1374

[Titles of Essays and Poems are printed in SMALL CAPITALS.]

A

Abandonment, no greatness without, 636, 676; the way of life, 222.
Abdel Kader, and Daumas, 703; on nobility, 573.
Able men, have respect for justice, 51; ask only for ability, 407.
Abolition, bigot in, 140; the church appears in, 313; church hostile to, 981; shadow of Clarkson, 143; conventions, 166; effect of, 1124; transcendentalists and, 107.
Abolitionist, every man an, 1169, 1199; farmer the true, 663; love the arch-, 1206; made by slavery, 1206.
Aboriginal man, not engaging, 808.
Aboriginal power, 232, 542.
Aboriginal races, incapable of improvement, 1254.
Aboriginal, the State not, 297.
Absolute and relative, 371.
Absolve you to yourself, 139.
Abstemious, of criticism, 676; spirit's teachings are, 368.
Abstemiousness, quiddling, 566.
Abstinence, 67, 78.
Abstract truth, 223, 224.
Abstraction, of scholars, 567, 814.
Abstractionists, Nature furnishes, 309, 372, 373.
Absurdity, difference from me, the measure of, 334.
Abu Ali Seena, 354.
Abu Taleb, 604, 919.
Abul Khain, 354.
Abury, temple at, 506, 507.
Abuses, block ways to employments, 72.
Abyss, replies to abyss, 672; of being, 162, 352.
Accidents, not to be feared, 591; insurance office increases, 151; there are no, 661; lovely, of Nature, 307; resisting, 528.
Accomplishments, 563; of the scholar, 1029.
Accuracy, essential to beauty, 991.
Achievement, power of, 1029; not computed by time, 221.
Achilles, in every nation, 697; vulnerable, 157.
Achromatic lens, needful to see reality, 997.
Acorn, thousand forests in one, 125.
Acquaintances, high, the great happiness of life, 713.
Acquainted, be not too much, 280.
Acre, my, 876.
Acres, black, of the night, 928; mystic fruit, 877; sitfast, 846.
Acrostic, a character like, 142, 170.
Action, Actions, honest and natural agree, 142; preëxist in the actor, 267; not over-doing and busyness, 1026; not cowed by the name of, 175; dispose to greater conclusions, 296; tends to diversity, 342; of infinite elasticity, 175; not rashly explained, 271; in life, few, 1372; future not to be decided beforehand, 1145; what are called good, 140; great do not let us go behind them, 201; heroic, are beautiful, 6; not indifferent, 162, 221; independent, rare, 1014; their influence not measured by miles, 261; inscribe themselves, 405; integrate themselves, 156; intellectual quality, 568; we put our life in, 156; magnetism of, 144; leave no mark in the world, 86; measured by depth of sentiment, 172, 407; mechanical, 166; men of, 406; men wanted more than, 86; and misaction, 1026; original, necessary, 1026; natural, 6; every necessary action pleases, 609; Nelson on, 820; are pearls to discourse, 29; need perspective, 126; picture-book of creed, 733; a great pleasure, 632; is prayer, 148; reaction, 154; resounding, 251; a resource, 30; satellites to Nature, 12; essential to scholar, 29; self-rewarding, 156; we shrink from actions of our own, 1188; is in silent moments, 174; right speech not distinguished from, 756; spontaneous, strong, 167, 224, 252, 259; steps in ladder, 217; subject for sculpture, 660; should rest on substance, 269; partiality, the tax on, 406; timely, 195; and thought, 84, 406, 632; transfigured as thoughts, 30; a trick of the senses, 175; not better than verses or pictures, 1351; unconscious, 632; give vocabulary, 30; give a return of wisdom, 30, 195.
Activity, amiable, 961; children and thoughtless people like, 999; contagious, 330; frivolous, 1026; too great, 715; miscellaneous, to be stopped off, 542; makes room for itself, 426.
Actors, worst provincial excels amateur, 543.
Actual, dwarfish, 88; Goethe, poet of, 1347, 1348; ideal truer than, 1348; the imposing, 1143; modern regard for, 1324; necessary use of, 94.
Adam, age, 928; hide ourselves as, 279; Milton's, 1332; every man a new, 24, 988; perfect, 899, 914.
Adamant, of Nature, 52; passes into smoke, 665, 967; England moves on a splinter of, 437; wax to artist, 233, 855.
Adamantine, bandages, 525; government, 318; limitations, 368; necessity, 638; syllable, 312.
Adamhood, 843.
Adamitic capacity, Webster in his, 1160.
Adams, John, courage, 1311; elevation, 569; fame, 1313; old age, 718; patriotism, 1020; no backward-creeping crab, 1193; visit to, 721.
Adams, John Q., 573; com-

pany for kings, 1061; courage, 1134; eloquence, 142, 646; audacious independence, 1188; on literature, 765; reading, 765.
Adams, Samuel, 656.
Adaptation, none in man, 255; the peculiarity of human nature, 374, 819; of Nature, 532; we are victims of, 562.
Addition, the world not to be analyzed by, 227.
ADIRONDACS, 886.
Adjustments, Nature's, 532.
Admetus, 134, 674.
Admiration, strain to express, 753, 1037; not forgiven, 1256.
Adrastia, law of, 264.
Adsched of Meru, 801.
Adultery, 523.
Advance, the history of Nature, 531, 1189, 1265.
Advantage, has its tax, 162, 1132, 1150.
Advantages, each envies those he has not, 563; cannot afford to miss, 967.
Adventure, love of, 540, 1309.
Adventurer, well received, 584.
Adversity, the prosperity of the great, 591, 798.
Advertisement, most of life mere, 261, 708.
Æolian Harp, 903, 908; dumb, 809; in Nature, 289, 290, 813, 901, 923, 985; melancholy, 1370.
Æolus, steam his bag, 3.
Æons, 676, 868, 914.
Aerolites, Shakspeare's, 389.
Æschylus, we are civil to, 748; in earnest, 637; Eumenides, 263; grandest of Greek tragedians, 680; counterpart in Scott's Bride of Lammermoor, 1234; quoted, 157, 1166.
Æsop, Lincoln an, 1218; his price, 961; knew the realities of life, 600, 727; a man of the world, 465.
Æsop's Fables, 248, 387; associate us, 38, 626.
Affections, beauty, 31; benefits, 625; exhilaration, 295; geometric, 760; Heraclitus said were colored mists, 223; increases intellect, 184, 796, 1260, 1266; jets, 184; and memory, 1278, 1280; metamorphosis, 185; tent of a night, 183; pathetic region of, 617; sweetness of life, 184; make web of life, 711; essential to will, 529; woman's crown, 1180.
Affinities, in conversation, 189; essential to man of the world, 276; to great men, 338; between man and works, 1266; neglect of, 171; perception of, makes the poet, 17; of persons, 140, 534; range, 561; reciprocity, 626; of thoughts, 1254; of virtue with itself in different persons, 185; women's, 284; world enlarged by, 712.
Affirmative, being is, 162; class, 541; forces, 537; good mind chooses, 714, 1266; incessant, 714; love is, 714, 1266; we love the, 378; in manners, etc., 714; philosophy, 1019; power, 1016, 1017; principle, 252; sacred, 1011.
Afraid, do what you are afraid to do, 204, 1066.
Afrasiyab, 800.
Africa, civilization, 1136, 1138. *See* Negro, Slavery.
Africanization of U. S., 1209.
Afternoon men, 195; saunterings, 50.
Agamemnon, 132.
Agaric, self-planting, 245.
Agassiz, Louis, 792, 891; museum, 774; theories, 728, 1224.
Age, old. *See* Old Age.
Age, the characteristics of different ages, 34, 87, 89; of the present, the interest in familiar things, 34, 84, 521, 790; of fops, 895; of gold, 911; of omnibus, 1193; walks about in persons, 81, 532; of reason in a patty-pan, 1056; retrospective, 1; riddle of, 521; of analysis, 1043; each, new, 1022, 1365.
Ages, of belief, great, 586, 1008; equivalence of, 792; instruct the hours, 125; ideas work in, 1142; not idle, 96.
Agiochook, 52, 857.
Agitation, blessed, 1192.
Agitators, 88.
Agricultural Report, 1356.
Agriculture, praise of, 112; attacks on, 78; aids civilization, 628, 666, 1107; English, 448, 478; check on nomadism, 131; oldest profession, 74; respect for, 72, 117, 662; steam in, 448; thrift in, 197. *See* Farming.
AGRICULTURE OF MASSACHUSETTS, 1356.
Aids, casting off, 316, 1164, 1165.
Aim, high, 67, 293, 318, 591, 818, 966; aggrandizes the means, 704; men of, 1061; mind own, 844; want of, 583.
Air, artful, 885; influence on body and brain, 1291, 1298; exhalation, 1304; fame, 899; food of life, 1304; gifts, 967; inspiration, 247; intellectual, 672; effect on manners, 1304; is matter subdued by heat, 664; full of men, 525; moral sentiment in, 13; music, 240; an ocean, 3; receptacle, 664; of mountains, a good republican, 1304; like a river, 14; is Rock of Ages dissolved, 1292; salubrity, 898; coined into song, 179; sounds, 1256; useful and hurtful, 227; forged into words, 12; works for man, 664; worth, 1028.
Air-ball, thought, 608.
Air-bells, of fortune, 901.
Air-lord, poet, 251.
Air-pictures, 304.
Air-sown words, 899.
Airs, logs sing, 195.
Airs, putting on, 1310.
Aisles, forest, 848; monastic, 838; of Rome, 838.
Akhlak-y-Jalaly, 338.
Aladdin's lamp, oil, 770.
Alarmists, 538.
Alchemy, is in the right direction, 606.
Alcibiades, 320.
Alcott, A. B., 1063.
Alcuin, 916.
Alderman, dreariest, 616.
Alembert, Jean d', 980; quoted, 616.
Alembic of man, 7, 731.
Alexander, and Aristotle, 1037; a gentleman, 276, 1041, 1206; estimate of life, 320; and Napoleon, 1350; not representative, 818; victories, 1139.
Alexander of soil, 1356.
Alfieri, quoted, 437.
Alfred, 455, 463, 473, 510, 710.
Ali, Caliph, quoted, 69, 152; success, 964; vigor, 98.
All, the encroaching, 1370; life of, must stream through us, 1253; whom he knew, met, 755.
All-confounding pleasure, 190.
Allies, best, 797.
Allingham, William, quoted, 812.
Allston, Washington, Coleridge on, 419, 420; design, 635; habits, 815; house, 554; quoted, 310.
Almanac, of birds, 884; man

an, 559; of mental moods, 1249; Thomas's, 1357. *See, also,* Calendars.
Alms-giving, 38, 655.
Almshouse, world an, 234.
Alone, flight of, to the alone, 355; must go, 146; none, 589.
Alphabet, boy and, 778.
ALPHONSO OF CASTILE, 843; advice, 309.
Alpine air, 886; cataracts, 875; district, 586.
Alps, 928; Dante etched on, 899; fires under, 927; globe-girdling, 854; landscape, 1353; love eats through, 917; pedestals of, 890; shadow, 170; snowy shower, 932.
Alternation, law of Nature, 186, 619, 689, 696, 773, 842.
Amasis, 360.
Amateurs, and practitioners, 544.
Ambassadors, objects like, 1248.
Amber of memory, 179.
Ambient cloud, 963.
Ambition, adjusted to powers, 168; errors from, 586; makes insane, 1284; pure, 320, 658; of scholar, 53; thieving, 605, 912.
Amelioration, principle of, 114, 337, 351. *See* Melioration.
Amen, obsolete, 77.
America, advantages, 759, 790, 1193, 1222; architecture, 791; aristocracy, 80, 150, 638; bill of rights, 1187; Carlyle on, 421; Chanticleer, 1223; is charity of God to man, 1194; civilization, 760, 1131, 1193, 1222; clubs, 1190; colossal, 1222; Congress, 648; Constitution, 8, 301; courts, 538; crisis, 1186; democracy, 1189; destiny, 1221; despondency, 1370; discovery, 674, 1144, 1186; domestic service, 604; economists, 466; education, 657, 798, 1190; and England, 433, 456, 457, 466; and Europe, 131, 669; expensiveness, 584; extent dazzles the imagination, 250, 598; flag, 892, 894, 1191; fortune, 1191; represents future of mankind, 1186; genius, 306, 427, 1157, 1193, 1222; geography sublime, men not, 598, 770; government, theory of, 1190, 1200; growth, 1309; an immense Halifax, 1192; history short, 120; home of man, 120; to be home of peace, 1147; hopes and fears for, 1217; idea, 509; imitative, 48, 150, 675, 1222; immigration, 1018, 1186; a nation of individuals, 1191; influence, 113; institutions, 300; landscape, 510; law, ethical, 980; life, 770; literature optative, 105, 1370; materialism, 59, 965, 1018, 1191, 1222; mendicant, 675; money-getting, 1189; names, 475; Nature's charge to, 1020; newness, 791; means opportunity, 758, 770, 1194, 1209; a poem, 249, 250; political economy, 1187; politics, 972, 1187, 1188, 1223; country of poor men, 1189; provincial, 1192; progress, 630, 706, 1191; radicalism, 301; reform, 83, 1190; religion, 1010; resources, 759, 770, 774, 1188; scholarship, 48; sentiment, 111; want of sincerity in leading men, 584, 1207; slavery, *see* Slavery; love of talent, 1264; of thought, 260; talking, 263; vanity, 1120, 1191; wealth, shame for, 407; women, 283; Wordsworth on, 422; country of young men, 721. *See, also,* American, Americans, United States.
American Civil War. *See under* United States.
AMERICAN CIVILIZATION, 1208.
American, model, 759,1081.
American Revolution, 68, 897, 1118, 1169, 1202, 1229, 1313.
AMERICAN SCHOLAR, THE, 25.
AMERICAN, THE YOUNG, 111.
Americanism, 708; Americanisms, 1336.
Americans, activity, character, 1223; conservatism, 301; conversation, 454; crime no shock to, 1162; deeds, 709; depression, 88, 709, 1191; destiny, 1193, 1221; value dexterity, 1161; Dickens on, 572, 1019; rely on dollar, 77; dress with good sense, 754; energy, 771; contrasted with English, 459, 462, 501, 506, 516, 1191; deference to English, 52, 120, 538, 1131, 1192; ethics in money-paying, 965; passion for Europe, 36, 111, 131, 192, 564, 602, 675, 709, 1192; lack faith, 77; choked by forms, 1200; fury, 1223; gentlemen, 1193; lack idealism, 1193; idlers, 1192; impulsiveness, 1191; independence, 1310; intellect, 1029, 1057; levity, 1022, 1191; life, 1193; manners, 572, 751; melioration, 770; and New Zealanders, 151; perception, 195; poetic genius, 250; practicality, 1025; deaf to principle, 1166; a puny and fickle folk, 59; no purists, 965; lack repose, 88, 564, 707, 1191; lack reverence, 1008; self-assertion, 111, 1188, 1190; sensualism, 1191; no sentiment, 77; shop-keepers, 1131; society, 631, 758, 761, 958; sovereignty, 1222; speech-making propensities, 566; students, 483; success, 707, 1191; superficialness, 521, 708; respect for talent, 411, 1029; love of travel, 149, 505, 675, 1192, 1221; workman, versus foreign, 589; youth, 565, 753.
Ames, Fisher, quoted, 301.
Amici, Prof., 418.
Amphibious, men are, 306.
Amphion, 911.
Amphitheatre, Roman, origin of the shape, 638, 1346.
AMULET, THE, 863.
Amulets, 845, 951.
Amurath, Sultan, 405.
Amusements, aim of society, 595; education of, 562; forbidden, 563; need of, 773, 979; safeguard of rulers, 318, 530.
Analogy, 8, 26, 494, 498, 637, 730, 786, 949, 1001.
Analysis, 257, 615, 1012, 1250.
Anarchy, value of, 99, 301, 310; in the church, 581, 1202.
Anatomy, in art, 13, 1315; morbid, 704, 714; of national tendencies, 462; Swedenborg on, 359; sympathetic, 590.
Ancestors, escape from, 523; face represents, 432, 575; reverence for, 675; a man represents each of several ancestors, 523; independence of, 53.
Anchors, easy to twist, 605.
Ancients, why venerable, 1365.
Andes, 142, 603, 768.
ANGELO, MICHAEL, 1314; on beauty, 18; cardinal in picture, 368; cartoons, 482; conscience of Italy, 793; creative, 739; on death, 827; on eye of artist, 574; frescoes,

231; Landor on, 418; influence on Milton, 1327; sonnet translated, 917; sonnets, 1322; memory, 1280; on test of sculpture, 172; self-confidence, 708; Sistine Chapel, 542, 1318, 1319; solitude, 624, 793, 1321; beauty the purgation of superfluities, 610.
Angels, past actions are, 30; asp or, 105; of the body, 183, 672; of children, 336; for cook, 604; shown in crises, 46; disguised, 90; our ancestors' familiarity with, 978; favoritism, 951; flutes, 885; food, 104; gossip keeps them in the proprieties, 588; guardian, 953, 970; hope, 910; language, 229; let go, 164; take liberties with letters, 306; memory, 1276; poems, 750, 810; power, 953; praise, 46; preachers, 46, 369; pride, 842; lead men out of prison, 323; punishers, 1276; shoon, 916; skirts, 912; Swedenborg on, 364, 369, 624, 798; talk, 1309; thrones, 218; walking among, 369; wandering, whispering, 259; words, 12, 922; of youth, 656, 1021.
Angles, veracity of, 329; at which we look at things, 1249.
Anglomania, 131.
Anglo-Saxons, 566, 1166. *See, also,* Saxons.
Angularity of facts, 127.
Animal, every efficient man a fine, 440; novice, 292.
Animal consciousness in dreams, 948.
Animal courage, 698.
Animal magnetism, 23, 127, 953, 954. *See* Mesmerism.
Animal spirits, 625, 626.
Animalcules, our bodies built up of, 553.
Animals, dreams of Nature, 948; features and sense in men, 948, 1253; good sense, 775; growth, 358, 729; memory in, 1275; moral sentiment in, 1001; pantomime, 13; Plutarch on, 950; not progressive, 984; pugnacity, 698; sacred, 950; scavengers, 705; truthfulness, 455.
Anne, of Russia, snow palace, 829.
Annoyances, 814.
Answers, 692, 693.
ANSWERS TO CORRESPONDENTS, 1366.
Antagonisms, 91, 186, 190, 527, 598, 626, 1263.
Antenor, 642.
Anthropometer, 961.
Anthropomorphism, we baptize the daylight by the name of John or Joshua, 733, 949, 1007, 1316.
Anti-masonry, 83.
Antinomianism, 103, 147, 313.
Antiochus, 593.
Antiphon, quoted, 639.
Antiquity, 49, 94, 127, 133, 436, 452, 485, 674; what is meant by, 1340.
Anti-Slavery, 66, 1129, 1135, 1137, 1167, 1181. *See, also,* Slavery.
Antoninus, Marcus Aurelius, 569, 594, 599, 822, 827, 974, 981, 983.
Apathy, 187, 1065.
Apollo, 263, 677; sun causes ignorance of, 1037.
Apologies, 143, 145, 174, 175, 193; do not apologize, 269; 303, 592, 753.
APOLOGY, THE, 868.
Apoplexy, 778.
Apparatus, 549, 1143.
Appearances, and realities, 15, 142, 144, 202, 249, 382, 620, 780, 1143; the attempt to make a favorable appearance vitiates the effect, 38.
Appetite, 196, 382, 566.
Apple-tree, 551.
Apples, our national fruit, 1293.
Applicability, 1185.
Apprenticeships, 251, 1128.
Approbation, we love but we do not forgive, 218, 965.
Approximations, we live in, 294, 829.
Appulses, 240.
APRIL, 843, 862, 876, 882, 908.
Aptitudes, 708, 960, 1256.
Arabian Nights, 642, 653.
Arabs, civilization, 432, 1000; enthusiasm, 78; barb not a good roadster, 543; love of poetry, 799; poet quoted, 79; do not count days spent in the chase, 439, 812; sheiks, 209, 707; victories, 77.
Arboretum, 1228, 1302.
Arch, Gothic, 130; never sleeps, 1279.
Archimedes, 624, 676, 702, 718, 793, 1283.
Architect, 13, 384, 1315.
Architecture, American, 791; bond of arts, 1316; Carlyle on, 505; compression in, 1336; fitness in, 534, 613; French, 694; Greek, 128; Greenough on, 418; length of line in, 509; compared to music, 13, 783; and Nature, 130; origin, 21, 130, 784; rhyme in, 740, 743; of snow, 848.
Arctic expeditions, 151.
Argenson, d', quoted, 783.
Argument, forbear, 199, 689, 758, 837.
ARISTOCRACY, 956; American, 80; beauties, 120; English, 473, 1092; European, 283; democracy gone to seed, 404; follies, 1187; inevitable, 277; justified where its foundation is merit, 958; literature of, 681; manners, 571; Puritans without, 1310; of trade, 116; traits, 956.
Aristophanes, 682, 1181.
Aristotle, his definitions, 17, 170, 247, 461, 632, 668, 775, 811, 991, 1087, 1266, 1333; his method, 357.
Arithmetic, 202, 221, 299, 397, 550, 675, 991, 1044, 1050.
Ark of God, 312.
Arminianism, 1044.
Arming, of man, 201.
Armor, 588; truth our, 590, 1028.
Army, in Civil War, 1170; discipline, 561; English, 437; Napoleon, 152, 397; generate heat, 1170.
Arnim, Bettine von, 255, 569.
Arrangement, 813, 1252.
Arsenal of forces, 967.
ART, 230-235, 632-638, 912; baubles, 289; beauty, 7, 230, 610; at its best, 234; the best in work of, 65; Carlyle on, 505; lives in contrasts, 598; courage in, 702; creation, 250; best critic of, 232; deification of, 234; defined, 1, 632, 633, 1315; devotion to, 232; collections in England, 477; epitome of world, 7; source of excellence in, 347; fine and useful, 633; galleries, 549, 660; human form in, 1316; immobility in, 255; industrial, is but initial, 233; jealous, 554; Landor on, 418; love of, 709; masterpiece of, 1325; attuned to moral nature, 636; is Nature working through man, 7; a complement to Nature, 289, 633, 635, 636, 838, 900; is free necessity, 635, 637; in rude people, 971; property in, 661; proportion, 307; refining in-

fluence, 549; success in, 542; sweet, 903; universal, 1315; is conscious utterance of thought, 632; woman in, 1179; works of, should be public property, 661.
ART AND CRITICISM, 1334.
Arthur, King, legends, 434, 658, 716, 745, 815, 903.
ARTIST, 915; influenced by the age, 230; must have apprehension, 131; and his art, 634; difference from artisan, 591; as companion for a walk, 1302; disjoined from his object, 1260; English, 499; exemptions, 1027; idealize by detaching, 231; inspiration, 232; inspirers, 635; intoxication, 246; life, 233; materials, 232; models, 150; morality, 197; motive, 1022; power not spontaneous, 226; Socrates on, 602; part of universal soul, 635, 636; stimulants, 588; surroundings, 815; synthesis, 343.
Arts, costume of period, 151; creation their aim, 230; second childhood, 112; disease, 258; distinction, 235, 634, 1316; draperies, 686; expensiveness, 1019; initial, 233; knowledge, 239; law, 634; lost, 781; materials, 329; morality, 671; and Nature, 3; new, destroy old, 216; oriental, 1000; origin, 638, 984; of savage nations, 792; not satisfactory but suggestive, 294.
Aryan legends, 784.
Ascension, the poets, 245, 336, 531, 558, 930, 932.
Asceticism, 54, 58, 205, 258, 1000.
Ashley, Lord, 767.
Asia, kept out of Europe, 703; immigrations, 340; in the mind, 127, 245; nomadism, 131; rancor, 856; country of fate, 342.
Asinine expression, 141; resistance, 92.
Asmodeus, 572, 773, 927.
Aspasia, 577.
Aspiration, 659, 1184, 1344, 1367; and not effort also, 212.
Assacombuit, 1141.
Assessors, divine, 589.
Assimilating power, 111, 462, 781, 785, 788, 1257.
Association of ideas, 1277.
Associations, 117, 277, 1043, 1054; compromise, 186, 205, 317. *See* Communities.
Assyria, 5.
Aster, 868.
Astley, John, anecdote, 779.
ASTRAEA, 858.
Astrology, 606, 950.
Astronomy, 62; becomes astrology, 291; belittled, 727; a cold science, 1300; must come up into life, 359; concords, 876; and creeds, 791; discoveries, 586; espionage, 676; fortune-telling, 875; is harmony in matter, 68; in mind, 292, 734, 986; miracles, 950; natural forces, 630; no foreign system, 1247; and sectarianism, 791; spiritual, 192; teachings, 568, 1046.
Atheism, 321, 368, 581, 1089, 1162.
Athenians, 1024.
Athens, genius, 342, 1158; Mercury's statues, 978; thousand-eyed, 270.
Atlantean shoulders, 331.
Atlantic, cable, 890, 893; a ferry of the free, 893; roll, 497; pumped through the ship, 998; strength and cheer, 1356.
Atmosphere, of men, 192, 306, 687, 963; of the planet, 491, 813; resistance to, 301, 527; must be two to make, 963; westerly current, 528; of women, 1180.
Atoms, not isolated, 664, 795; Divinity in, 591; genetical, 1353; journeying, 842; man and universe made of same, 594; march in tune, 855; predetermined to moral issues, 587; all Nature carried in one, 154, 618, 795; self-kindled, 728; yawns from atom, 928.
Atomies, 1140.
Attention, 169, 263; is acceptable prayer, 1289.
Attractions proportioned to destinies, 382, 739.
Auburn dell, 882.
Audibilities of a room, 461.
Audience, a meter, 639, 641, 646, 650, 736, 816, 1214.
Augur and bird, 950.
Augustine, St., 157, 216, 684, 742, 833, 838, 1037, 1237, 1307, 1347, 1355.
Aunts, 752, 773, 952, 1277.
Auricular air, 532.
Aurora, 896; Guido's, 129.
Authority, 215, 789, 1044.
Authors, the company of, 417; mutual flattery, 214; interruptions, 815, 1343; we want only a new word from, 310; written out, 30; write better under a mask, 787. *See, also,* Writers.
Autobiography, 684.
Autumn, 711.
Auvergne, Pierre d', 745.
Auxiliaries, man's, 595.
Avarice, 846; slavery not founded on, 1129.
Avenger, the, 1166.
Avenues, of thought which we never left open, 212, 987.
Averages, we are, 374.
Aversation, 141, 1081.
Awkwardness, comes from want of thought, 568, 752; healed by women, 611; unforgiven, 623.
Axis of vision and of things, 23.
Azure, come out of the, 480.

B

Babe, descriptions, 595, 652, 698, 752, 842; power, 139; thousand years old, 716.
Baboon, descent from, 432, 582.
BACCHUS, 749, 870, 1185.
Bachelors, 292.
Backbone, imprisoned in, 1193.
Bacon, Delia, 787.
Bacon, Francis, analogist, 494; delight in, 255; eloquence, 646; English language from, 449; fame, 206; generalizations, 494; idealist, 338, 494; imagination, 494, 1332; on immortality, 830; Jonson on, 830; on manners, 626; and Milton, 1326; and Newton, 497; on paradoxes, 447; doctrine of poetry, 494, 732, 1333; worth reading, 684; and Shakspeare, 387, 787; style, 1365; symbolism in, 380; on time as reformer, 453; universality, 494, 496; quoted, 783, 785, 953.
Bacon, Roger, discoveries and predictions, 468, 792.
Bad, bark against, 714; sometimes a better doctor than good, 597.
Bad news, 996.
Bad times, 1020.
Bad world, the way to mend, 588.
Badges, 140, 188, 243; English have no taste for, 445.
Badness is death, 38.
Bag of bones, 515.
Balances, 154, 532, 598, 739, 840, 870.
Ball, Alexander, 700.
Ballads, 748, 1233.
Balloons, 469, 669.
Balls, 664.

Balzac, Honoré de, quoted, 575, 751.
Bancroft, George, 511.
Banishment to the rocks and echoes, 625.
Bank, of England, 469; days, 595.
Bankers, 116, 550.
Bank-notes, 198, 551, 1210.
Banquets, 364, 656, 696.
Banshees, 953.
Banyan, 127, 1312.
Baptism, 979.
Baptizing daylight, 733, 1007.
Barbarism, 627, 631.
Barcena, 822.
Bards, 41, 45, 248, 940.
BARDS AND TROUVEURS, 744.
Bar-rooms, 257, 1187.
Barrows, 239, 912.
Bashfulness, 187.
Basle, monk, 579.
Battery of Nature, 749.
Battle, eye in, 198; of fate, 148; courage in, 699, 700; Napoleon on, 401; verdict, 761, 961.
Baubles, 618.
Be, to be is the wonder, 1251; privilege to, 12.
Be, not seem, 174, 1030.
Beads, life a string of, 253, 749, 827, 832, 1275; mountains are, 855.
Beatitudes, 230, 272, 355, 1024, 1249.
Beaumarchais, Pierre de, 693.
Beaumont and Fletcher, 200; quoted, 179, 199, 203, 567, 744, 827.
Beautiful, the highest, escaping the dowdiness of the good and the heartlessness of the true, 109; common offices made, 312; who are, 963; within, 1354.
Beautiful, the, must carry it with us, 232, 287; defined, 608; exalts, 1314; God the, 185; good the cause of, 343; never plentiful, 1193; takes us out of surfaces, 608; useful, 235.
BEAUTY, 4, 606, 912.
BEAUTY, ODE TO, 860.
Beauty, accuracy essential to, 991; of affection, 31; never alone, 7, 837; escapes analysis, 613; Michael Angelo on, 1309, 1314; art the creation of, 7, 230, 235, 610, 632; theory of ancients, 180; beryl beam, 912; bow of, 851; comes not at call, 235; we find what we carry, 232, 564; of character, 105, 957; childhood's cheat, 838; corpse has, 4; creator, 240; culture opens the sense of, 568; definition of, 608, 1314; desert, 52; details, 307; die for, 912; and disgust, 598; divine in, 614; of each individual, 659; end in itself, 7; elusive, 295; makes endure, 610; excuse for, 846, 1333; is in expression, 232, 613; without expression, 613; eye makes, 535; face moulded to, 926; mark of fitness, 609, 610, 637, 1179; of form better than of face, 283; and genius, 613; golden mean, 109; unity with goodness, 343, 714, 1315, 1320; grace, 751; Greeks delighted in, 825; is health, 714, 959; immersed in, 165, 230, 289; inexplicable, 243; inspiration, 1024; object of intellect, 7, 608, 1131; intoxicates, 962; of landscape, 52, 290; rides lion, 610, 613; leads love, 609; love of, 240, 275, 611, 655, 712; in manners, 580, 957, 963; and meanness, 963; love of measure, 280; has a moral element, 586, 614; of nature, a mirage, 5; a necessity of nature, 234, 242, 290, 308, 328, 610; Nature's crown of approbation, 92; of noble things, 41; occasional, 659; organic, 609; pilot of young soul, 609; perception of natural forms, 4; Plato on, 347; personal, 180; power, 283; 673; suggests relation to whole world, 613; rose of, 535, 906; noble sentiment the highest form of, 963; spiritual element, 5; spirit of joy and hilarity, 391; standard, 1314; stone grew to, 838; sufficient to itself, 180; law of table, 757; temperance, 128; snaps ties, 866; is in the moment of transition, 609; bought by tragedy, 1370; trinity with truth and goodness, 7, 1315; truth in, 610, 1315; universality, 7, 196, 338, 535, 612, 613; in use, 235, 286, 287, 609; mark set on virtue, 6, 180; weed, 18; is wholeness, 4, 244, 1284; wasting of, 590; in woman, 611; world, 1314; love of, keeps us young, 207.
Becket, Thomas à, 488, 793.
Beckford, William, 470, 548.
Bede, Venerable, 441, 683.
Bedford, Duke of, 474.
Beech, 1089.
Bees, Bell of, 852; cell, 610; disturbing, 195; familiarity with, 1085; nothing good for the bee that is bad for the hive, 1003; honey-making, 731; hunters, 257; men compared to, 444, 1202; orchards resonant with, 876; Plato's, 342; leave life in sting, 810; tawny hummers, 862.
Beggar, the soul a, 714.
Beginnings, heap of, 720.
BEHAVIOR, 571; finest of fine arts, 283; laws cannot reach, 572; dress mends, 754; a garment, 751; laws of, 278; novels teach, 686; self-reliance basis of, 578; substitutes for, 751; women's instinct of, 284. *See, also,* Conduct, Manners.
Behmen, Jacob, 361; egotism, 249, 294; healthily wise, 369; on inspiration, 810.
Behooted and behowled, 44.
Being, affirmative, 162; excluding negation, 261; preferred to doing, 585; realm of, 941; and seeming, 174; sense of, 144, 939.
Belief, ages of belief are the great ages, 586, 1008; is affirmation, 381; appears, 173; as deep as life, 606; drunk with, 649; impulse to, 261; man bears, 581; makes men, 1021; natural, 377; a greater makes unbelief, 88.
BELL, THE, 937.
Bell, church, 689, 711; God comes without, 207.
Belle-Isle, days at, 676.
Belzoni, 127, 274, 949.
Benedict, 592.
Benefactors, do not flatter your, 103, 287; misfortunes are, 161, 164; are many, 788, 796; become malefactors, 335; wish to be, 321, 596, 655, 660.
Benefit, aim of Nature, 1003; under mask of calamities, 1195; to others, contingent, 1256; end of Nature, 160, 1237; law, 286; not to be set down in list, 270; low and high, 41; indirect, 287; shower of, 106; true and false, 655.
Benevolence, foundation of manners, 281; does not consist in giving, 270; is life, 38; unhappy, 166; not measured by works, 269. *See, also,* Charity.
Bentley, Richard, 172, 721.
Benumb, power to, 602.

Béranger, quoted, 566, 718.
Beridden people, 574, 608.
Berkeley, Bishop, 1037; anecdote of, 320.
Bernard, St., 97, 163, 765.
BERRYING, 847.
Beryl beam, 912.
Best, index of what should be the average, 311; love of, 842; we are near, 308; is the true, 323, 1143; doing one's, 932.
Best moments, men to be valued by, 608, 1312.
Best thing easiest, 328.
Best way, always a, 571.
Bethlehem, heart, 856; star, 926.
Bettine. *See* Arnim, B. von.
Between lines, we read, 787.
Bhagvat Geeta, 500, 688.
Bias, need of, 258, 308, 463, 524, 559, 602, 749, 769, 820, 821, 1256; power in obedience to, 1272.
Bible, not closed, 45, 332; English language from, 386, 449; in law libraries, 1151; literature of Europe, 679; millenniums to make, 687, 782; rolled from heart of Nature, 838; best reading, 257; reverence for, an element of civilization, 39, 486; and science, 1046; quoted to justify slavery, 1164; immortal sentences, 47; like an old violin, 782. *See* Scriptures.
Bible, of England, 499; for heroes, 1041; of the learned, 338; of opinions, 536; for soldiers, 1171.
Bibles, of world, 687, 688, 738; we must write, 414.
Bibliomania, 684.
Bibulous of sea of light, 214.
Bigotry, a spice of, needed, 293, 1263.
Biography, is autobiography, 1206; clumsy, 388; to be generalized, 193; in a gift, 286; is history, 127, 143, 226; moral of, 330, 817; of soul, 606; value, 49.
Bipolarity, 267.
BIRDS, 929; almanac, 884; augur and, 950; baggage, 926; named without gun, 859; tell history, 869; language, 870, 935; pairing, an idyl, 246; plumage has a reason, 291, 637; punctual, 876; sacred, 78; what they say, 607.
Birmingham, 430, 448, 499.
Birth, elegance comes of, 283, 346, 570, 572.
Birthplace, 1007.
Bishops, English, 490, 491.
Biters, small, 1140.
Blackberries, 847.
Blackbirds, 837, 882.
Black coats, company of, 695.
Black drop in veins, 419.
Black events, triumph over, 222.
Blackstone, quoted, 1151.
Blair, Hugh, 763.
Blake, William, 790; quoted, 815, 823.
Blame, safer than praise, 161.
Blasphemer, village, 44.
Bleed for me, 286.
Blessed be nothing, 220.
Blessing poor land, 1188.
BLIGHT, 874.
Blind, children of, 437.
Blinders, horse goes better with, 445, 1262.
Blind-man's-buff, conformity a, 141, 952.
Bliss, Rev. Daniel, 1117.
Bloated nothingness, 174; vanity, 1145.
Blockade, reform a paper blockade, 88.
Blockheads, 602.
Blonde race, 438.
Blood, all of one, 146; prejudice in favor of, 573; royal blood does not pay, 960; surcharge, 540, 668.
Bloomer costume, 610.
Blossoming in stone, 130.
Blot on world, 1004.
Blows, refreshed by, 913.
Bluebird, 882, 1089, 1280.
Blue-eyed pet, gentian, 862.
Blue glory of years, 673.
Blumenbach, on races, 431.
Boa constrictor, 350.
Boasters, 68, 521.
Boat, shape, how determined, 633; sky-cleaving, 855; steering, 1256.
Boccaccio, the Valdarfer, 685.
Bodleian Library, 481, 482.
Body, human, artist's study of, 1316; borrowed, 784; caricatures us, 612; custody, 247; expressiveness, 573; pass hand through, 733; type of house, 374; magazine of inventions, 668; true Lethe, 1281; masks, 653; mechanical aids to, 668; a meter, 668; microcosm, 558; Plotinus on, 1082; property like, 558; and mind, 653, 812; and soul, 156, 181, 242, 247, 352, 571, 830; sound, at the root of all excellence, 959; chest of tools, 770; world and, 20, 984.
Boehmen. *See* Behmen.
BOECE, ETIENNE DE LA, 859.
BOHEMIAN HYMN, 933.
Bohn's Library, 682.
Boil, we boil at different degrees, 639.
Bold, be, 344.
Bolingbroke, Lord, 372.
Bonaparte, Napoleon. *See* Napoleon.
Bone-house, called man, 689.
Boniface, burly, 540.
Boniform, soul, 351.
Book, of fashion, 284; of nature, 524.
BOOKS, 678, 27; each age writes its own, 27; not same to all, 171; who reads all may read any, 823; angels of entertainment, 1242; of antiquity reprinted, 85; influence on authors, 1341; bad, easily found, 678; bank estimate of, 678; benefits, 678, 786; best, notes of, 786; forbidden to boys, 203, 657; burning, 162; character in, 1006; choice in, 679; for closet, 688; many, but commentators, 679; commonest, 257; company in, 171; confidences, 710; conscience, 688; convict us, 822; criticism, 702; culture, 562, 679, 990; debt to, 678, 1341; deep, help us most, 817; delight in, 28, 680, 684; dull, 57; education of, 678; English, 427, 447; essential ground of, 1016; in experience, 678; belong to eyes that see them, 253; of facts, 817; fancies, 906; favorites, 270, 684; are few, 227, 679; for the few, 794; fragmentary, 357; five Greek, 680; growth, 1254; are for scholar's idle times, 28; imaginative, 247, 248, 685, 686, 687; immortality in, 678; influence of, 1351; inspiration, 816; knowledge from, 606; commentary on life, 126; consulted instead of life, 1006; the man behind, 411; and maker, 75; mean, 385; method of reading, 679; miraculous, 1341; modernness, 307; all written by one man, 307; moral power, 678; read old, 680; a man can write but one, 559; outgrown, 748; used only in pauses, 1243; permanent, 172; smell of pines, 142; professor of, needed, 678; read by proxy, 688; quotation, 339; reader makes, 710, 786; good when

we are ready for them, 562; read proudly, 307; resources, 781; revolution dogging, 1021; sacredness, 27; semi-canonical, 688; tire, 255; theory of, 27; all thought not in, 52; are a tie between men, 1242, 1243; abstraction of time in, 28; time for, 672; time, judge of, 680; tractable, 1243; the transcendental in, 248; for travellers, 426, 816; use, 28, 176, 816; value, 27, 248, 799, 1239; value to scholar, 1242; vocabularies, 685; prized by wise, 781; put us in working mood, 817, 926; world, 386; for youth, 990, 1347. *See, also,* Authors, Literature, Reading.
Boots, become fairies, 614; do not live to wear out, 830.
Boreal fleece, 893.
Bores, we find our account in, 257, 572.
Borgia, Cæsar, 125.
Born again, 528.
Born red, dies grey, 202.
Born too soon, 792.
Boroughs, rotten, 448, 476, 506, 516.
Borrow, George, 491, 752.
Borrowing, 159, 916; literary, 385, 675, 709, 782, 784, 785.
Boscage, 96.
Boscovich, quoted, 253.
Boss, 769.
BOSTON, 1304.
BOSTON HYMN, 893.
BOSTON (poem), 896.
Boston, a gate of America, 113; copies and is copied, 1131; leads civilization, 1305; cows laid out, 557; genius of, 1312; not a fair share of originality of thought, 1311; never wanted a good principle of rebellion, 1310, 1312; slave hunters in, 1148, 1158; Parker and, 1207; Unitarianism, 1007.
BOTANIST, 915; finds flowers in pavements, 824.
Botany, abortions in, 775; Goethe on, 407, 1047; leaf unit in, 407; metamorphosis in, 728, 1047; is all names, 606, 989.
Botany Bay children, 301.
Bottle, man in, 607.
Boufflers, Chevalier de, quoted, 597.
Bounties on production, 551.
Bow and arrow times, 1186.
Bow of beauty, 851; strings to, 957; toy with, 924.
Boxes, universe a nest of, 828.
Box-turtle, talk with, 492.
Boy and Mantle, story, 135.
Boyishness of men, 659.
Boys, bad, 599; and cats, 1140; characterized, 988; cleverness, 988; country, 657; debt to imaginative books, 616, 989; delights, 990; education, 561, 562, 652, 767; like flies, 988; happiness in humble life, 657; holidays, 671; love, 178; manners, 565, 571; masters of playground, 988; nature of, 990; and newcomer, 173; their nonchalance the healthy attitude of human nature, 139; early old, 657; in parlor, 139; perceptions, 988; poetry, 748; reading, 258; in woods, 934.
Bradshaw, John, 271, 1076.
Brag, 465, 999.
BRAHMA, 892.
Brains, differences of, 960; male and female, 359.
Bramante, 1320, 1322.
Brandy, revenue from, 630.
Brant, Joseph, 176.
Brasidas, 201, 645.
Bravery, 1147. *See, also,* Courage.
Bread, not the aim, 90, 194, 1224; heavenly, 499, 746; history of, 256; transubstantiation of, 558, 737.
Bride, blow from, 379; danger, as a, 46; of Michael Angelo, 1323; solitude as a, 54; universe, 262.
Bridges, aerial, 1250, 1260.
Brisbane, Albert, 1050.
Bristed, C. A., quoted, 482, 484.
Britain. *See* England.
British Constitution, 95.
Brook Farm, sketch, 1054; allusions, 256, 310, 317, 540, 554, 1261, 1309.
Brook, 291.
Brooke, Lord, epitaph, 508.
Brotherhood, with men, 205, 1144.
Brougham, Lord, quoted, 490, 708; story of, 783.
Brow, language of the, 522, 659.
Brown, John, 1202, 1204; on courage, 703; integrity, 1171; eloquence, 766, 1219; memory, 1280; philanthropy, 760; Thoreau's defence of, 1082; and Virginians, 703; and Gov. Wise, 703, 1203.
Browne, Sir Thomas, quoted, 628, 742.
Bruin dance of Shakers, 593.
Brummel, Beau, 453, 1084.
Brunel, I. K., 557.
Brutes. *See* Animals.
Brutus, 203, 1162.
Buccaneers' bargain, 1141.
Bud, extends the old leaf, 1002.
Buddhism, 730.
Buddhist, thanks no man, 103, 287; nature no Buddhist, 308; quoted, 590, 739, 1367.
Bude-light, 631.
Bugle. *See* Horn.
Build your own world, 24.
Builded better than he knew, 838.
Building, taste in, 609.
Bulkeley, Rev. Edward, 1116, 1121.
Bulkeley, Rev. Peter, 1106, 1110, 1114, 1116, 1240, 1306.
Bull, John, 1309, 1349.
Bull-dog bite, 1278.
Bull Run, battle, 1170, 1173.
Bulwer, 496, 1358, 1361.
Buncombe, 1090.
Bundles, souls not saved in, 585.
Bunker Hill, Webster's speech at, 1160.
Bunyan, John, 735, 963.
Buonarotti. *See* Angelo, Michael.
Burglars, 527, 1253.
Burial rites, 825, 826.
Burke, Edmund, 496, 497; quoted, 159, 480, 648, 663, 730, 781, 1029, 1162.
Burleigh. *See* Cecil.
Burnet, Bishop, quoted, 1199.
Burning, all things burn, 664.
BURNS, ROBERT, 1229; common things inspired, 35, 610, 963; apostrophe to the devil, 368, 1035; influence, 748; a Platonist, 494; quoted, 1179.
Burton, Anatomy of Melancholy, 460, 493, 685.
Business, 71, 197, 542.
Busy-bodies, 715, 954.
Busyrane, inscription, 344.
Butler, Samuel, Hudibras, 419.
Buttons, your friend's, 190.
Buying, 654.
Buzz, 70, 252.
Byron, 1358; clarion of disdain, 903, 1362; Platonist, 494, 1344, 1358; quoted, 176, 492; rhetoric, 231; and Scott, 824, 1233; subjectiveness, 1344.

C

Cabalism, 334, 488, 629, 1189.
Cabanis, quoted, 372.

Cabman, a phrenologist, 522.
Cænobite, 75.
Cæsar, Julius, admired, 333; endurance, 1318; a gentleman, 276; intellectual, 568; in irons, 266; estimate of life, 320; called his house Rome, 24; poet is Cæsar of woods, 848; personal power, 644; well-read, 562; verses of, 418.
Cain, 1012.
Calamity, our friend, 163, 205, 223, 531, 569, 1195, 1372. *See, also,* Accidents, Disasters, Misfortune.
Calculators, Nature hates, 259.
Calendar, of flowers and birds, 884; Thoreau's, 1085.
California, gold discovery, 598; government, 1202; what money will buy in, 550.
Call, preachers, 42; talent a, 168.
Calls, limit to, 755.
Calomel of culture, 993.
Calvinism, age of, 1007; and Arminianism, 1044; culture, 1308; doomed, 982; drill, 650; fatalism, 521; fruits, 1064; from diseased liver, 254; mordant, 980; in Plato, 338; revivals, 211; safeguard, 301; same everywhere, 978; its shadow, 826; vindictive, 978.
Cambridge University, 481.
Camden, quoted, 440.
Camper, Pieter, 778.
Campbell, Thomas, quoted, 479, 542.
Camping out, 887.
Candle, the scholar, 625.
Canning, George, quoted, 453.
Cannon, in a parlor, 764.
Cannonade, Walden's, 882.
Cant, English, 490, 491; American, 1201; provokes common sense, 1186.
Capdeuil, Pons, quoted, 713, 738, 745.
Cape Cod farm, 1188.
Capital punishment, 300, 1311.
Capitalists, 102; we must be, 558.
Capuchins of the 19th century, 133.
Carey, Henry, quoted, 666.
CARITAS, 914.
Carlini, anecdote of, 780.
CARLYLE, THOMAS, 1090; PAST AND PRESENT, 1362; brag, 466; champion of modern England, 1366; preacher of fate, 497; his Frederick the Great, 1338; a sick giant, 1364; love of heroic, 200; historian, 53; realism, 35; style, 1365; quotation, 479; rhetoric, 231, 1338, 1366; at Stonehenge, 505; visit to, 417, 420; Wordsworth on, 422; celebrates the law of decay, 497; his laughter, 1366.
Carnival, America a, 250; world a, 618, 623, 672, 934.
Carpets, 75.
Carrion, converts itself into flowers, 368.
Carts, 197.
Caryatides, of the temple of conventions, 1368.
CASELLA, 917.
Cassandra, 1074.
Castalian water, kills, 483, 1167.
Caste, 277, 346, 656, 956.
Castles, in air, better than dungeons, 601, 1261; English, 478.
Casual, nothing is, 525, 544, 587, 610; success is, 259.
Catacombs, 825.
Catechisms, 220, 363, 381, 955.
Cathedrals, 127, 130, 486, 591, 637, 638, 881.
Catholicity, 461, 629, 630, 821, 958.
Caucus, 1183, 1191, 1198.
Causationists, all successful men are, 342.
Cause, of causes, 769; and effect, the chancellors of God, 152; give the true connection that cannot be severed, 156, 195, 211, 216, 220, 377, 496, 536, 948, 1238, 1277; a little tedious, 707; eternal, 1260; final, 14; first, 146, 260, 340, 382, 675, 833, 1267; search for, 62; skepticism is unbelief in cause and effect, 587.
Causes, made up into little cakes to suit purchasers, 107.
Cavendish, Thomas, quoted, 1141.
Cecil, Lord Burleigh, quoted, 330, 468, 821.
Cells. *See* Vesicles.
Celts, 432, 434.
Cemetery. *See* Sleepy Hollow Cemetery.
Censors, need of, 588.
Census, no criterion of the population, 596.
Cent, representative, 299, 954.
Centrigraded man, 956.
Centrality, 143, 221, 268, 329, 358, 691, 710, 740, 749, 784, 794, 795, 818.
Centrifugal versus centripetal forces, 91, 246, 335, 665, 795, 1008.
Centuries, what they say, 382; days as, 544, 595, 829, 914.
Cerberus, cakes to, 581.
Ceremony, 121, 275, 1179.
Cervantes, 963, 1229.
Chagrins, 262.
Chair, should hold a king, 279.
Chaldean oracles, 732.
Chalices, golden, 1035.
Chance, 152, 259, 377, 564; none in the universe, 620.
Change, 16, 163, 255, 419, 727, 788.
Channels, men are, 310, 322.
Channing, Dr. William Ellery, 997, 1015, 1044, 1047; quoted, 382.
CHANNING, WILLIAM HENRY, ODE TO, 857; allusions to, 1048, 1055.
Chaos, 163; urged to be a brain, 890; Goethe went into, 409; every new man on brink of, 670; Shakspeare's inroad on, 392; strife of chaos and order, 935; needed to flavor fruit, 967; talk with me, 871.
Chapman, George, 680, 742; quoted, 248.
CHARACTER, 265, 974; lines, 911; like acrostic, 142; no two alike, 269; all interested in, 957; analysis, 1352; body expresses, 174, 242, 323, 522; in books, 1006; a matter of climate, 1000; concealment impossible, 174; men of, are society's conscience, 267; conversation the vent of, 692; cumulative, 142; in dark, 273; defined, 267, 270, 576, 983, 1006, 1312; development of, 1361; developed by evil, 598; emitted in events, 173, 533, 589; English, 459-463; let expense proceed from, 533, 654; gauges of, 110; growth, 269; habit of dealing directly, 266; house shows, 654, 660; we exaggerate, 305; identified with the soul, 305; influence, 212, 272, 303; higher than intellect, 31, 824; inventory of, 254; known, 38; magnetism, 265, 713, 824; music box, 245; natural power, 267; is Nature in highest form, 270; novels of, 1362; hedged by odium, 569; not organic, 319; opinions are confession of, 588; perception converted into, 69, 529; preferred to perform-

ance, 585; power, 50, 222; in prayers, 1353; relations from, 660; religion is knowing, 273, 1010; a reserved force, 250; revelation of, 589, 590, 949; romance of, 283; sifting of, 278; simplicity the basis of, 619, 1000, 1266; self-sufficingness, 268, 983; splendor to youth, 614; and talent, 222, 586, 599, 677, 1030; must be trusted, 752; a mechanical tune, 254; victories, 578; teaches above our wills, 142; is a will built on the reason of things, 977; habit of action from the permanent vision of truth, 983, 1006.
CHARDON STREET CONVENTION, 1062.
Charity, divine, 4; human, 205, 285, 381, 596, 663, 696; wicked dollar given to miscellaneous charities, 146.
Charivari, 616, 751.
Charlatanism, comes from living by memory, 1272.
Charlemagne, anecdote, 434.
Charles I. of England, 462, 485.
Charles II. of England, 214, 428, 473.
Charles V., Emperor, 50, 1029.
Charles XII., of Sweden, 702.
Charles River, 1305.
Charon, 366.
Chartism, 466, 476, 502, 966, 1092.
CHARTIST'S COMPLAINT, 901.
Chastity, 703, 736.
Chat Moss, 447, 666.
Chateaubriand, quoted, 978.
Chatham, Lord, 64, 142; quoted, 243, 265, 453, 464.
Chaucer, Geoffrey, 499; a borrower, 385; and Coke, 559; genius, 385; gladness, 28, 391; grasp, 492; humanity, 213; imagination, 248, 392; influence, 385; inspiration, 816; Nature in, 52; Plutarch, 1034; richness, 251; self-naming, 804; and Wordsworth, 1358; quoted, 248, 521, 534, 582, 1290.
Chauncy, Dr. Charles, eloquence, 766.
Cheapness, of men, 336, 674.
Cheating, 160, 161; fear of being cheated and fear of cheating, 585.
Cheerfulness, 323, 391, 459, 568, 601, 602, 710, 713, 1024.
Chemic lump, 329.
Chemist, makes sugar of shirts, 600; meeting, 693; time a, 874.
Chemistry, agricultural, 117, 664, 665; charm, 727; democracy of, 1227; of eloquence, 768; takes to pieces, 606; on higher plane, 587, 626; secondary, 731; of spring, 886; apes vegetation, 615; world's, 362.
Cherubim, 229, 255; of destiny, 527.
Chesterfield, Lord, 965, 1326; quoted, 455, 753, 766, 997.
Childhood, the age of gold, 136.
Children, 652; guardian angels, 335; attitudes, 752; charm, 652; not deceived, 590; delight in, 617; love of dirt, 1057; discipline, 302, 990; education, 37, 209, 256, 293, 538, 652, 792, 796; love of exaggeration, 999; faces, 608; fairy-tales, 1361; fears, 170, 698; of gods, 271; good die young, 599; home, 653; horizon, 602; hospitality suffers from, 655; illusions, 616; imaginative, 685, 989, 1361; softening influence, 155; inspiration, 992; language, 8, 769, 788; fear of life without end, 827; curly, dimpled lunatics, 293; love masks, 1265; memory, 1278; prattle mysticism, 1344; nonconformists, 270, 335, 990; oracles, 138; picture-books, 652; providence for, 652; repression, 133, 1043; respect for, 990; their reverence, 1008; love of rhyme, 741; beginnings of revolution, 994; self-reliance, 139; toys, 247, 293, 652; vehemence, 340; voices, 713; believe in external world, 19. *See, also,* Babe, Boys, Girls.
Chimborazo, poet, a, 211.
China, conservatism and wisdom, 1235; emperor's annual sowing, 821; politics, 1235; woman in, 1181.
Chinese, in California, 771; quotations, 271, 1214.
CHINESE EMBASSY, SPEECH IN HONOR OF, 1235.
Chivalry lies in courtesy, 130, 275, 277, 284, 629; liberty the modern, 1167; other people's, 964.
Choice, of occupation, 72; wilful and constitutional, 168; in conduct, 383, 974, 1005.
Cholera, safeguard against, 591.
Chores, 630, 657.
Christ. *See* Jesus Christ.
Christianity, advantages, 47; alloyed, 978; not in the catechism, 220; in one child, 976; signified culture, 582; old as creation, 1237; defect, 40; and death, 826; the doctrine as distinguished from supernatural claims, 1238; ethics, 981, 1104, 1207, 1329; excellence, 1014; not a finality, 220; heathenism in, 583; historical, destroys power to preach, 44; lost, 45, 583; miraculous claims, 978, 981, 1104, 1238; an Eastern monarchy, 40; no monopoly, 41; a mythus, 40; opinions in, 1007; paganism in, 979; a protest, 978; and Plato, 338; preaching, 43; and other religions, 782, 1238; vigor lost by, 151.
Chronology, a kitchen clock, 792.
Church, errors in administration, 40; as amusements, 318; authority, 313, 322; beneficent, 982, 1014, 1017; none but believing, 1165; Calvinistic and liberal, 322, 982; Roman Catholic, 486; clergy falling from, 1020; cramps, 1236; early customs, 1102; doctrines, 140; differences lie in, 1238; externality, 583; English, 487, 491; false sentiment, 316; famine, 42; history, 1236; leaving, 316; of one member, 1238; clings to miraculous, 981; not necessary, 582; new, 594; opinions on, 373; outgrown, 1236; its place, 1062; now in reform movements, 313; religion and, 322, 593; saints persecuted by, 485; the scholar is, 1020; scientific, 594; sepulchre, 826; services, 44; the silent church before service, 146; and slavery, 981; for self-examination, 1015; and soul, 45; stinginess, 1238; tottering, 42; value, 1006, 1007; the wise need none, 302; withered, 363; yoke, 166.
Church, bells, 711; building, 140; going to, 43, 44.
Cicero, de Senectute, 716.
Cid, 680, 687, 734, 821, 959, 1205.
Cineas, question of, 1222.
Circe, 282, 309.
CIRCLES, 216, 14, 359, 610, 664, 811, 840, 914.
Circumstances, depend on the man, 86, 102, 143, 267,

615, 656, 1144; a costume, 50, 162, 164, 948; power and, 524; robber-troops of, 802; trust not in, 1143, 1179; tyranny of, 659.
Circumstantial evidence, 1089.
Cities, make us artificial, 667, 1189; attractions, 537, 564, 936; not the certificate of civilization, 630; effects and causes of civilization, 1170; reinforced from the country, 5, 277, 565, 663, 891, 906; cramp, 288; dangers, 588; degrade, 566; estimates, 288; hiding in, 588; influence, 667, 1025, 1305; take the nonsense out of a man, 565; are phalansteries, 1053; clubs only in, 695; solitude in, 2, 54; stars in, 2; embodiment of thought, 533; permanent tone, 1312; trade sows, 841; walking, 533.
City of God, 2, 290, 567.
City state, Massachusetts, 1312.
CIVILIZATION, 627; armies carry, 1170; barbarities, 1131; cities its first effects, 1170; definition, 627; dress the mark of, 754; ours English, 999, 1131; train of felonies, 382; lacks grandeur, 1071; heroic, 1131, 1209; history, 274, 984, 1189; in its infancy, 303, 615; man the test of, 630, 770, 1193; meters of, 1000; a mistake, 1053; none without a deep morality, 629; mounts, 669; no isolated perfection, 1138; problem of, 549; of one race impossible while another race is degraded, 1138; railroads plant, 669; a reagent, 432; sleepy, 1185; styles, 1131; triumphs, 151, 671, 1209; in the United States, 750, 1209; woman the index of, 628, 1179.
CIVILIZATION, AMERICAN, 1208.
Clarendon, Lord, 646; quoted, 330, 439, 658.
Clarke, Dr., his gifts to Oxford, 482.
Clarkson, Thomas, 1126, 1127, 1136, 1137.
Class, Classes, distinctions in, inevitable, 277; great men from middle, 599; jealousy of, 477; loyalty to one's, 473, 477, 964, 1021, 1025, 1028; new order after conflict, 791; separation of, 516; best in society, 758; in society, 275, 277.
Classic, what is, 1340.
Classics, 315.
Classification, 26, 128, 720, 778.
Claude Lorraine glasses, 617.
Claverhouse, 572.
Clergy, character of, 29, 981, 1183; their bronchitis, 607, 1015; changed, 979, 1020; in cities, 1049; their fitting companions, 601, 607; emancipation of, 982; embarrassments, 1016; English, 488, 490; New England, 1119; opportunity, 1015; in politics, 1183; position, 29, 44, 1062; their duty self-possession, 1015; similarity, 1014; subserviency, 1014; teachers, 1015; visits, 46, 689; voice, 607; Wordsworth on, 489.
Climate, coal a portable, 545, 1291; English, 428, 447; influence, 629, 641, 665, 666, 799, 1000, 1304, 1308; Massachusetts, 1291; sword of, 522.
CLIMACTERIC, 916.
Clio's shell, 813, 927.
Cloaks, of character, 135, 658; value of, in bad preaching or company, 42, 1341.
Clocks, century, 717; vegetable, 5; geological, 792.
Clod, truth makes man out of, 1004.
Clothes. *See* Dress.
Cloud, bars of, 5, 190; cannot be cut down, 1088; eating, 106; dappled, 933; flocks, 13; forms, 130, 165; parting, 260; purple awning, 1106; purple-piled, 884; rack of, 308, 615; we regard, 194; sable pageantry, 907; summer, 295; sunset, 290; tent of, 3.
CLUBS, 689, 696; must be exclusive, 755; manners make, 571, 604; scholars', 688; scientific, 1248; transcendental, 166.
Coal, and civilization, 1000; portable climate, 545, 1291; idealizes, 1195; and inspiration, 810; stored up sunshine, 967; work, 668, 810.
Coat, of climate, 3; of Have, 555; of philosophy, 374.
Cobbett, William, quoted, 452.
Cobden, Richard, 543, 584.
Cobweb, cloth of manners, 751; clues, 908.
COCKAYNE, 464, 556.
Cockering, 286, 480, 600.
Cognitio, matutina, vespertina, 231, 1276.
Cohesion, social, 581.
Coincidences, 742, 949, 954.
Coke, Lord, 474, 559, 1151.
Cold, inconsiderate of persons, 522, 771, 882, 901.
Coleridge, Samuel T., American appreciation of, 1309; characterized, 497, 785; his definitions, 1353; and Edinburgh Review, 512; on fear in battle, 700; on French, 464; on infancy, 652; and Landor, 1353; on poetry, 1358; and Shakspeare, 635; subjectiveness, 1344; table talks, 684, 692; visit to, 417, 419; on woman, 756, 1178; quoted, 13, 1020.
Coliseum, 638.
Colleges, advantages, 315, 563, 992, 1286, 1287; one benefit of, to show their little avail, 563; festivals, 658, 672; and genius, 1287; libraries, 678; natural, 316, 992; office of, 29, 992; a public agency, 1284; reading, 678; rules, 224; in civil war, 1023; wit better than wealth in, 29.
Collingwood, Lord, 439, 445, 457.
Collignon, Auguste, 375.
Collins, William, 744, 903.
Colonists, 893, 896, 1106, 1309; stuff for, 599.
Colonna, Vittoria, 793, 1322.
Color, 711.
Columbia of thought, 1223, 1310.
Columbus, Christopher, 6; adaptation to his work, 532; has given a chart to every ship, 330; discoveries, 151, 263, 1223; eloquence, 646; fury to complete his map, 547; lonely, 624; one in a thousand years, 351; perception, 1144; needs planet, 136; reason of his voyage, 112; time fit for, 532; tobacco, 618; at Veragua, 706; sails wisdom, 637.
Columns, the poetry of, 610.
Come-outers, 85, 1063.
Comedy, 775; and tragedy, 1231, 1232.
Comfort, 566, 654; unbuttoned, 1190.
COMIC, THE, 775; the sense of, is sanity, 776.
Comma, alive, 412.
Command, 266, 820, 972, 983; comes through obedience, 1271.
Commander, because he is commanded, 82, 645, 754, 960, 994, 1362.

Commandments, keeping the, 258, 450; begin where we will we are soon mumbling our ten commandments, 199. *See* Ten Commandments.
Commerce, beneficent tendency, 59, 113, 115; of trivial import, 221, 258, 538, 540, 546, 550, 553; poetry of, 1000; selfish, 71.
Commines, Philip de, quoted, 443, 765.
Commodities, 3, 4, 13, 73, 188, 608.
Common sense, 57, 193, 197, 292, 550, 647; astonishes, 709; restraining grace of, 732, 1030, 1194; as rare as genius, 259; is instinct in lower forms, 1258; of law, 647; Napoleon's, 401; perception of matter, 727; republican forms closer to, 1187; training of, 11.
Common things, poetry of, 16, 35, 343, 674, 733, 738, 1260, 1288.
Commons, House of, 446, 459, 476, 516, 566, 597, 648, 965, 1127, 1132, 1135. *See* Parliament.
Communism, Communities, 116, 317, 540, 1003, 1049, 1367; the members will be fractions of men, 317. *See, also,* Associations, Brook Farm.
Compact, highest, 579.
Companions, 257, 603, 604, 690, 694, 695, 754.
Company, adaptedness, 694; bad, 106; defects, 257; desire for, 257, 755; evening, 576; good, 692, 755, 989; limitations, 189; low, liking for, 695; self-distribution in, 626; need not show cause for seeking or shunning, 140; forced smile in, 141; sufferers in, 691; paralysis of unfit, 1254.
Compass, 942; origin of, 508.
COMPENSATION, 96, 153, 164, 859; of actions, 216; belief in, 334, 536; pay debts, 985; for errors, 375; fatal, 719; of friendship, 321; for evils of government, 538; illustrations, 597; of infirmities, 322; memory, 1279; Nature a, 535, 710; old age, 720; pain has its compensations, 1373; in trade, 551; of universe, 75.
Competitions, 333.
Complainers, 76, 566, 581, 699.
Complaisance, 49, 68.
Complexion, 609; in old age, 720, 1182.
Compliance, 190, 263.
Compliments, the highest, 90, 214, 331.
Composure, 278, 753, 922.
Compression, value of, 1336.
Compromises, 186, 584, 1188, 1211.
Compunctions, time wasted in, 368.
Concealment, 173; of what does not concern us, 311; no, 588.
Conceit, the distemper of, 161, 366, 368, 710, 756, 760.
Concentration, 72, 397, 445, 542, 554, 559, 821, 1028, 1262, 1265.
Concert in action, 317, 624, 1051.
Concini's wife, 266.
CONCORD, HISTORICAL DISCOURSE, 1106.
CONCORD HYMN, 880.
CONCORD, ADDRESS AT OPENING OF PUBLIC LIBRARY, 1239.
CONCORD ODE, 892.
CONCORD, SLEEPY HOLLOW ADDRESS, 1226.
CONCORD, SOLDIERS' MONUMENT, ADDRESS, 1168.
CONCORD WALKS, 1301.
CONCORD, 846, 875, 877, 882, 900, 906, 929, 934, 936, 939, 942, 1225; drainage at, 666; fairy tales true at, 135; fight at, 1119; in Indian Wars, 1114; Kossuth at, 1225; name, 1108; Plain, 906; religion and education in, 1240; Revolution not begun in, 68; in and after Revolution, 1118; River, 289, 877; settling of, 1106; social Committee of Safety, 1119; her troops in Civil War, 1170.
Condé, Prince of, 702.
Condillac, quoted, 101.
Condition, 1; equalizes itself, 154; favorable, 808, 810; every man's condition an answer to the inquiry he would put, 1.
Conduct, 521, 697, 1008.
Confessionals, two, 147.
Confidence, 579. *See, also,* Courage, Self-Confidence, Trust.
Conformity, scatters your force, 45, 75, 139, 140, 141, 142, 143, 268, 314, 423, 490, 1188. *See, also,* Consistency, Custom, Fashion.
Confucius, and Christianity, 782, 792; genius, 679; inspiration, 810, 1343; philosophy, 1235; quoted, 174, 505, 753, 758, 982, 983, 1308.
Congress, of nations, 1147; U. S., 516, 643, 1134, 1159, 1183.
Conquer, they can who believe they can, 700, 772; way to conquer foreign workman, 589.
Conquest, true, 222.
Conscience, 72, 93, 1024; essentially absolute, historically limitary, 93; disconsolate, 258, 859, 1125; agreement of, 301, 302, 688, 1224; license breeds, 539; not good for hands, 540.
Conscientiousness, hair-splitting, 82, 1056.
Consciousness, the double, 534; seat of Universe, 102; a sliding scale, 260; a taper in the night, 1267.
Consecutiveness, the need of, 809, 1263, 1324.
Consequences, disdain of, 1147.
Conservatism, its basis fate, 80, 83, 92, 301, 312, 319; based on Inevitable, 93; for expediency, 98; assumes sickness as a necessity, 98, 378, 393, 404, 524, 539, 1163; preventive, 98; wild crab, 100. *See, also,* Democracy, Radicalism.
CONSERVATIVE, THE, 91-100.
Conservative, no one exclusively, 97; is half of Nature, 92; all men are, 94; versus Radical, 91-92.
CONSIDERATIONS BY THE WAY, 595-605.
Consistency, foolish, 141, 142. *See, also,* Conformity.
Consolation, doctrine of, 972, 1373.
Constantinople, natural capital of the globe, 1051.
Constellations, of facts, 127; of men, 388; of cities, 631; heavenly, 850, 922.
Constituencies, hearken to the man who stands for a fact, 266, 1160.
Constitution. *See* U. S. Constitution.
Consuelo, Sand's, 410, 571, 686.
Consuetudes, 191.
Contagion, of energy, 330, 334, 1254.
Contemplation, 406, 1017; English nobility not addicted to, 472.
Contention, 199, 757.

Contentment, 175, 257, 801.
Continuity, want of, 809, 1263.
Contradictions, of life, 307, 572.
Contradictory, 695, 702.
Contrasts, 598.
Contrite wood-life, 142.
Contritions, 221, 757.
Controversy, degrades, 198, 1089.
Conveniencies of life, 75, 654.
CONVENTION, CHARDON STREET, 1062.
Conventionalism, 119, 268, 280, 599, 624, 696; reaction against, 411, 414, 1026.
Conversation, 603, 689-694, 754-758, 815-816; ability in, 543, 603; affinity in, 189, 626; American and English, 454; best of arts, 1179; best between two, 189, 694, 696; benefits, 246, 565, 690; of blacksmiths, 377; Carlyle's, 1090; celestial, 1309; chalk eggs, 757; a game of circles, 219; of common life, 1334; competition in, 692; conviction, 822; in the country, 565; egotism spoils, 708; equality, 322; evanescent relation, 189; exaggeration, 280, 996; fatigue of conventional, 1159; flower of civilization, 1179; game of, 815, 1249; best of all goods, 603; happiness, 281; adapted to shape of heads, 254; needs heat, 625; Hobbes on, 565; horses of, 816; incentives, 184; inspiration, 815, 820; universal joy, 405; laboratory of student, 690; law of, 189, 989; best of life, 579, 602; a magnetic experiment, 626; Milton's, 1327; a mixture of regrets and apprehensions, 1370; should keep on natural ground, 691; is Olympic games, 694; third party in, 209; a Pentecost, 219; personal, 177, 268, 560, 690, 717, 756; needs practice, 603; price, 295; reading inferred from, 819; Dr. Ripley's, 1061; rules, 756-757; do not daub with sables and glooms, 714; seasonable, 639, 691; the true school of philosophy, 815; servile, 214; spoilt, 184, 188; spontaneity, 259; success, 248; supper as basis, 696; surfaces, 603; Swedenborg, 365; topics, 560, 580, 603, 689, 754, 756, 1140; travel, 602; tricks, 309, 658; tropes, 730; shows unity, 322; universe, 603; war spoils, 1140; wit, 787; woman's, 611, 689, 756, 1179. *See* Discourse.
Conversion, 583; by miracles, 41; of evil spirits, 368; Norse mode of, 582.
Convertibility, 614, 733, 1001.
Conviction, 649, 820, 1017, 1254.
Coolness, 280, 753, 957. So hot, little Sir, 166. *See, also,* Courage, Presence of Mind, Self-Control.
Co-operation, 624, 1054.
Copernican system, 608, 664, 706, 769, 832, 1046, 1263.
Copyright, 258; Plato's, 350; Persian, 804.
Corn, shall serve man, 1192; honest, 1311.
Corn-laws, 584, 1213.
Corporal punishment, 993, 994.
Corpse, adds beauty, 4, 165; of memory, 141; outcast, 853.
Correlations, 534, 791, 794.
Correspondences, 345, 358, 360, 362, 711, 729, 742, 808, 1253, 1279.
COSMOS, 935.
Costume, of circumstances, 50, 948; novels of, 410, 1361.
Cotton, not to rule, 59, 1010, 1225; what is, 1185.
Counsel, from the breast, 709, 821, 965.
Countenance, 752. *See, also,* Face.
COUNTRY LIFE, 5, 9, 112, 474, 475, 565, 711, 774, 1290.
Country people, 148, 277, 278, 289, 552, 555, 566, 588, 662, 663, 854, 998.
COURAGE, 697, 705; beams of Almighty, 630, 704; depends on circulation, 536; defined, 700; differs, 702; of duty, 492; new face on things, 772; fate teaches, 527, 974; of girls, 275; result of knowledge, 345, 561, 700, 831; universal need of, 762, 819, 958; of orator, 762; of principle, 1210; to ask questions, 756; scholar's, 821, 1028, 1038; silent, 703; teaches, 42; Thor, symbol of, 147; two o'clock in the morning, 397.
Courtesy, 278, 280, 753, 1163. *See* Behavior, Manners.
Courts of justice, 647; wait for precedents, 709, 1203, 1204.
Courtship, English, 452.
Cousin, Victor, 53.
Cousins, 102, 339; things our, 650.
Coventry, going to, 277, 569; cathedral, 508.
Cowardice, 29, 138, 148, 215, 320, 450, 529, 698, 702, 1016, 1146, 1147, 1171. *See, also,* Courage, Fear.
Cowley, Abraham, quoted, 183, 804.
Cowry, 453, 525.
Cows, make paths, 556; signal, 573; hold up milk, 692; no interest in landscape, 734.
Crab, backward-creeping, 438, 1193.
Crack in everything, 158.
Creation, the, 1; law of, 234, 291, 727, 738, 797.
Creative, aims, 230, 685, 1179; manners, 28, 29, 103; power, 255, 359.
Creator, the, in man, 20, 28, 89, 247, 633, 739; keeps his word, 829. *See, also,* God.
Credit, 96, 752. *See, also,* Belief, Faith, Trust.
Creeds, change, 1007, 1017; classification of some one's mind, 149; decay, 980, 1019; depend on temperament, 254; not final, 149; multiplicity, 1238; outgrown, 1236; reverence, 1007; shrivel, 791; out of unbeliefs, 261. *See, also,* Belief, Church, Religion.
Crillon, Count de, quoted, 785.
Crime, no shock to Americans, 1162; not so black in us as in the felon, 263; depends on price of bread, 551; not to be concealed, 160; must disappear, 1015; English, 437; defeats end of existence, 1165; of intellect, experiments, 262, 823; factitious, 448; of fraud in place of those of force, 1044; ink of, 823; earth is glass to, 160; a legal, 1153; love remedy for, 586; Nature rids itself of, 1003, 1276; does not pay, 1194, 1213; earth a picture of, 1004; punishment, the fruit of, 156, 162; cause of, 308; not excused, 1165; snow reveals, 160; more lightly thought of than spoken of, 262; proof of superiority, 437; temple built of, 221; ugliness, 1138; may be virtue, 103; blunder worse than, 262.
Criminals, on even terms with each other, 191.
Cripples, the spirit does not love, 593, 1005.

Crises, the angel shown in, 12, 125, 205, 649; rising to, 46.
CRITICISM, ART AND, 1334.
Criticism, age of, 34, 256, 313, 608, 996, 1044; insufficiency its own, 323; law of, 11, 310; poverty of, 681, 710, 844; should look at mind, not words, 1340.
Critic, the over-soul, 235, 714; a failed poet, 744.
Crockery gods, 1167.
Cromwell, Oliver, 598, 630, 892; quoted, 99, 1164.
Crossing of stocks, Nature likes, 669, 814, 1000.
Crump and his native devils, 165.
Crusades, 1019.
Cuba, 71, 1163.
Cudworth, Ralph, 49, 581.
CULTURE, 559-570.
CULTURE, POEM, 911.
CULTURE, PROGRESS OF, 790-798.
Culture, is the suggestion of wider affinities, 561; aims, 194; the arming of the man, 201; birth its basis, 346; of business, 565; and beauty, 568; calamity and odium means of, 569; calomel of, 993; ours cheap, 1131; drawbacks to, 374; must begin early, 570; kills egotism, 561; effects, 15, 16, 340; identification of the Ego with the universe, 1266; the end to which a house is built, 656; English, 483; enormity of, 792; Goethe, the type of, 412; without grandeur, 48; ends in headache, 256; ours European, 1369; highest is in regard for ignorant, 599; independence, 793; based on idea, 216; and individualism, 560; instinct, 1258; life is for, 412, 1165; manual labor as, 72; measure of, 964; its measure the number of things taken for granted, 625, 964; moral sentiment is foundation, 796; its office to correct narrowness, 559; Plato's word, 346; politics, 793; power, 793; proof, 610; religion its flower, 582, 1309; results, 34; scale of, 614; scientific, 586; scope, 793; its secret to interest men more in their public than in their private character, 567, 568; effect of society, 96, 625, 956; can spare nothing, 570; superficial, 578; travel, 564, 602; truckling, 987; inverts vulgar views, 18; war forwards, 1139; war and peace the mercury of, 1144.
Cup, of life, 960; of the earth, 673, 717; of thought, 292.
Cupid, 234, 608, 839, 864, 908.
CUPIDO, 908.
Curfew stock, 567.
Curiosity, lies in wait, 796; English absence of, 450.
Curls, witchcraft of, 652, 712.
Currents, of mind, 224, 728, 1005.
Custom, English deference to, 452; nullified, 96, 148, 168, 288, 378; opium of, 985; ruts of, 75, 77, 931; works for us, 556. *See, also,* Conformity, Fashion.
Customers, 771, 1131.
Cynics, 372, 714, 718.
Cypresses, 282, 507.

D

Dædalus, 841, 883, 904.
DÆMONIC LOVE, 866.
Dæmons, 246, 250, 252, 258, 271, 841, 866, 975.
Daguesseau, 1277.
Dalton, John, 693.
Dana, Charles, 1054.
Dance, in men's lives, 749, 958.
Dancing, 563, 610.
Dandamis, quoted, 322.
Dandelion, duped by a, 555.
Danger, 527, 535, 700.
Daniel, Samuel, quoted, 630.
Dante, bad company, 624; we are civil to, 748; like Euclid, 750; imagination and insight, 239, 392, 423, 735, 750; lonely, 793, 1262, 1358; muse of Italy, 899; nationality, 532; can be parsed, 733; purpose, 1014; realism, 250; his noble low style, 1336; vindictive, 368*; Vita Nuova, 683; contempt of the vulgar, 1321; writes proudly, 1347.
Dark Ages, 792.
Dartmouth College, Address at, 48, 58.
Daughter, birth of, in China, 1181.
David, King, 203.
Davy, Sir Humphry, quoted, 819.
DAY, Days, 900; Ancient of Days in morning dew, 1268; apprehension of, the measure of a man, 675; bask in, 711; be a, 676; beams from eternity, 1017; best, 1279; fill with bravery, 249; carnival of year, 672; celestial, 330; each a Creator, 942; as centuries, 595; of Charles V., 50; creeping, 986; cups of pearl, 923; dancing, 939; darkened, 962; day of, 528; deformed and low, 884; divine, 671; every day is doomsday, 674; dress, 672; escort us to grave, 930; fabric of, 544; two faces, 901; of facts, 986; farmer's, 969; fresco of, 956; name of God, 671; give me health and a, 5; good are sponsors, 719; great, 192, 528, 614, 672, 714, 731, 799, 833; halcyon, 288; happy, 1279; haughty, 892; all holy, 128; hypocritic, 252, 671, 900, 986; intercalated, 252, 1017; long time to find out, 734; lord of, 50; of lot, 799; lucky, 951; melancholy, 296; memorable, 614, 672, 833, 977; one midsummer day repays us for winter, 883, 1214; fitted to mind, 671; won from moon, 252; muffled, 671; new with new works, 116; quality, not number, important, 107; October, 288; opal-colored, 885; in panorama of year, 874; good, in which most perceptions, 817; purple with bloom of youth, 795; he only rich who owns the day, 33, 671; adorn with sacrifices, 760; sleeps on hills, 288; solid good, 257; sped, 333; cut into strips, 268, 814; elastic tent, 928; sold for thoughts, 925; treat respectfully, 676; the two in man's history, 919, 1000; unalterable, 265; undermining, 912; unprofitable, 252; value, 595, 672, 674, 690, 812, 830; warp and woof, 672; yellow and white, 1291; of youth, 690, 711; the wise man is he who can unfold the theory of this particular Wednesday, 675. *See, also,* Time, To-day, Years.
DAY'S RATION, 874.
Deacons, in Dr. Ripley's church, 1058.
Death, 825, 827; badness, 38; a concealment, 311; envied, 205; desire for, 1073, 1322; fear of, 593, 719, 826; of friends, 164; adds owner to land, 846; love makes impossible, 205; not sought as relief from duty, 594; reality, 253; a security, 205; of a son, 253, 877; ways of, 832.
Debate, extempore, 51, 317, 758.

Debt, collecting, 753; to evil, 1264; put God in debt, 162; memory of, 1280; other than money, 221, 655; paying, 159, 220, 286, 467, 616, 619, 784; a preceptor, 12; slavery, 546; voracity, 555.
Decision, must be made, 543.
Declaration of Independence, 527, 974, 1164, 1203, 1310.
Decorum, English, 453, 1091; unprincipled, 595. *See, also,* Etiquette.
Deeds, 240, 265. *See* Actions.
Defeat, gainful, 592, 756.
Defects, useful, 161, 244, 465, 531, 590.
Deference, 278, 280, 963, 1256.
Definitions, defining is philosophy, 340; he that can define is the best man, 692, 996, 1352.
DeFoe, Daniel, 492; quoted, 433, 458.
Deformity, 612; from infraction of spiritual laws, 165, 201; from fixity, 610.
Degeneracy, 784, 843, 1019. *See* Depravity.
Degrees, man, a being of, 558, 976. *See* Gradations.
Deity, personality of, 141; makes many, one, 185, 342, 820; anthropomorphism, 1316. *See, also,* Divinity, God.
Deliverly, 690.
Delphi, oracle of, not uncommanded, 701, 1262; every mind has its Delphi and Dodona, 1268.
Democracy, 298; better relatively to us, not absolutely, 300, 310, 393, 404, 539, 957, 1163, 1190, 1201.
Democrat, ripens into a conservative, 312, 404.
Demon. *See* Dæmon.
DEMONOLOGY, 947.
Demophoon, 996.
Demosthenes, 641, 643, 651; had real genius, 1285.
Denderah, zodiac, 43.
Depth of living, 204, 676.
Depravity, 306, 828. *See* Degeneracy.
DERVISHES, SONG OF, 919.
Dervishes, 873, 900, 923.
De Quincey, Thomas, 512, 785, 816; quoted, 1292.
Desatir, quoted, 256, 1368.
Descartes, René, 357.
Desire, flame of, insatiable, 382; predicts satisfaction, 829, 1143. *See, also,* Hope, Wishes.
Despair, no muse, 601; system of, 98, 318, 583, 988.
Despondency, comes readily, 715, 1370; unworthy, 601, 1020, 1191.
DESTINY, 841, 844, 851; beneficent, 113; deaf, 380, 382, 521; teaches courage, 527, 799; an immense whim, 1371. *See, also,* Fate.
Destroy, it is cheap and easy to, 715.
Detaching, power of, 231, 1164, 1258.
Details, melancholy, 178, 307, 309, 966.
Determination, needful, 560. *See, also,* Purpose, Will.
Development, 728, 808, 1002, 1189, 1253. *See, also,* Evolution.
Devil, Burns on, 368, 1035; child, 139; confessions, 574; dear old, 257; must have fee, 1150; Goethe on, 410; in literature and speech, 1336; nestles into all things, 1164; party, 1191; respect for, 822; respects virtue, 174; Shakers send to market, 540; not to have best tunes, 1230. *See, also,* Satan.
Devil's attorney, 378, 581.
Devizes, Richard of, Rules of, 486, 582.
Devotion, is thought, 23.
Dew, varnish of, 49, 571; world globes itself in, 155, 906, 927.
Dexterity, value, 1161.
DIAL, THE, 1049; PAPERS FROM, 1341.
Dial, in shade, 189.
Dialectics, 256, 345, 350; Scotch, 434.
Dialogue, 283.
Diamagnetism, 819.
Diamonds, best plain-set, 656; growth of ages, 190; road mended with, 760.
Diaries, 294, 812, 820.
Dibdin, 478; Bibliomania, quoted, 684.
Dice, Nature's loaded, 12, 156, 588.
Dickens, Charles, 963; in America, 572, 1019; works, 496, 1047.
Dictionary, life a, 30; a good book, 243, 685.
Diderot, 779, 823; quoted, 691.
Dido, Chaucer's picture, 582.
Diet, 313, 566, 656, 1363.
Differences, perception of, 12.
Difficulties, 165, 797, 821.
Digby, Sir Kenelm, 442; quoted, 442, 1259.
Dignity, generous with, 205.
Dime, value, 117.
Dinners, art of, 543; emphasis on, 656; in England, 454; public, 696, 998; a man believes less after, 372.
Diogenes, of Apollonia, quoted, 620.
DIRGE, 877.
Dirt, chemistry knows no, 1264; children love, 1057.
Disasters, benefactors, 161; exaggerated, 522, 996; opium in, 252. *See, also,* Accidents, Calamity, Misfortune.
Discipline, 11; value, 561, 990.
Discontent, infirmity of will, 149, 313, 601, 1344, 1349, 1367.
Discouragement, easy, 714.
Discourse, 219. *See* Conversation.
Discoveries, 292, 329, 534, 709, 628, 702.
Discrepancy, seers of, 493, 776.
Disease, has its inlet in human crime and its outlet in human suffering, 201; no respecter of persons, 522, 525, 530, 718, 938. *See* Sickness.
Disinterestedness, 697.
Dislocation, in our relation to nature, 196, 784; in dreams, 947.
Disparagement, 407.
Display, lust of, 55, 566.
Dispositions, a world for trying each other's dispositions, 1066.
Disputes, 198, 689, 1237, 1254.
D'Israeli, Benjamin, novels, 410, 1362.
Dissatisfaction, with achievement, 295; with Nature, 295; of youth, 382.
Dissent, 313, 314, 691; fury of, 1056, 1201.
Dissimulation, 173.
Dissipation, 246, 542, 598, 966, 1264.
Distempers, 559, 580, 718.
Distrust, 78, 87; of sentiment, 138, 584.
Diver, genius a, 175.
Divination, 354, 953; women's power of, 1180.
Divine, animal, 246; building, 659; circuits, 323; is the truly human, 1224; mind, 1006; moments, 221; nature, 39; persons, 271, 272, 659; presence, 319; never quotes, 788; sentiment, 291; significance of things, 728; spirit, 144.

Divinity, approaches, 614; in atoms, 587, 590; of beauty, 181; behind failures, 256; faith in, 39; immortal, 7; intimate, 69; of Jesus, *see* Jesus Christ; in man, 591, 820, 975, 1236; Plato's faith, 348; ray of, 153. *See, also,* Deity, God.
DIVINITY SCHOOL, CAMBRIDGE, ADDRESS AT, 37.
Division of labor. *See* Labor.
Divorce, 364, 1331.
Divulgatory, 1237.
Do, and you shall have power, 273; what you are afraid to do, 1066; what you can best, 141, 150, 547, 708, 1028; what we must, 255; what you know, 69.
Doctors. *See* Physicians.
Doctrine, new, 228.
Doddington, Bubb, quoted, 961.
Dogmas, 43, 689, 711, 979, 1006.
Dogmatism, 58, 154, 220, 1014.
Doing, and being, 585; and having, 168; and knowing, 69, 718, 832; and saying, 240; is success, 56, 173; teaching by, 172; facility in, is talent, 1261; test of worth, 961.
Dollar, 77, 140, 166; heavy and light, 550, 1027.
Dolls, 569, 1005.
DOMESTIC LIFE, 652; English, 452, 543.
Domestics, 78, 604, 656. *See, also,* Servants.
Donne, John, 743; quoted, 179, 182.
Doors, of truth in every intelligence, 70, 223, 246, 255, 870, 873, 928, 986.
Doria, Andrew, 820.
Doric temples, 130.
Doses, people to be taken in, 626.
Double consciousness, 108, 534.
Doubts, 165, 378, 381.
Drainage, in Concord, 666.
Drama, Elizabethan, 384, 387; dramatic power rarest talent, 1346.
Drawing, 226.
Dreams, 837; absurdities, 533; make us artists, 226; attractive, 222; bad, 369; dislocation their foremost trait, 947; sequel of day's experiences, 170, 796; a fact worth a limbo of, 996; Germany of, 5; Heraclitus on, 952; have a poetic integrity, 948; the maturation of unconscious opinions, 948; jealous of memory, 947; on memory's wall, 917; poetic, 740; prophetic, 948; and surface, 910; a rush of thoughts, 1282; wisdom in, 21, 811; world a, 19, 93; of youth, 297, 601, 783.
Dress, adaptation, 779; American good sense in, 754; best when not noticed, 444; and manners, 751, 753; relation to person, 779; restraint, 566; gives tranquillity, 753. *See, also,* Clothes, Fashion.
Drift, we can drift when we cannot steer, 1005.
Drill, virtue of, 543, 544, 990.
Drinks of literary men, 773.
Drop cannot exhibit storm, 357.
Drowning, experience of, 1282.
Drowsy strength, 281.
Drowsiness of usage, 315, 378.
Drudgery, 29.
Druids, 481, 506, 507.
Drunkard's hands, 256.
Drunkenness, counterfeit of genius, 222; with time, 717.
Dryden, John, 750; quoted, 355, 811.
Dualism, of Nature and man, 16, 154.
Dubuc, quoted, 785.
Du Guesclin, Bertrand, quoted, 612.
Dumont, Pierre, quoted, 394, 813.
Duration, 211, 221, 593, 675, 677, 833.
Dust, grandeur nigh to, 895.
Dust-hole of thought, 948.
Duties, that belong to us, 140, 591, 964; not detachable, 221; heeded, 175; heroism in, 205; living without, is obscene, 962; lowly, 205, 1008; pack of, 887; relative, 147.
Duty, clarion call, 895; difficult, never far off, 704; direct and reflex, 147, 1001, 1006; fate and, 1163; grows everywhere, 980; a guide, 591; intellectual and moral, 228; law, 1236; lightning-rod, 591; the old, 1369; know your own, 140; our place, 150; sense of, 37, 39; whispers low, 895; wishes and, 975; true worship, 1236.
Dyspepsia, 257, 889.

E

EACH AND ALL, 837.
Each for all, 664, 870.
Eagle, spread, 1191.
Ear, 796, 851; a sieve, 1256.
Earth, a balloon, 102; tremulous battery, 911; cup of Nature, 673; eyeless bark, 928; factory of power, 769; fills her lap, 170; laughs in flowers, 845; glass to crime, 160; goes on earth, 826; and heaven correspond, 582, 742, 826; host who murders guests, 802; howling wilderness, 847; hunger, 1290; insignificance in Nature, 1046; a machine, 664, 769, 1256; makes itself, 532; and man, 3, 664, 842, 1195; works for man, 664, 667, 845; burnt metals, 967; productiveness, 967; a reading-room, 1345; shape, 114; a cave for slumber, 1228; conspires with virtue, 636; white-hot, 102; wise man's hearth, 849. *See, also,* Planet, World.
Earthquakes, 522; the first chemist, 1298; dresses, 996; learn geology from, 600; persons who dislike, 562.
EARTH-SONG, 846.
Earth-spirit, 1044.
Ease, to be dreaded, 562.
East, genius of, 1000; seat of devout expression, 39.
Ebb of the soul, 134.
Eccentricity, success has no, 544.
Echo, do not be an, 190; organize the, 1157; the world our, 635, 824, 1003, 1256.
Eclecticism, 53, 1038; Nature's, 230.
Eclipse of genius, 812.
Economy, 76, 197, 468, 446, 451, 453, 654, 985, 1210; Nature's, 114; look for seed of the kind you sow, 557; symbolical, 558.
Ecstasy, 62, 63, 65, 66, 70, 79, 103, 210, 224, 345, 355, 360, 533, 585, 616, 810, 1000, 1349.
Edelweiss, 1089.
Edgeworth, Maria, novels, 1361.
Edinburgh, 512.
EDUCATION, 984; agitation on, in America, 111, 657, 1190; of amusements, 562; best, 165; bias in, 820; Carlyle on, 1092; classics in, 315; college, 563; defects, 314, 767, 987, 993; defined, 733; a system of despair, 318, 988; two elements, 991; fruitless, 562; gymnastic in, 346, 563; and happiness, 318; ideal of, 1288; labor, 72, 74; in dead languages, 315; love a liberal, 756; in Massachusetts, 1308; masters in, 1308; best mode of, 1286; subject to Nature,

1270; object, 99, 987, 1237, 1326; power, 318; preventive, 562; reform, 314; fosters restlessness, 150; Roman rule, 315; routine and genius in, 1287; its secret lies in respecting pupil, 990; self-denial for, 567; of senses, 585; of sexes, 1184; skepticism of, 319; spiral tendency, 606; stereotyped, 315; sympathetic, 165, 565; to things, 314; of women, *see* Woman; in words, 314; world for, 828; effect on young men, 1368. *See, also,* Colleges, Schools.
Education Farm, 256.
Effect, 264; thing done for, 577. *See* Cause and effect.
Ego, 952, 1266.
Egotism, aid, 599; antidotes, 561; buckram, 708; chorea, 559; dropsy, 560; defined, 1346; exaggerated, 470; all things fuel to, 659; genius consumes, 1074; goitre, 560; influenza, 559; Nature utilizes, 560, 708; of prophets, 1248; root, 560; in society, 189; scourge of talent, 559; test of, 831, 1342; universal, 293; vanishes in presence of Nature, 2; weakness, 120.
Egypt, and Egyptians, architecture, 130; art, 608, 1018; debt of churches to, 782; Herodotus on, 825; hieroglyphics, 230; immortality, 825; marble deserts, 290; metaphor, 78; mysteries, 74; mythology, 40; Napoleon in, 400, 401, 1021; obelisk, 637, 1346; "sitting still," 1235, 1372; vote of prophets, 596.
Eldon, Lord, 482; quoted, 312, 448, 452.
Election, doctrine of, 521.
Elections, 524, 1189.
Elective affinities, 220.
Electric, light, 824; telegraph, *see* Telegraph; thrills, 762.
Electricity, of action, 762; effect on air, 293; arrested, 1027; not to be made fast, 491; inspiration like, 809; a luxury, 541; message-carrier, 629; of poets, 624, 1364; power, 769; river, 250; wisdom like, 696, 1255.
Elegance, true, 76, 283, 655.
Elegies, living on, 540.
Elements, as allies, 630, 875, 926, 968.
Eleusinian mysteries, facts as, 366, 614.
Elevation, is making new estimate, 168.
Elgin Marbles, 446.
Eliot, John, quoted, 202, 1113, 1123.
ELLEN, LINES TO, 940.
ELLEN, TO, AT THE SOUTH, 862.
ELOQUENCE, 639, 651, 761, 768; demands absoluteness, 768; aids, 635; dog-cheap at anti-slavery chapel, 1124, 1135; magic of personal ascendency, 644, 648; depends not on beauty, 612; calamity instructs in, 29; its despotism, 632, 640; based on facts, 649; indicates universal health, 763; needs heat, 639, 641, 763, 764, 810; irresistible, 81, 693, 793, 962, 970, 1160; of ancient lawgivers, 692; manliness, 766; audience meter of, 640; Milton on, 1328; based on moral sentiment, 651; natural as swimming, 764; shows possibility of man, 761; rule of, 736; secret of, 1030; of slavery agitation, 650; is translation of truth for hearer, 768, 1160; triumphs, 636, 641; in war, 793; Webster's, 1160.
Emanations, 61.
Emancipate, man should, 964; poet, 248; religion, 1311.
Emancipation, 267, 1310; makes union possible, 1157, 1211, 1212.
EMANCIPATION IN THE BRITISH WEST INDIES, ADDRESS ON, 1124.
EMANCIPATION PROCLAMATION, ADDRESS ON, 1213.
Emblems, 8, 10, 155, 243, 361, 392, 618. *See, also,* Symbolism.
EMERSON, EDWARD BLISS, IN MEMORIAM, 909; FAREWELL BY, 908.
EMERSON, ELLEN TUCKER, 861, 940, 941, 942; poems, by, 862.
Emerson, Rev. Joseph, quoted, 1059.
EMERSON, MARY MOODY, 1064; a Bible, 1066; quoted, 204, 1065.
Emerson, Ralph Waldo, his brothers, 877; visits to England, 417, 424, 511, 513; garden, 193, 900; habits of work, 814, 876; house, 289; death of son, 253, 877; quoted, 813.
Emerson, Waldo, 253, 877.
Emerson, Rev. William, 1064, 1119, 1121.
Eminence, cost of, 155.
Empedocles, 61.
Empire, an egotism, 115.
Employments, daily, 84, 313, 733. *See, also,* Labor, Occupations, Vocation, Work.
Emulation, 330, 334, 625, 816; in education, 993.
ENCHANTER, THE, 936.
Enchantments, 617, 1003.
Ends, and means, 522, 553, 957; brought about by paltry means, 669; all momentary, 64, 294, 311, 359, 364.
Endymion, 912.
Enemies, to be made now and then, 569, 598; each thing has, 73; met everywhere, 919; are from within, 983.
Energy, 645; conscious and unconscious, 246, 541, 645, 972, 1028, 1029, 1194; original necessary, 275, 538, 771.
England, 5, 306; agriculture, 448, 478; air, 1126; and America, *see* America; anchored, 429; anomalies, 447; army, 438, 444; arts, 444, 448; bank, 469; civilization, 1131; climate, 428; colonies, 466, 515; constitution, 597; contrasts, 433; decadence, 428, 506; no place for faint-hearted, 450; foreign policy, 514; a garden, 427; rich in gentlemen, 281, 484; a lawgiver, 462; genius maritime, 438; is a museum, 477; nationalities, 433, 500; politics, 457; population, 431; maintains trade, not liberty, 1166; visits to, 417, 424, 511, 513; why is England, 427.
England, Church of, 486, 491, 980, 1007; symbol of social order, 1234.
English language, in England, 449, 492; in America, 1152.
English literature, 427, 447, 492, 500, 1360. *See, also,* Books, Literature, Reading.
English people, ability, 441, 449, 462, 468; activity, 447; aggressiveness, 465; fine animals, 440, 541; aristocracy, 120, 473, 480, 1092; arithmetical mind, 997; artificialness, 447; imprisoned in backbone, 1193; bluntness, 460; body speaks, 450; brutality, 437; centrality, 430; character, 327, 433, 459, 463, 518; cockayne, 464, 466; coldness, 451; commerce, 447, 448, 469; common sense, 445, 492; cosmopolitan spirit, 446; country life, 474; cour-

age, 460, 465; decorum, 451, 453; dinners, 454; diet, 439; dress, 444; domesticity, 452; dulness, 457; of the earth, earthy, 460; earth-hunger, 456; eccentricity, 451, 464; economy, 468; education, 437, 481-485, 767; estates, 475; faces, 438; love of facts, 443, 492; fair play, 442, 443; family, 452; no fancy, 492; and French, 443, 457, 458, 463, 465, 475, 516; fruit, 447; game-laws, 440; genius, 306; gentlemen, 484; heroes, 461; honesty, 456; horses, 440; hospitality, 511, 514; houses, 451, 452, 479, 997; hate humbug, 457; humorists, 464; hunting, 440; private independence, 463; indifference, 450; influence, 428, 458; insularity, 451; intellect, 442; law, 448; levity, 499; liberty-loving, 463; 1126; libraries, 485; literature, 492, 500; logical, 442; loyal, 477; machinery, 450, 468, 477; manliness, 438; manners, 450, 454; mastiff nature, 442; materialism, 492, 498; melancholy, 459, 1370; mind exact, 997; money questions, 445; mutual help, 449; myriad personalities, 515; names, 475; neatness, 451; newspapers, 462, 501; nobility, *see* Aristocracy; obstinacy, 442, 443, 460; openness, 442, 458; patriotism, 464; patience, 445; permanence, 451, 463, 474; plainness, 453, 566; pluck, 450, 512; poetry, 52, 498; practicality, 496, 499, 515; poverty, 467; product of political economy, 448, 467; love of precedent, 453; pretension, 453, 456, 961; probity, 456; property, 372, 445, 464, 470; race, 431, 440; rank, 449; love of reality, 455; religion, 486-491; reserve of power, 515; regard for rights, 443, 1135; routine, 515; sailors, 426, 438; Scandinavian spirit, 433, 959; science, 498; self-complacency, 450, 464; shopkeepers, 429, 1131; solidarity, 449; society, 1363; solvency, 468; pride in bad public speaking, 459; sports, 440; steam, 448; success, 516; table-talk, 454; taciturnity, 459; temperament, 460, 461, 471; thoroughness, 446; "Times," 501, 504; no Transcendentalists, 489; travellers, 541, 1349; truth, 455, 458; universities, 481, 485; utility, 498; voice, 453; walk, 439; wealth, 448, 458, 467, 470, 472, 473, 555; wit, 458; women, 438, 452; wrath, 463.

Ennui, 88.

Enthusiasm, 77, 210, 222, 453, 638, 639; not to be measured by the horse power of the understanding, 797, 810, 991, 998, 1221, 1236.

Envy, 138, 961.

Enweri, quoted, 806, 807, 919.

Epaminondas, 175, 204, 276, 565.

Epic poetry, 247, 1167.

Epilepsies of wit and spirits, 187.

Epitaph, 918; Sir Jenkin Grout's, 282.

Epochs of life, 174; of history, 1142.

Equality, 298, 322.

Equator of life, 257, 1004.

Equilibrium, 378, 610, 1004, 1372.

Equivalence, 221, 792, 794.

Eric, 536.

EROS, 863, 934.

Errors, 599, 1264. *See, also,* Mistakes.

Essence, 162, 354.

Essenes, 105.

Eternal, in man, 651, 976.

Eternity, 80, 89, 207; not duration, 675, 677, 826, 843, 930; study for, 1289.

Ether, sulphuric, 564, 668.

ETHICS, SOVEREIGNTY OF, 1001.

Ethics, of the chisel-edge, 160; the essence of religion, 18, 37, 979, 980; its laws execute themselves, 38, 94.

Ethiops, sweet, 847.

Etiquette, 268, 278, 279; of visits, 755. *See, also,* Decorum, Manners.

Eton, 483.

Euler, 18, 498.

Eumenides, 845.

Euphuism, 290.

Euripides, 789; quoted, 111, 203, 368, 715, 950, 1039, 1353.

Europe, 342; and America, *see* America; fee for entrance, 425; gardens, 112; faded garment, 192; genius of, 1158; migration to, 1368; Plato embodies, 339, 681; receding in the imagination, 111; tapeworm of, 564; travel to, 150, 192, 564.

EUROPE AND EUROPEAN BOOKS, 1358.

EVA, TO, 862.

Evelyn, John, quoted, 475, 706.

Evening, knowledge, 23, 1276.

Events, confirmation of, 267; man dependent on, 267, 658; faculties predict, 739; man a match for, 644; not events but man, responsible, 1003; and persons made of same stuff, 532, 536, 537, 591, 597; man reinforced by, 649; robe of soul, 208, 1003; test our theory of life, 986; victims of, 957; what imports is what we think of them, 816.

Everett, Edward, 1044.

Evil, good of, 368, 597, 629, 714; made to serve good, 630; is good in making, 531, 597, 708, 840, 912, 1003, 1125, 1195, 1237, 1372; debt to, 1264; not unmixed, 221; merely privative, 38.

Evils, end themselves, 1003, 1016; needless, 166.

Evolution, 114, 246, 291, 350, 524, 570, 627, 728, 1030, 1137, 1189, 1209, 1253; of custom, 66.

Exaggeration of evils, 84, 165, 1373; of single aspects, 227, 293, 305, 311; should be avoided, 753; from want of skill to describe fact, 996, 999.

Examination-day, 1031.

Excellence, lames, 671; of man, 1003; special, 1351.

EXCELSIOR, 1033.

Exclusiveness, excludes itself, 159, 966; unavoidable, 626, 755.

Exercise, 74, 811.

Exhilaration, 246, 580.

EXILE, THE, 918, 937.

Exiles from Nature, 784.

Existence, the problem of, 223, 350, 603; wonder of, 1251.

Expansion, power of, 255, 351, 1265.

Expediency, 95, 1145, 1183, 1184, 1223.

Expedients. *See* Resources.

Expense, what for, 75, 197; should proceed from character, 553, 654, 1192.

EXPERIENCE, 29, 104, 136, 177, 206, 225, 252-264, 543, 561, 700, 910, 1276, 1277, 1279; on countenance, 752; none satiating, 261; one's own stained with error, that of others, ideal, 177, 185.

Experiment, 221, 254, 262, 315, 322, 677, 1044.
Experimenter, Emerson an endless, 221.
Explanations, just persons refuse to explain themselves, 261, 1347. *See, also,* Apologies.
Expression, 305, 340, 719, 802, 812, 1026, 1259; excess of, 999; Nature bent on, 573; need of, 405, 612; implies a mixture of will, 226, 239, 240, 245, 258; tax on, 578; in public speaking, 763.
Extremes, 869, 996; in English character, 438; human life not in, 373; meet, 822.
Extremists, the soul of political party, 1310.
Eye, Eyes, 573-575; adaptations of, 52; alter all, 824; indicate antiquity of soul, 573; artist, 4, 574; bandage, 45; beauty a necessity to, 535, 846; frame cities, 854; color of, 523; compasses in, 1318; compliment to the race, 712; confessions in, 174, 574; conversing with, 340, 526, 574, 712, 867; courage of, 198, 698, 701; Cupid's, 608, 864; debt to, 882; dreaded, 279; education of, 1297; effect of exercise on, 1292; exorbitant, 305; farmer's, 574; fate in, 824; fineness of appreciation, 668; few see flowers, 1256; man's in his forehead, 28; have logic, 1267; look straight forward, 278; goodness makes, 831; govern by, 994; art the gymnastics of, 232; sympathy with hand, 668, 954, 1318; hate in, 1144; show health, 609; hero's, 529; holden, 170; holiday in, 283, 574; makes the horizon, 262; predicts light, 136; makes what it sees, 4, 23, 613, 794; meeting of, 839; military, 575; muddy, 173; two pairs, 74, 1017; passion gives, 712, 729; of poet like meteors, 920; power of, 537, 575, 644, 994; indicates rank, 821; reverted, 164; makes hero or saint, 262; sees through earth, 607, 673; seeing without, 323; sky full of, 234; study of, 1250; supplicating, 751; upside down, 16; will gives, 771; womanly, 814; of youth, 710.
Eye-ball, transparent, 2.
Eyvind, conversion, 582.

F

FABLE, 857.
Fables, 91, 133, 143, 158, 677, 784; we shall be, 372, 733.
Face, ancestral, 433; animal, 948, 1253; charm, 180; cheerful, 568; of children, 608; conquering one's, 573; English, 432, 438; expression, 575, 613, 1353; inviting and warning, 752; never lies, 173; power of, 644; a record, 612; a revealer, 573, 659, 752; sour, 141; subordinates costume, 779; symmetry, 612; types, 612.
Facility, 1261.
Factory, 841; earth is farmer's, 664, 769.
Facts, books of, 817; no contending with, 757, 1137; day full of, 986; cannot dispose of other people's, 263; and dreams, 996; eloquence grounded on, 649; epiphany, 986; faith in, 266; better than fiction, 653; ask fact for form, 743; fugitive, 127, 208; fulcrum, 1265; are gold and gems, 986; the great are the near, 653; hug your, 767; as illustration, 729; immortalized, 223; not the fact, but the impression on mind, important, 1085; preëxist as laws, 125, 127, 223; language of, 226; life an endless flight of winged, 134; made over in memory, 1280; memory holds only so many, 1278; natural parallel with moral, 690, 1248; new, not needed, 244; nouns of intellect, 614; other people's, 263; true poetry, 23; public and private, 131; all related, 749; no sacred and no profane, 221; statement of, 137, 748, 753; symbolism of, 244, 614; terminus of past, 11, 1265; time, 127; two sides, 371; no ultimate, 217; use, 225, 730, 788, 816; wishes coined into, 720.
Faculties, 306, 576, 719; no inventory of, 536, 1029, 1131.
Failure, 600; inlet to higher advantage, 48, 964.
Fairies, 130, 135, 614, 674, 927.
Faith, course of things teaches, 167; Americans have little, 77, 1008, 1191; not parasite on authority, 215, 381; dawn of new day, 585; and dogma, 44; fire of, 941; flash-of-lightning, 108; makes its own forms, 47; governments stand on, 1010; makes us, 47; mark of loss of, 586; in moments, 206; not of ounces or pounds, 581; poetry is, 736; founded on science, 594; expressed by skepticism, 381; not proved by syllogisms, 832; test of, 167; transcendentalism, an excess of, 104; and works, 810, 1074; want of, 318, 583, 1011, 1012. *See, also,* Belief, Doubt, Skepticism.
Falkland, Lord, 275, 330, 658.
Fall of man, the discovery that we exist, 261.
Falsehood, betrays itself, 173, 632, 776; is nothing, 162; first show of, 1011; with every truth, 93. *See, also,* Lies, Truth.
FAME, 938; air was, 899; meaning of, 822, 1324; profitless, 925; unaccounted for, 265.
Familiarity, gift of, 1335.
Family, the centre of life, 653; spiritual, 938.
Fanaticism, no strong performance without a touch of, 168, 293, 708, 1263.
Fancy, 616, 676, 735, 870, 921, 970. *See, also,* Imagination.
Faneuil Hall, 600, 648, 1188.
Faraday, Michael, 727, 819, 821, 967, 1247.
FAREWELL, THE LAST, 908.
Farmer, 112, 117, 550, 1356; benefactor, 562; hereditary calling, 662; manners, 667; his servants, 664; timed to Nature and not to city watches, 662. *See, also,* Farming.
FARMING, 662, 1356; æsthetic, 13, 73, 74, 313, 555; not to be united with scholarship, 554. *See, also,* Agriculture.
Fashion, hates pretenders, 277; hates solitary, gloomy people, 280; is virtue gone to seed, 275, 277, 281, 282, 284, 285, 576, 610, 661, 686, 779, 957, 1190, 1362.
FATE, 521, 93, 94, 230, 342, 379, 531, 587, 595, 597, 617, 892, 913, 916, 1161; name for unpenetrated causes, 530; freedom a part of, 526, 527, 594; and necessity, 632; and courage, 705, 818, 840, 870, 874, 904, 949, 968, 1008, 1163, 1191, 1281; is limitation, 526; is power that

shall be, 531; solution of, 534; subdued to use, 530; tragic element in life, 1370; an immense whim, 1371. *See* Destiny, Necessity.
Faults, 962, 1005; we have to thank our faults, 161, 267, 599.
Faust. *See* Goethe.
Fear, a bad counsellor, 198, 204, 293, 698, 772, 779, 973, 1089, 1146; lost with age, 718, 842; God prefers atheism, 973, 1089; springs from ignorance, 32, 700; superficial, 901; surmounting, 705; from wrong, 159, 1136; paralyzed with, 321.
Fellowship, excess of, 105, 166, 365.
Fellowes, Sir Charles, 446, 507, 512, 991.
Feminine element, 983.
Fence, powers of a, 665.
Fenris wolf, 469, 526.
Ferguson, 2.
Feridedin Attar, quoted, 807.
Fermentation, foes to, 313.
Ferocity in Nature, 201, 522, 1003.
Feudalism, 56, 473, 516, 1146.
Fiction, insipid compared with fact, 653, 950, 1068.
Fidelity, the general purpose, 321.
Figures, foundation of speech, 8, 247, 730.
Firdousi, 284, 800.
Fire, 814; cry of, 562; a muse, 812, 814; Nature's, 664; New England, 1109; Massachusetts ice burned more than, 882.
First books best, 1356.
First-born, of world, 191.
Fish, man in sea, 1253.
Fitness, 532, 534, 609, 637, 794.
Five, nature loves the number, 848.
Fixtures, none in nature or man, 216, 189, 788.
Flags, 243, 1191.
Flattery, sincerity more agreeable than, 214, 320, 953.
Flaxman, John, 263, 1185.
Flea of conventions, 1063.
Fletcher, John, quoted, 148, 179.
Floors, scouring, 176.
Florence, 1316, 1318, 1323.
Flowers, 927; calendar, 884; celestial, 370; ciphers, 179; of Concord, 1109; of courtesy, 280; cut, 612, 1002; as gifts, 286; jilt us, 292; of the mind, 66, 246; of old age, 248; of pleasure, 156; Shakers, 861; of sky, 244; tint of, from root, 609.
Flowing, all things, 8, 244, 249, 533, 609, 614, 619, 851, 852, 915, 921, 1275.
FLUTE, THE, 919; heard farther than cart, 610.
Fly, as untamable as a hyena, 603; Musagetes, 813.
Flying-machines, 1366. *See, also,* Balloons.
Foibles, 306, 599.
Folly, 154; remedy against, 603, 608, 1365.
Folsom, Mrs. Abigail, the flea of conventions, 1063.
Fontanes, quoted, 228.
Fontenelle, 718; quoted, 430, 979, 1140.
Fools, of ideas, 593, 597, 620; acrid, 603, 990.
Fops, 174, 278, 966, 1208; of fields, 290.
FORBEARANCE, 859.
Force, a practical lie, 302; needed where men are selfish, 304.
FORCES, PERPETUAL, 791, 967, 1002, 1020.
Foreign things, admiration of, 150.
Foreigners, 464, 465.
FORERUNNERS, 860.
FORESTER, 850, 916.
Forests, 2, 52, 288, 711, 886; architecture, 130; changes in, 1295; old, decomposed for new, 788; uses of, 1294; wait till wayfarer has passed, 130.
Forgetfulness, 878, 1279, 1281, 1373. *See, also,* Memory.
Form (figure), 4, 128, 209, 226, 231, 258, 358, 611, 613, 614, 676, 712; dependence on soul, 239, 241, 242, 244, 360, 522, 585, 610, 659, 731, 1179, 1315, 1316.
Forms, religious, 47, 260, 972, 978, 979, 1008, 1011, 1104, 1164, 1206; political, 1200, 1203.
Fortesque, Lord Chief Justice, quoted, 439.
Fortune, 152, 260, 532, 802, 818, 845, 951, 952, 953, 960, 1003.
FORTUNE OF THE REPUBLIC, THE, 1185.
Fortune-telling, 211, 653, 949.
Fouché, quoted, 559.
Fountains, 268.
Fourier, and Fourierism, 117, 382, 404, 1019, 1050, 1056, 1224; quoted, 814.
Fourth of July, Ode, 892.
Fox, Charles James, 281, 320, 733, 824, 1127; quoted, 599.
Fox, George, 294, 917, 980; quoted, 381, 1238.
Fractions, in society, we are, 624.
France, blackboard for England, 464; changed into young Ohio, 399; influence, 427, 458; poet never grew in, 899; revolutions, 475, 957.
Franklin, Benjamin, 595; quoted, 596, 698, 830.
Frankness, 198.
Fraud, in commerce, 71.
Frederick the Great, 824.
Free, one must be, to free others, 650.
FREEDOM, 892; American, 791, 894; necessitated, or part of fate, 526, 527, 594; English, 515; has its own guards, 1008; virtue essential to, 973, 1147, 1164; the perfectness of man, 1331, 1358. *See, also,* Liberty.
Freemasons, 559, 1236.
FREE RELIGIOUS ASSOCIATION, REMARKS AT, 1236; SPEECH AT, 1237.
Free trade, 314, 517, 737, 1194, 1210. *See, also,* Protection, Tariff, Taxes.
French people, must have a career, 961; celerity, 379; and English, *see under* English people; language, 456, 464; ruffles, 444; women, 756, 1181.
Friends, 14, 272, 660, 754; do not apologize to, 174; mutual attraction, 24, 171, 214, 220, 272; like books, for occasional use, 192; compact between, 579; do not run to seek, 214, 272; for conversation, one to one, 189; give depth, 602; dreams and fables, 191; echo, 190; are not their own highest forms, 608, 659; not to adopt their follies, 146; easily great with, 755; God-given, 185; indicate growth, 218; gulfs between, 624; hope of heart, 272; embody ideas, 14, 965; represent ideas they do not exceed, 218, 255, 965; Janus-faced, 192; how we know them, 212; letter to, 186; life is too short for, 604; limitations, 186, 192, 218; not made but allowed, 272; magnetism, 533; make us do what we can, 603, 755; under masks, 569; not one to spare, 919; ornament of

house, 660; we cannot part with, 164; enlarge our powers, 604, 814; related, meet, 272; remembered by their reading, 786; rubies, 897; need not seek, 214; select, 199; self-elected, 190; give standard of excellence, 14; trust in, 272, 579; truth, 188, 190, 218; unknown, 1368; advertise us of our wants, 106; frozen wine, 931; the wise have no, 303.
FRIENDSHIP, 184, 912, 918; is for aid and comfort, 189; beatitude, 272; too good to be believed, 185; a compromise, 186; endeavors after, 624; essence, 192; ethics, 660; evanescent, 192; feet of, 188; festival of Nature, 272, 660; buys friendship, 557; not frost-work, 187; is good understanding, 579; Hafiz on, 604, 805, 918; happiness, 272, 660, 754; of heroes, 624; Nature its husk and shell, 187; the higher the rarer, 191; laws eternal, 186; love, the symbol of, 272, 660; manners a guard to, 477; a looking-glass, 858; all momentary, 262, 594; not named, 604; order of nobility, 989; in Oriental poetry, 806; place of, 66; knit by persecution, 1106; provision for, 604; pudency in, 604; reality, 620; religion, 1236; reverence in, 190; never unrequited, 192; friend should be high enough to slight us, 218; strict and serious, 189, 604; tenderness in, 188; needs time, 577; training, 604; trust, 187; truth in, 188; two, before there can be one, 190; virtue attracts, 331, 1009; the only way to have a friend is to be one, 191.
Frigga, 1178.
Frivolity, 603, 833.
Froissart, Jehan, Chronicles, quoted, 459.
Frothingham, Dr. Nathaniel L., 1046.
Frugality, base and heroic, 76, 159
Fruits, 286, 432, 433, 967.
FUGITIVE SLAVE LAW, 1133, 1148, 1159.
Fuller-Ossoli, Margaret, 1049, 1055, 1281.
Fuller, Thomas, quoted, 438, 456, 462, 475, 480, 488, 565, 1085, 1281.
Fulton, Robert, 530, 709, 949,
Fungus, 78.
Furies, 75, 286, 553, 570, 599, 917.
Fury of performance, 450, 625, 992.
Fuseli, quoted, 576.
Future, 592, 830, 949; God has no answer about, 145, 211, 259; present and, 625; past and, 672; party of the, 83, 1043.
Future life. *See* Immortality.

G

Gait, private history in, 573.
Galiani, Abbé, 691.
Galileo, 151, 769, 1323.
Gallery, art, imposes on us, 1268.
Games, the education of, 563, 618.
GARDEN, MY, 900.
GARDEN, THE, 930
GARDENER, 916.
Gardens, 112, 289, 554; European, 1301; joy in, 1301. *See, also,* Farming.
Garments of dissimulation, 188.
Garrets, 195, 225.
Garrick, David, quoted, 810.
Gas on the brain, 566.
Gate of gifts, 523, 916.
Gates, the world all, 769.
Gautama, 327; quoted, 1257.
Geese, wild, 52, 881.
Gems, century makes, 86; facts are gems and gold, 986.
Genelas. *See* Venelas.
Generalizations, 218, 305, 308, 382, 494, 496, 749, 797, 1259, 1278.
Geniality, 561.
Generosity, 282, 286, 655.
Genius, admirable at distance, 306; no lazy angel, 1260; arrogance, 371; ascetic, 196; needs audience, 432; and beauty, 613; has a bias, 820; has no external biography, 339; teaches how to blame itself, 1348; borrows, 785, 786; call of, 140; catholic, 213, 824; no choice to, 383; exalts the common, 674, 1260; a consoler, 1231; courage of, 702; creating power, 28, 788, 1251; not to be criticised, 310; dearly paid for, 155, 561; or dæmon, 52, 608, 951; debt to, 595; defined, 138, 196, 207, 245, 789, 797, 969, 1260; despotism of, 613; why divine, 1271; and drill, 990; in Elizabethan era, 495; English type, 498; favoritism shown to, 1026; makes fingers, 64; and foresight, 892; forlorn, 922, 925; enemy of genius, 28; seeks genius, 991; ours should be more of a genius, 252; geographer of supersensible regions, 331; unites two gifts, 226, 1261; greatest good and harm, 665; growth of, 208; is health, 959; an infinite hope, 319; a hospitality, 75; tyrant of the hour, 231; of humanity, 113, 336; imperfections, 624; imprudent, 197; is intellect constructive, 223, 226, 1262; influence as cause and effect, 339; isolation, 624, 1273; labor, 107; liberates, 332, 962; draws up ladder after it, 389; obedience to, the only liberation, 323; of life, 409, 624; love, 67; madness, 811; work of, is no one man's, 297; memory, 1279; miracle, 797; moral tone, 1002; is seen, etc., in music, 68; of nations, 306, 1220; nearness to Nature, 740; obedience to, 323, 1266; is love of perfection, 67; pierces to simple and true, 233; pith of, in few hours, 252; and practical power, 264; progressive, 28; receptive, 383; from rectitude, 586; religious, 213; repels, 335; versus routine, 1287; royal right, 962; best plain set, 656; secret of, 414; service of men of, 57; shyness of, 1287; sickly, 414; solitude the friend of, 567; solstice of, 586; of the day, speculative, 88; spontaneous, 51, 676; works in sport, 601; Stoical *plenum*, 51; surprise, 259; and talent, 51, 68, 241, 371, 377, 571, 1028, 1031, 1046, 1349; test, its power to use facts as symbols, 737; of the time, 1349; ultimates its thought in a thing, 731; theory of, 64; in trade, 71, 266; tragedy of, 75; should tell plain truths, 1362; detects eternal unity, 128; universal, 28, 51, 68, 196, 212, 319; universities hostile to, 485; unlocks chains of use, 962; its value is its veracity, 241; in virtue, 810; grown wanton, 962; wearies of itself, 1268; implies will, 1261.
Gentility, 200, 275.
Gentleman, 274, 280, 282, 455, 484, 759, 956, 957, 962, 965, 966, 1163, 1193, 1205.

Geography of fame, 203.
Geology, 52, 129, 263; history, 291, 524, 606, 664, 729, 731, 792, 1002, 1046, 1248.
Geometry, 292, 352, 587, 678, 760.
George, St., 456, 466.
Germans, 434; earnestness, 412; generalizers, 495; Semi-Greeks, 498; honesty, 411, 455; hospitable, 327; language, 449; literature, 1326, 1342; foremost scholars are, 1233; Shakspeare's influence, 388, 1342; truth, 411.
Germany, 5.
Gettysburg, 1174, 1219.
Gibbon, Edward, 683; quoted, 6, 376.
Gibraltar of propriety, 453.
GIFTS, 174, 286, 328, 914.
Gifts, natural, 150, 523, 845, 916, 972, 1028, 1029.
Gingham-mill, 544.
Gilbert, 357.
Giotto, 714.
Girls, 178, 204, 312, 571, 580. *See, also,* Maid.
GIVE ALL TO LOVE, 861.
Giving, 286, 328, 931. *See, also,* Gifts.
Gladiators, 691.
Gladstone, William E., quoted, 583.
Glauco, quoted, 675.
Globes, human beings like, 262.
Gnat grasping the world, 1250.
Go alone, 45.
God, all in all, 220; all-fair, 7; attributes, 207, 616; belief in, 43; comes without bell, 207; bridegroom of soul, 365; his nature a circle, 216; cleave to God against God, 1248; behind cotton-bales, 1225; day, name for, 671; in your debt, 163; denial, 1025; disposes, 1015; in distribution, 65, 309, 1029; enters by private door, 223, 986; enters world with each new soul, 990; exists, 41, 167, 1004; expelling, 93; father, 8; indefinable, 19; incoming of, 63, 259; is, not was, 45, 144; ideas, 261; infinity, 933; never jests, 15; pure law, 978; in man, 3, 20, 21, 38, 41, 60, 148, 149, 214, 833, 987, 1236; in men, 64; in matter, 19, 978, 1012; without mediator, 45; messengers, 145, 976; works in moments, 675; nobody against, but God, 952; under obligation, 202; omnipresence, 1006; painter, 616; permanence, 221, 828; politeness, 259; poor, 585; speaks not prose, 730; savage idea of, 524; sail with God the seas, 204; we see, 620; his self-existence, 146; self-reliance is reliance on God, 1165; the servant of all, 1208; his speaking, 144, 1006; speaking for, 976; substance, 380; enveloping thought, 215; truth, 1135; hangs weights on the wires, 598; needs no wise men, 294; without, is solitude, 1012; his will sallies free, 869; witness, 1237.
Gods, apparition, 976; arrive, 861; of our creation, 711; crockery, 1167; disguised, 674, 873, 1253, 1260; expressors are, 792, 793, 990, 999; game of questions, 693; Greek, 250, 582; not hidden from gods, 272; ideas are, 307, 353; love of, 839; we make our, 327, 582; we meet none because we harbor none, 590; let us sit apart as, 280; sell at fair price, 553; silent, 228; upon spheres, 839; of tradition and rhetoric, 214; talk in breath of woods, 920; mankind believe in two, 529; when a god wishes to ride, 535; young mortal among, 620.
GOETHE, 405, 899, 911, 1345; on architecture, 13, 637, 783; on art, 505; autobiography, 413; on the beautiful, 608; Carlyle on, 505; charity, 270; inspired by common things, 35, 565; correspondence, 823; criticised, 952; culture his aim, 412; delight in, 255; on the demoniacal, 951; on dreams, 949; Eckermann on, 684, 692; Faust, 408, 410, 748, 1019, 1044, 1270; want of frankness, 1346; gravitation toward truth, 407; Helena, 135, 310, 408; use of idiom, 1334; imagination, 729; on immortality, 831, 832; insight, 1034, 1037; on intellect, 379, 1037; misjudged, 310; Musagetes, 813; on Napoleon, 591; on Natural History, 1298; perception of identity, 332; on poetry, 747; on quotation, 788; representative of 19th century, 408; on riches, 549; scientific theories, 1047; not spiritual, 1261; studies, 721; Walpurgis Nacht, 1336; Wilhelm Meister, 410, 983, 1347, 1361; on wishes of youth, 534; quoted, 119, 812, 1315, 1316.
Gold, only for gifts, 918; and iron, 911.
Good, aim of creation (Koran), 354; beauty of, 715; doctor, 597; dowdiness of, 109; is effective, 328; out of evil, *see* Evil; first, 1027; fountain of, 39; inundation, 221; love of, 240; material and natural, 163; reproductive, 7; runs in veins, 316, 1056; solid, 168; all souls led to, 859; take what we find, 257; not without tax, 157; every thought and thing reflects, 347, 974; visionary, 1143; world is for good of all, 974.
Good breeding, *see* Behavior, Manners.
GOOD-BYE, 837.
Good Hope, 940.
Good nature, 281, 691.
Good will, makes insight, 287, 714, 831, 927, 1266. *See* Kindness.
Goodness, in badness, 823; beam of, 914; oneness with beauty, 343, 1314; is being, 368, 370; must have edge, 140; makes intelligence, 831; not obsolete, 638; raptures, 704; sanctity, 41; above self, 1008; smiles, 601; standard, 46; strong, 67; not separate from truth, 68, 365; universal, 714; dies in wishes, 529; all works for, 974.
Goods, 220; shadow of good, 655.
Gossip, 753, 755, 915; of importance as safeguard, 588, 695; in socialist communities, 1056.
Gothic cathedrals, origin, 127, 130; built by love and fear, 637, 638.
Government, aim, 302; American capacity for, 1190; bad, remedy for, 155; by barrooms, 1187; clumsy, 116; changes in, 1044; in course of civilization, 628; colonial, 1110; its end, culture, 298; expression of state of cultivation, 297; dependence on, 1146; a dictator, 1210; rests on faith, 1010; of force, 304; forms, 299, 1200; fossil, 116; an Intelligence Office, 116; the less the better, 302, 983, 990; meddling, 302; methods, 116; morality,

1194, 1213; objects of, 116, 118, 298, 1134, 1209; obstruction, 1201; of politicians, 1187; likely to fall into private hands, 118; an impure theocracy, 302; titular, 1188.
Gower, John, quoted, 729.
Grab, promptness to, 76.
GRACE, 609, 612, 912, 933.
Gradations, 610, 913, 930, 932, 960, 976, 1251.
Grafts, 1254.
Grandeur, 590.
Granite, 90, 1313.
Grasp of minds, 1261.
Gratitude, 287.
GRAVE, A MOUNTAIN, 941.
Grave, 844, 846, 849, 919.
Gravitation, 47, 67, 323, 522, 665, 693; in mental phenomena, 359, 586, 731, 985, 1165, 1265.
Gravity, centre of, 196, 735, 1005.
Gray, Thomas, quoted, 210, 744, 813.
GREAT MEN, USES OF, 327.
Great Men, helped by adversity, 161, 591, 797; of great affinities, 338; the age mischooses, 192, 387; not appreciative of others, 1321; only make beginnings, 1268; no boasters, 328; born too soon, 792; indifferent to circumstances, 656; composite, 355; not convulsible, 222; mutual deference, 963; danger from, 334; dependence on others, 383; easy to follow, 1160; clear our minds of egotism, 334; enrich us, 796; equality in all ages, 151; introduce us to facts, 1343; of facts and ideas, 333; fame needs perspective, 1324; not few, 710; none without foible, 60, 306; periods fruitful of, 1232; only great event, 794; make great things, 33; know not their own greatness, 173; depend on heart, not purse, 762; do not hinder us, 1343; homage to, 793, 796; make land great, 204; live in several bodies, 338; lives not harmonious, 1314; make up life, 560; raise idea of Man, 1326; mark of, 33; means to produce them, 62; from middle classes, 599; misunderstood, 142; lead to nature, 1343; are near us, 965; new, 234, 271; are great occasions, 646; accept their place, 138; poverty their ornament, 203, 656; recall us to principles, 977; absence of pretension, 999; not producers, 354; readers, 562, 781, 1242; rely on common people, 966; search for, 327; selfishness, 953; self-reliant, 140; our greater selves, 33, 818; must serve, 962; sincere, 797; sportive, 203; success due to, 166; see that thoughts rule, 797; of our times, 82; treatment, 263; unique, 150; write proudly, 1347; much pardoned to, 962.
Great tasks not needed, 619.
Great things done in the spirit of greatness, 1146.
Great wits and madness, 811.
GREATNESS, 818; none without abandonment, 676; beginnings, 273; only comparative, 53; needs not costly culture, 98; not due to conditions, 168; easy, 342; good economy, 190; enlarges all, 578; appeals to future, 142; not from following the great, 39; humanity, 824; humility, 1330; live for, 830; love follows, 171; measured by what it can spare, 999; regards not opinion, 205; and prudence, 220; pursuit of, 566; right the essence of, 1205; self-respect is the early form of, 818, 820, 822; simple, 51, 576; is in tendency, 261; achieved unawares, 600; is the perception that virtue is enough, 203; feels no little wants, 566; not greatness, but sensibility to see it, is wanting, 824.
Greek fire, wit like, 777.
Greek period in every man's history, 131.
Greek, power of achievement, 1029; art has passed away, 216, 234; civilization in contrast with the East, 1040, 1140; idea of death, 825; education, 366; epigram, 612; genius, 342; history, 128, 131, 681, 793; instinct, 703; language and literature, 315, 482, 483, 493, 680; manners, 131; mythology, 134, 157, 978; philosophy, 1037; self-centred, 759; perfection of senses, 131; tragedy, 132, 1166, 1370.
Greenough, Horatio, 417; quoted, 709.
Grief, 802; makes us idealists, 253; to be lightly stated, 602, 1260, 1371.
Grimm, Hermann, quoted, 783.
Ground, conversation should keep on natural, 691.
Grout, Sir Jenkin, 282.
Groves, 112.
Growth, 62, 164, 208, 218, 222, 833, 1254, 1265; arrested, is history of mankind, 728, 808, 1265; incessant, 269.
Grumblers, 601.
Guano, races that have guano in their destiny, 525.
Guess, fruitful, 21.
Guests, 184, 656, 757; we are guests in nature, 1004, 1372.
Guinea-trader, 372.
Guizot, François, P. G., 457, 627, 767, 1091.
Gulistan. *See* Saadi.
Gunning, Elizabeth and Maria, 611.
Guns, 798, 1185; are not to go in advance of right, 1194.
Gustavus Adolphus, 964.
Guthrie, quoted, 770.
GUY, 845.
Gyges, ring of, 623, 953, 984.
Gylfi's mocking, 616.
Gymnastics, of work, 314; of play, 563.
Gypsy, 491, 752; Romany girl, 900.

H

Habit, 306, 543, 814.
HAFIZ, 917; quoted, 284, 500, 529, 532, 537, 592, 604, 784, 801, 806, 814, 918, 919.
Half-gods, go, 861.
Halfness, 159, 775.
Hallam, Henry, 496, 683; quoted, 787.
HAMATREYA, 845.
Hampden, John, 330.
Handel, 307.
Handles, two to everything, 1339.
Hands, can execute nothing not inspired by character, 235; and eyes must work together, 668, 954, 1026, 1318; instrument of instruments, 668; of the mind, 12; right to, earned by use, 73; Saxons the hands of mankind, 441; type of flipper of saurus, 13.
Hankal, Ibn, quoted, 202.
Happiness, and another's misery, 590; capacity for, endless, 602; the highest, to behold beauty of another character, 105, 1014; drugged with hope and fear, 179; does education increase happiness, 318; good delights us, 675, 714; Hafiz on, 801; is to fill the hour, 256, 676; Hume on,

673; not dependent on persons, 183; search for, illusive, 602.
Happy is hearing, unhappy speaking man, 228.
Harmony of man with nature, 3, 242, 1259, 1314.
Harness of routine, 71.
HARP, THE, 903. *See, also,* Æolian Harp.
Harp, 869; constellation, 25.
Harvard College, 1044, 1221.
HARVARD COMMEMORATION SPEECH, 1220.
Haste, vulgar, 280, 568, 577.
Hastings, Warren, 761; quoted, 643.
Hatem Tai, hospitality, 253.
Hatred, 840; the doctrine of, to be preached, 140.
Have, the coat of, 555.
Hawthorne, Nathaniel, 1055, 1241.
Haydon, Benjamin R., quoted, 467.
Haydn, 13.
Hay-scales, the speediest way of deciding a vote, 524.
Heads, adapting conversation to shape of, 254; expressiveness, 660, 779.
Headache, culture ends in, 256.
Health, beauty is, 959; is consent to cause of universe, 1255; dormant in us, 974; condition of eloquence, 641, 763; frolic, 739; give me health and a day, 5; of memory, 1281; the moral its measure, 587, 898, 1002, 1266; the loftiest muse, 811; patriotic, 524; preaches self-command, 13; sleep its condition, 811; of success in general, 5, 242, 536, 538, 585, 600, 710, 713; natural greatness of, 823, 1281; should be universal, 196; first wealth is, 536; is wholeness, 56; of a writer, 739.
Hearing, a wise, 43, 228, 712.
Heart, its arguments, 586; ask, 796; fountain of beauty, 660, 714; lover of absolute good, 255; and intellect, 797, 798, 1266; love of, is permanent, 880; not to be imprisoned, 217; obey, 861; distinction of a royal nature, 965; scholar is world's, 32; on sleeve, 461, 914; wisdom of, 586, 661, 713, 796, 832, 1161; its world vaster than astronomical spaces, 1231; whole world in, 852.
Heat, source of power, 291, 625, 639, 649, 764, 766, 810; of mind unwise, 753, 764; summer, 883.
Heaven, 167, 321, 384, 832; is brass, 381, 1025; bending heavens in dew, 906; communion of souls, 365; is exercise of faculties, 168, 1261; man makes, 38, 495; Norseman's, 561; a prison, 248; secret of, 369; Swedenborg's idea, 369, 826; "tiresome vault of," 814; war in, 1071.
Heavens, natural, 672, 928.
Hebrews, muse of, 367; genius, 1018; religion, 1307.
Hecateus, story from, 950.
Hector, 950.
Heeren, Arnold L., quoted, 130, 651.
Heimskringla, 435, 462, 745.
Heir, to riches, 73.
Helen of Argos, 338.
Hell, not without extreme satisfaction, 221, 366, 368.
Helmont, Van, quoted, 831.
Help, real, 330.
"Help," 78.
Henry IV., quoted, 1033.
Henry VII., anecdote, 823.
Henry VIII., 594; quoted, 543.
Heraclitus, 620; quoted, 66, 223, 788, 952, 976, 1042, 1220.
Herald's office, 278.
Herbert, Edward, 684; quoted, 440, 563.
Herbert, George, 212, 754, 1307; quoted, 3, 21, 754, 812, 949.
Hercules, 265, 606.
Heredity, 380, 431, 523, 570, 573, 758, 956.
HERI, CRAS, HODIE, 917.
Hermes, 252.
HERMIONE, 863.
Hermits, 54, 565, 691, 989, 1321.
Herodotus, 680; quoted, 825.
Heroes, acts speak, 174; all may be made, 562; ancient idea of, 959; bores, 246; self-centred, 529, 605, 677, 1028, 1146, 1262; English, 461; everywhere at home, 576; great, draw all classes, 824; humanity of, 70, 824; good humor, 203; need not laws, 100; hold life lightly, 320; limitations, 201; line not extinct, 282; we make, 262; masters of events, 267, 269; enlargements of the common nature, 33, 51, 100, 106, 331, 336; power, 606; live on resistance, 598; respect each other, 703; scholars, 1027; self-sacrifice, 697; of gentle soul, 1171, 1220; give strength to state, 120; annuls Time, 101; represented in a transition, 180; draw universal enthusiasm, 732, 824; of the West, 1192; worship, 33, 50, 331, 732.
HEROISM, 200, 911; cumulative, 126, 142; generous of its dignity, 205; military attitude of soul, 201; its characteristic is persistency, 204; never reasons, therefore always right, 201; sportive, 203; times of, are times of terror, 205; in unison with nature, 6, 334, 661, 821.
Herrick, Robert, 738, 811; quoted, 696, 703; his use of low style, 1338.
Herschel, Sir John, voyage to Cape of Good Hope, 446; quoted, 429.
Hesiod, 671; quoted, 287.
Hibernation, 532.
Hieroglyphic, 1, 144, 747.
Higher law, 583, 1151, 1162.
Highways of mind, 136, 257, 311, 330.
Hindoos, fables, 526; fate, 524; on immortality, 833; maxims, 368, 407, 964, 1018; missionaries to, 979; scriptures, 341, 587, 620, 731, 799, 1213; transmigration, 354. *See, also,* India.
HISTORY, 125; ancient, is that of to-day, 127, 674; a great anthem, 1138; is biography, 143, 226, 684, 1184; cathedral music, 672; none contents us, 215; every man's, worth knowing, 713; dependent on existing classification, 218; English, 480; epochs in, 1213; everything writes its own, 405; makes no fatalists, 529; follows thought and culture, 297; geology effaces, 791; of arrested growth, 1265; teaches hope, 116; work of ideas, 68; an impertinence, 145; intrinsic identity, 49, 128, 327; less intention than we suppose, 166; must be interesting, 1338; only moral, interests us, 1124; language is, 245; is the unfolding of law, 795; the great moments, 222, 541; mythological names overawe us, 126, 143; natural, married to human, 8; nature and thought react in, 533; two parties in, 83; throws our action into perspective, 126; poetry nearer to truth, 22, 680; truth of pres-

ent, unattainable, 1363; private, not interesting, 560; read actively, 29, 126; undue regard for reputations, 126, 144; plays with reputations, 1203; a repetition, 673; great results of, 598; all sacred, 215; speculations of one age the history of the following, 318, 1184; its steps are moral generalizations, 1002; symptomatic, 336, 1271; a shallow tale, 137, 272, 388; high tides in, 488; its use is to give value to the present, 674; value of, 49; victory over necessities, 74; war its subject, 1140; each writes, for himself, 53.
Hiving facts, etc., 720, 722, 829.
Hoar, Elizabeth, "George Nidiver," 705.
HOAR, SAMUEL, 1075.
Hobbes, Thomas, quoted, 565. 1167.
Hodson's Life, 990.
Hoe and spade, virtue in, 31.
Hogg, James, 787.
Hohenlohe, 23.
HOLIDAYS, 671, 873; in the eye, 574.
Holiness, confers insight, 586; service of the common soul, 1144.
Holmes, Oliver Wendell, quoted, 628.
Holy Ghost, 222, 405, 838, 975.
Home, 602, 604, 653, 655, 657, 661, 757, 760, 910, 985.
Home, Sir Everard, quoted, 260.
Homer, authoritative, 65; Chapman's, 680; we are civil to, 748; makes all men look like giants, 232; perfect Greek, 898; humanity in, 213; no limits, 251; Odyssey, 642; one omen best, 950; resources, 386; will be tin pan, 748; universality, 133; value, 635, 959; quoted, 272, 582, 675, 737, 816, 950.
Homœopathy, 308.
Honesty, cannot come to loss, 162; in cause, 768; root of character, 619; adds value to the State, 551.
Honor, no ephemera, 142, 966.
Hooks and eyes, men made of, 581, 1202.
Hope, angel, 914; puts us in working mood, 67, 77, 116, 206, 222, 319, 601, 748, 797, 988.
Horace, quoted, 765, 796.
Horizon, 3, 4, 288, 290, 361, 851, 900, 918; the eye makes, 262, 535; walled in by, 602, 612, 978.
Horn, in White Mountains, 290, 743, 1025.
Horoscope, 916.
Horror-mongers, 996.
Horse-block, a Hercules, 730.
Horsemanship, 964.
Horsed, on an idea, 77, 636, 650; on opponent's logic, 756; on a truth, 816.
Horses, go best with blinders, 445, 1262; company, 440; country, 774; eyes 573; of heavens and earth, 75, 204, 244; disputant neighing like, 572, 689.
Hospitality, 75, 147, 202, 279, 284, 654, 656, 696; thought, 709; to character, 273, 287, 399, 514, 574, 580, 592, 602.
Hot, "so hot, little Sir," 166.
Hotels, 680, 814.
Hotspur, 558.
Hours, the ages instruct the hours, 125, 382; dance of, 61; happiness is to fill, 52, 256, 676; illusions, 673, 674; knots of, 672; thief-like step, 853; trifles eat up, 194; unlike, 206.
HOUSE, THE, 871; aims, 654, 656; architect, 150; body, type of, 374; the condition of civilization, 627; for comfort, 654, 1053; culture, 656; dogmatic, 374; English, 451, 470, 997; French, 694; friends make its ornament, 187, 660; location, 112; we seek a man in, 279; the owner's master, 279, 670; not measured by rod and chain, 577; not a museum, 660; nature tyrannizes over, 633; not for show, 588, 654, 661; sanctuary, 661; of spirit, 364, 522, 608, 932; property of travellers, 1363; shows what a man honestly desires, 654.
Household joy, 192, 195, 653, 661, 985.
Housekeeping, 75; mendicant, 148; tyrannical, 557; vice of, 658; a sufficient accusation that it needs wealth, 655.
Houstonia, 289.
Howell, James, quoted, 1304.
Huckleberries, white, 1256.
Hudibras, 492; quoted, 778.
Hugo, Victor, quoted, 575, 743.
Human, the Divine, 1224.
Human nature, entrance to thought, 14; symmetrical, 198, 209, 1326.
Humanities, 818.
Humanity, gives beauty to warp of life, 1003, 1258; of the man of genius, 747, 824; religion not to be elevated above, 1238; unchanging, 1365; wisdom of, 1345.
HUMBLE-BEE, THE, 846.
HUMBOLDT, ALEXANDER VON, 718, 986, 1112, 1224, 1232; a universal man, 1232; quoted, 1232.
Hume, David, 496, 673.
Humility, 38, 49, 590, 592, 674, 822, 974, 983, 1180, 1208; the avenue to truth, 1002, 1004, 1009, 1330.
Humor, 775; a safeguard, 1218, 1234. *See, also,* Comic, Wit.
Hunger, 812, 964; walking hungers, 583; sole belief, 779.
Hunt, Leigh, 1360.
Hunter, John, 728, 808.
Hunter, 243, 649, 771.
Hurry, leave hurry to slaves, 280.
Hurtful, will sink, 526, 1165.
Hurts, some you have cured, 601, 916.
HUSH, 893.
Hutchinson, Lucy, 704, 1178.
Hydrostatic paradox, 322.
HYMN, 941.
HYMN AT ORDINATION OF REV. CHANDLER ROBBINS, 899.
Hypocrisy, 802; begins at the entrance of a second person, 188, 316.

I

I, use of, 13-42; what am I, 108.
Ibn, Jemin, quoted, 806, 807, 919.
Ice, will burn, 840; dismal Massachusetts ice burned, 882; skating on thin, 198; walking on, 777.
Iceland, of negations, 109.
Ichor, 250, 526, 750.
Ideal, truer than actual, 1347; torments till it finds expression, 719; fugitive, 830; journeys with us, 260, 261; philosophy, 16; and practice, 776; practical, 1266; ever present, 261; not opposed to real, 15, 70, 101, 235, 251, 1163; rope to hold men out of slough, 750; rules, 797; service of, 235; state rests on, 1224.
IDEALISM, 15; Berkeley's, 218; in English literature, 494; of

Jesus, 218; not to remain detached, but go with other aims, 1322; incompatibility with practice, 1261; does not affect stability of nature, 15, 19; transcendentalism is, 101; the young American lacks, 1193; dies out of youth, 106.
Idealist, Bacon an, 494; claims, 371; complaint against, 749, 1030; duties of, 797; grief makes, 253; and materialists, 101, 102; nature idealist, 734; in politics, 1224; the practical men are, 1026; shrinks in practical life, 204; scholars, 1022; tyranny of, 547; in society, 776.
Ideas, all advancement is by, 1191; illustration of the benefit of, 333; building on, 297; cannon aimed by, 1186; make their own channels, 328; countries great by, 1157; divine natures, 18, 353; no better than dreams, 1213; generate enthusiasm, 980; are epochs, 1142; are essences, 307; exorbitant, 88; are the truth of facts, 24; fool of, 65, 593, 990; heaven of, 224; horsed on, 636, 650; hostility of, 498; impregnable, 630; indicators of, 331; incarnate themselves in majorities, 524; and materials, 1143; might of, 68, 971; rule the mind as moon rules tides, 223, 986; new, 70; men of one, 1262; not to be taken from others, 1159, 1256; Plato's definition, 352; none premature, 170; we are prisoners of, 224; prove by objections to them, 1248; alone save races, 1137; reliance on, 1272; religion the practice of, 18; are thought subversive, 406; their superiority, 371; their legitimate sway, 68, 70, 216, 299, 810, 1213; men and things, 973, 1027; trust in, 301, 341, 1143.
Identity, of man, 25, 28, 176; in Nature, 1237, 1248, 1252, 1275; perception of, 146, 228, 292, 296, 329, 332, 337, 341, 347, 358, 361, 371, 493, 574, 616, 620, 632, 728, 733, 809, 819, 948.
"Ideologist," 394.
Idiom, use of, 1334.
Idiots, 1262.
Idleness, 907; deferring of hope the reason of, 308.
Idolatry, of Europe, 150; of the old, 164; of friends, 218; of heroes and saints, 262, 332, 982; of opinions, 267.
"IF," on temple at Delphi, 783.
Illumination, divine, 70, 260.
ILLUSIONS, 615, 914, 979, 1032; pain and danger illusory, 701; on duration, 675; life made of, 253, 380, 673, 674, 675, 716, 786, 824, 973.
Imagery, 9, 648, 731, 732.
IMAGINATION, POETRY AND, 727.
Imagination, in all men, 247, 616, 970; appeal to, liberates, 400; beauty the creature of, 613; debt of books, 1241, 1243; is the mind being what it sees, 16, 246; need of, 685, 687; of children, 652; education should reach, 987; and fancy, 735; fear comes from, 701; flute of, 732; genius is power to affect, 962; is health of all men, 744; homage to, 1008; nature speaks only in solitude, 567; the period of, 989; allied to all intellectual power, 332; precursor of reason, 686, 1018; debt of science to, 729; and senses cannot be gratified at the same time, 613; its work, 970. *See* Fancy, Poet, Poetry.
Imbecility, key to the ages, 87, 381, 400, 536; convention is, 802.
Imitation, 45, 48, 53, 138, 150, 784, 820, 1192, 1222; of Nature, 77, 634; of everything, 781; of others, 58, 1256.
Immaterial objects lure us, 65.
Immensity, 829.
Immigration, 113, 525, 553, 604, 669, 790, 1018, 1186, 1216; is eulogy of America, 1285.
Immorality, brings misery, 1150.
IMMORTALITY, 825, 1226; arguments for, 225, 248, 296, 593, 610, 722; belief in, 186, 381, 593; perception of, owed to books, 678; Carlyle on, 421; confidence in, 1274; gives lustre to death, 296; evidence of, 1228; history gives no light on, 137; inconvenience of, 717; not length, but depth of life, 833; Plutarch, 1039; question not highest, 593; not to be separately taught, 211; who is immortal, 205, 590, 593, 831, 833.
Impediment, poet the man without, 240.
Imperial guard of virtue, 46.
Impressionability, 710, 712.
Impressions, what impresses me ought to impress me, 138, 169, 225, 534, 1260; like, 129.
Improvisators, 642, 799.
Impulse, 254, 539.
IN MEMORIAM, 909.
Inaction, 29, 86.
Incendiary opinions, 205.
Incognito, advantages of, 565.
Income, and outgo, 555, 558.
Independence, 46, 49, 280; from converse with truth, 412; of courage, 705; of Saxon race, 546; of spirit, 54, 268. *See, also,* Self-Reliance.
Independence, Declaration of, 527, 974, 1164, 1203, 1310; wars for, *see* American Revolution.
India, moral sentiment, 39. *See, also,* Hindoos.
Indian summer, 288.
Indians, American, characteristics, 1112; Cherokee, 1196; in church, 1140; and civilization, 628, 1112; conversion, 778, 1113; cruelty, 1141; Henry on, 789; heroism, 1115; knowledge, 1294; names, 94; rule for planting, 1078; ruins of mankind, 1112; lost ten tribes, 1112; trail, 628; wrongs, 1116, 1370. *See, also,* under Concord.
Indifferency, all things preach, 150, 256, 372.
Indifferentism, as bad as superstition, 583.
Indignation, and eloquence, 765.
Indirection, all goes by, 676.
Individual, a momentary arrest of atoms or powers, 1255; each must follow his bias, 1273; extreme in Heroism, 201; not mass, is power, 596; always mistaken, 259; and the race, 1227; makes State, 120; never spared, 831, 1106; none in Swedenborg's philosophy, 366; in religion, 585; versus Universal, 50.
Individualism, 6, 26, 35, 36, 45, 63, 168, 169, 267, 302, 308, 310, 312, 314, 318, 335, 350, 585, 788, 818, 974, 982, 988, 994, 1043, 1192, 1255, 1262, 1263; distemper of, 559, 625, 636;

English, 516; stress not to be laid on, 50, 51, 65.
Indolence, 252.
Industry, attractive, 1051.
Inequalities of condition, 163, 956, 961.
Inertia, the only disease, 222, 334.
Inevitable, the, 93, 113.
Infancy, 139, 222, 223, 652, 698; the perpetual Messiah, 22.
Infidelity, 381, 583.
Infinite, the, 60, 61, 92, 165, 211, 359, 828, 987; the feeling of, 1343.
Infirm people, 76, 566.
Influence, 8, 46, 65, 67, 261, 266, 299, 536, 645, 697, 976, 985; of each on all, 837; need not fear excessive, 335.
Influenza of egotism, 559.
INFORMING SPIRIT, THE, 914.
Ingenuity, limitations of, 1257.
Innocence, 850; an electuary, 1010.
Innovation, 88, 94, 100, 453.
Insanity, 61, 273, 293, 307, 309, 334, 560, 1262; healed by Nature, 1298.
INSCRIPTION FOR A WELL, 937.
Insect, 929.
INSIGHT, 246, 528, 731, 821, 933; good will makes, 714, 1266, 1347; holiness confers, 586.
Insolvency of mankind, 830.
INSPIRATION, 808, 1257; advance, 1016, 1271; age of, not past, 45, 982; counterfeit, 247; defined, 1268; every man a receiver of, 144, 196, 213, 228, 319, 990, 1030, 1257, 1265; nothing great done without, 808; doctrine lost, 39; English idea, 488; in hour, 65; no matter how got, 809; in rare moments, 810; in poetry, the rule is inspiration or silence, 750; is public and continuous, 1268; makes for simplicity, 213; makes solitude, 54; sources of, 811, 1270.
Instinct, 23, 36, 104, 144, 224, 632, 796, 1006, 1257, 1265; a brain of the brain, 1267; identical in all, 1267; basis of wisdom, 1267; is universal and potential wit, 1286.
INSTINCT AND INSPIRATION, 1267.
Institutions, our defective, 300; go-carts and baubles, 401; houses of cards, 77; shadows of men, 143, 175, 269, 316; worthless if not spontaneous, 99.
Insulation, 192, 624.
Insults, 262, 271, 592, 600.
Insurance of a just employment, 591.
Insurrections, great men serve us as, 977.
Integrity, 86, 139, 198, 547, 577, 605, 776, 833.
INTELLECT, 223, 914, 937.
INTELLECT, THE CELEBRATION OF, 1283.
INTELLECT, NATURAL HISTORY OF, 1247.
Intellect, increases with our affection, 184, 798; is void of affection, 6, 223, 1260; essence of age, 716; men ashamed of, 1025; beatitude of, 1024; beauty the object of, 6; makes its own boundaries, 1251; character excites, 270; comedy in, 776; confidence in, 49; a consoler, 1373; constructive, 1262; creeds, 149; no crime to, 262, 404, 823; detaching power, 1164, 1258; disparaged, 264; duties, 58; is thought to kill earnestness, 378; takes the earth into training, 669; conversion into energy, 1029; enlargement of, a miracle, 984; cannot be in excess, 87; annuls fate, 527, 1138; feats of, 331; a fire, 665; growth, a larger reception, 51; office of age to reconcile intellect with holiness, 68, 208, 354, 379, 586, 818, 823, 975, 1002, 1161, 1222, 1266, 1373; its grasp, 1261; and immortality, 831; intoxicates, 1249; counterpart of natural laws, 17, 795, 968, 1001, 1247; in manners, 280; imagination its measure, 248; measure of, 1021; miraculous, 1137; and morals, 586; primary to nature, 60, 345; the true nectar, 246; power, 528; would play providence, 1260; is reception, 51, 206, 246, 1037; reduces to sauce-pan, 496; to be revered, 1289; royal proclamation, 1194; a sea, 1251; scholars represent, 818; selfish, 281; its self-reliance, 228; talisman, 1137; surrendered to truth, 797; uses and is not used, 750; virtues of, 1274; must have wholeness, 227, 228; independent of our will, 1271.
Intelligence, good will makes, 831, 902; central, 710.
Intemperance, gifts cannot raise, 196.
Intenerate, 155.
Intention, 62, 166.
Intercourse, international, 669; social, 689.
Interests, never persuaded, 1210.
Interference, 302, 1005.
Interpretation, 11, 329.
Interruptions, 814.
Intoxication, as substitute for intellect, 246.
Introductions, 278, 451.
Introversion, 34, 355, 1044, 1250.
Intrusion, 365, 280.
Intuition, 39, 90, 104, 144, 354, 974, 1030, 1178.
Invention, 59, 525, 534, 668, 770, 781, 791, 958, 1000.
Inventors, 28, 45, 328, 654, 671, 769, 789, 958, 1278.
Investment, 558, 1275.
Invisible, 61, 582, 732.
Inward light, 821, 976.
Io, metamorphosis, 128.
Iole, 265.
Iranis, 256, 1368.
Ireland, 433.
Irish, eloquence, 641; "help," 543; members of Parliament, 457.
Iron, cinder in, 605; metre of civilization, 668, 1000.
Iron lids of reason, 636, 786.
Is, the fatal, 736.
Isocrates, on oratory, 1339; quoted, 640, 651, 691.
Isolation, of personality, 146, 247, 259, 280, 751, 1253, 1364; of genius, 555, 624, 815.
Italicize, never, 998.
Italo-mania, 131, 150, 602.
Italy, 1029; caution in speech, 791.
Iteration, in nature, 358, 361; in poetry, 741, 743, 747.

J

Jackson, Andrew, 539, 1188.
Jackson, Charles T., 564.
Jacob and Laban, 298.
Jacobi, quoted, 103, 578.
Jacobins, 335, 1146.
Jamblichus, 682; quoted, 242, 475.
James, Henry, quoted, 983.
Jami, quoted, 806.
Jane Eyre, 686.
Janus-faced friend, 192.
Jardin des Plantes, 1253.
Jars, qualities potted in, 523.
Jason, 508.

Jawing, 643.
Jefferson, Thomas, 539, 569, 962.
Jeffrey, Francis, 998.
Jelaleddin, verses, 924.
Jerusalem, centre of earth, 429.
Jests, 777. *See, also,* Jokes.
Jesus Christ, 905; acts from thought, 103; answers, 211, 692; his attitude towards Lord's Supper, 1099; his attraction, 228, 1014; has been given a position of authority, 41, 215, 1103; character, 273, 1014; centre of horizon, 262; claims, 981; true commemoration, 1104; not dead, 311; described as a demigod, 40, 143; divinity, 40, 975, 1238; doctrine, 40, 833; era in history, 1014; exaggeration of his personality, 233, 305; as God, 40, 1236; heavens and earth sympathize with, 6; a hero, 1014; his history falsified, 133, 1014; his idealism, 218; does not preach immortality, 833; his life degraded by insulation, 41; the blessed Jew, 917; on problem of life, 354; a lover of mankind, 79; knew worth of man, 40; mediator, 1103; miracles, 23, 40, 41, 1006, 1104, 1238; misunderstood, 134, 142; mystic offices, 583; name ploughed into history, 39; drew upon nature, 44; the emphasis put upon his personality, 40, 163, 215, 583, 1238; confounded with the possibility of man, 143, 309; prayer, 215, 1353; Prometheus, 134; prophet, 40; his republic, 1052; quoted to justify slavery, 1164; symbolism, 1101; sympathy with, 1238; his teaching perennial, 208; serves by holy thoughts, 41; not unique, 714, 1238; speaks from within, 212; Voltaire on, 335; names the world, 41. *See, also,* Lord's Supper.
Jews, cultus declining, 1224; religion, 1238, 1307; scriptures, *see* Bible; self-centred, 759; sufferance, 531.
John the Baptist, 1049, 1207.
Johnson, Edward, quoted, 1107.
Johnson, Dr. Samuel, 35, 443, 496, 692, 818, 1021, 1091; quoted, 195, 480, 543, 601, 628, 679, 680, 766, 1242, 1280, 1296, 1298, 1325, 1330, 1350.
Jokes, 194, 757, 775, 776, 777, 780.
Jonathanization of John Bull, 1309.
Jonson, Ben, 387, 478, 493, 684, 694, 696, 738, 744, 816, 1351, 1360; quoted, 495, 569, 612, 738, 740, 743, 747, 804, 1035, 1188, 1189, 1348.
Journal, keeping. *See* Diaries.
Journalism. *See* Newspapers.
Journey, rule for, 426.
Jove, 240; nods to Jove, 209; medal of, 342, 343; and Phœbus, 783; is in his reserves, 793. *See, also,* Jupiter.
Joy, 79, 601, 615, 942.
Judaism, Swedenborg's, 366.
Judges, 458, 543, 595; in slavery times, 1149, 1203.
Judging, 345.
Judgment, day of, 799; every day, 153, 173, 208, 268, 368; Divine, 1046.
July, in heart, 916, 1078; night, 795.
June, Epicurean of, 847; flowers, 849; glories, 862; rose, 904; walked as, 931.
Jung-Stilling, Johann Heinrich, 418.
Junius, 787.
Jupiter, 157, 271, 285, 778. *See, also,* Jove.
Jury, not deceived by lawyers, 173.
Justice, 38, 159, 256, 267, 870, 972, 974, 975, 1003, 1016, 1118, 1131, 1166, 1169, 1195, 1206, 1212; one man's, 220; Plato on, 352; injustice helped by, 1158.

K

Kansas, 1170; Committee, 1093.
KANSAS AFFAIRS, SPEECH ON, 1199.
Kant, Immanuel, 104, 212, 228, 629, 974, 1044.
Katahdin, Mt., 68.
Keats, John, 744, 1344; quoted, 283, 1002.
Kemble, John, 543.
Kempis, Thomas à, 688, 1307.
Kepler, Johann, quoted, 1027, 1242.
Kertch, governor of, 485.
Key, the key to every man his thought, 216; with key of secret he marches, 932.
Key-note of Nature, 369, 1255.
Kidnapping, 1148, 1159.
Kildare, Earl of, 823.
Kind, every one after his, 101. *Kinde,* 380, 673.
Kindness, 78, 184, 199, 1144.
King, imbecility of, 396; tired of, 893; a working, 118, 143, 214, 398, 640, 790, 793, 958, 1146.
King's College Chapel, 531.
Kitchen clock, more convenient than sidereal time, 434; order, 738.
Knapsack of custom, 288.
Knaves carry forward the just cause, 382.
Kneller, Sir Godfrey, anecdote of, 372.
Knights, true, 963, 964, 1205.
Knower, the, 240.
Knowing, contented with, 264; the step from knowing to doing, 542; antidote to fear, 600; measure of man, 1249; the world, 193, 564.
Knowledge, a canine appetite for, 318; buckets of, 603; of character, 212; child's absorption of, 652; communication of, 689, 796, 992; diffusion of, the measure of culture, 628; dreams the sequel of, 170; fatal to earnestness, 378; the encourager, 700; evening, 23, 1276; growth unconscious, 224, 374, 652; immortal, 831; cannot be hid, 1237; little of ours spoken, 250; loved for itself, 709; morning, 233, 1276; only newest is inspiration, 817; is power, 718, 1266; runs to the man, 808; a sea, 603; not to be secondary, 45; the hope to get knowledge by short cuts, 708; value depends on skill in using, 1275; is amassed thought of many, 788; use the condition of, 69, 807, 1257; yesterday's, 1275.
Knox, Robert, on races, 431, 525.
Koran, quoted, 354, 392, 640, 757.
Kosmos, 4, 673, 1314.
KOSSUTH, ADDRESS TO, 1225.
Kossuth, 584, 1219.
Krishna, quoted, 341.

L

Laban and Jacob, 298.
Labor, 981; all shall toil, 893; alternation of, is rest, 773; attractive and associated, 374; balanced by mental activity, 1018; benefits, 314; at Brook Farm, 1056; brute, 545, 549; cheapest is dearest, 160; Nature's coin, 163, 194; illustrates law of compensation, 160; contempt for, 547; cultivated, 549, 793; the interests of dead and living, 393;

dignified, 31, 56, 168, 1209; division of, 72, 342, 471, 628, 656; duty of all, 656, 821, 1195; emblematic, 821; God's education in laws of world, 74, 307, 552; genius is power of, 107; government is for its protection, 1209; needful gymnastics, 74, 314; habits, 1369; importance, 1195; key to world's treasures, 1311; man coins himself into, 969, 1209; power of, 1312; the scholar's, 821; slave-holder's view of, 1208; basis for spiritual, 73; manual labor antagonistic to thought, 74.
Laborer, foreign, 589; not to be sacrificed to results of labor, 59.
Lamb, Charles, quoted, 788, 1060.
Land, appetite for, 671; English tenacity, 427, 435, 495; ownership of, 555, 662, 666, 846, 1290; its sanative influences, 112.
LANDOR, WALTER SAVAGE, criticism, 1349; on behavior, 577; merit, 1345; visit to, 418; on Wordsworth, 499, 513; quoted, 107, 181, 563, 660, 785, 1353.
Landscape, armory of powers, 876; beauty, 230, 290; benefit, 906; breath, 369; compensation, 711; cow's view of, 734; deceptive, 291, 295; difference of, in observer, 290; disappointment, 295; in dreams, 947; the eye makes, 4, 290, 1230; face of God, 20; horizon in, 290; man, a compacter landscape, 230; reflects our moods, 3, 66; owned by no one, 2, 21, 244; trees, the hospitality of, 81; vanity, 5; needs water, 740; walk into, 288.
Landscape gardening, 113.
LANGUAGE, 7; of angels, 229; the building of, 8, 729, 769, 788; Lowland Scotch, made classic by Burns, 1230; demigod, 634; of eloquence, 766; fossil poetry, 245; history in, 245; imagery, 9, 731; a monument, 306; Nature supplies, 9, 614, 729; of mountain-folk, 854; overstates, 61; played with, 55, 779; a poem, 786; straining of, 996; of street, 766, 1334; study of, 1254, 1279, 1325, 1328; thinks for us, 1241; finest tool, 670; is use of things as symbols, 7, 249, 1248; veracity, 306; always wise, 984; hostile to oppression, 1152.
Lannes, Marshal, 562.
Lantern of mind, 224, 225.
Laocoon, 636.
Large interests generate nobility of thought, 966.
Lars and Lemurs, 420, 931.
Las Cases, quoted, 152, 397.
LAST FAREWELL, 908.
Last judgment. Michael Angelo's, 1319. *See* Judgment, day of.
Latimer, 456.
Latin, poetry, 52, 315, 412, 483, 493; School, 580.
Laughter, 575, 753, 757, 775, 777, 780, 927.
Lavater, 1047, 1347.
Law, the higher, 1151, 1162; simplicity of highest, 207.
Laws, above, are sisters to those below, 352, 826; alive and beautiful, 323; based on will of wise man, 302; begirt with, 166; beneficent necessity, 301; our consolers, 594; Hindoo definition, 587; divine, 37, 323; English, 470; must be written on ethical principles, 980, 1150; facts preëxist as, 125, 127; the world a fagot of, 972; God in, 1012; growth, 386; make no difference to hero, 100; history the unfolding of, 795; built on ideas, 297; ideal, 736; identity, 728; immoral are void, 1135, 1150, 1162; instinctive, 23; invisible cords, 728; is king of kings, 852; language of, 386; no luck in, 952; an extension of man, 116, 126, 156, 297, 301, 739; of matter and of mind correspond, 587, 728, 731, 795, 798, 819, 845, 968, 1252; are memoranda, 297; mind carries, 795; of nature, 195, 198, 201, 291, 551, 661; necessary for protection of unworthy, 100; civil, not to be obeyed too well, 300, 322, 619, 740, 1005, 1150; omnipresent, 528, 551; to one's self, 147; non-intercourse, 380; perception of, is religion, 661, 831, 1005; permanence of, 15, 1005; the dream of poets, 196, 736; of repression, 525; not to be too much reverenced, 322; none sacred but that of our nature, 139, 302; their statement is common sense, 647; sweeter than grace, 923; universal, 38, 197, 298, 535, 661, 858; universal versus individual, 1371; not upset by accident, 1005; useless, without loyal citizens, 1164; various readings, 1161; of the soul, self-enforced, 38, 44; and virtue, 593; world saturated with, 382.
LAWS, SPIRITUAL, 165, 912.
Lawgivers, 692, 739.
Lawyers, 846, 1151, 1204.
Layard, Austen H., quoted, 602, 799.
Leaders, 231, 332, 612, 697, 699, 961, 976.
Learning, 69, 169, 623, 831, 991, 1025.
Leasts, nature in, 357, 360, 674, 917.
Leave all, receive more, 228.
Legion of Honor, 307, 964.
Legislature, 1190.
Leibnitz, quoted, 668, 987.
Leisure, astronomic, 814.
Lenses, we are, 253, 261, 328.
Leonidas, 6.
Leroux, Paul, 583.
Lesson, never get beyond first, 1163.
L'Estrange, quoted, 1039.
LETTER, A, 941, 1366.
LETTER TO MARTIN VAN BUREN, 1196.
LETTERS, 897, 184, 190, 198, 628; inspiration in the writing of, 812, 931, 1171.
Letters, men of, many, 696.
Level, difference of, needed for communication, 336, 824.
Liberalism. *See under* Religion.
Liberty, 116, 248, 301, 521, 527, 797, 802; index of general progress, 1163, 1164, 1165, 1166, 1167, 1194, 1213, 1225; wild liberty breeds iron conscience, 539.
LIBRARY, CONCORD, ADDRESS AT OPENING OF, 1239.
Library, help needed in using, 678; Cicero and Bacon young men in, 27; a harem, 684.
Lichens, 137.
Lies, 38, 103, 147, 198, 311, 321, 352, 353, 998, 1143.
LIFE, FRAGMENTS ON, 930.
Life, amount, 538; not to be anatomized, 676; is the angle of vision, 1249; art of, will not be exposed, 259; only avails, 146; a Beggar's Bush, 964; a bias to some pursuit the high prize of, 602; not to be cheap, 595; conditions, 157; is growing costly, 1192;

crisis of, 658; not critical, but sturdy, 256, 844; cumulative, 718, 719; in short cycles, 811; not long but deep is wanted, 107, 256, 675, 1028; seems a dormitory, 762; each sees his own defaced, 177; a scale of degrees, 332; is not dialectics, 256, 258, 309; our dictionary, 30; a succession of dreams, 619, 952; might be easier, 166, 604; an ecstasy, 533, 615; made of two elements, 258, 711; embryo, 830; its end that man shall take up universe into himself, 986; epochs, 174; demands equilibrium, 1372; an expectation, 260; an experiment, 24, 616, 754; expresses, 1, 24, 571; external and inner, 715; is advertisement of faculty, 261; festival only to the wise, 201; not to be carried on except by fidelity, 999; is freedom, 532; a gale of warring elements, 673; a game, 37, 316; its grandeur in spite of us, 750; in graveyards, 729; should be made happier, 601, 604; headlong, 272; a hibernation, 1273; hidden, 619; must be lived on higher plane, 319; of all is identical, 620; a ring of illusions, 973; intellectual tasting of, 199, 256; lengthened by rush of thoughts, 1282; the literary, 1351; loiters at book's first page, 916; lords of, 910, 1260; less loved, 604; love of, the healthy state, 827, 830; lyric or epic, 234; magical, 676; between upper and lower mandibles, 584; manners aim to facilitate, 276; is March weather, 379; a masquerade, 616, 618; mean, 70, 204; how did we find out that it is mean? 206; the measure of, 675; has no memory, 260; a miracle, 40; calendared by moments, 672; a flux of moods, 253, 259, 260; a museum, 55; musical, 523, 676; mysterious principle of, 61; new ways of, 310; narrow, 560; a pageant, 82; incessant parturition, 1252; the pitching of a penny, 371; pervasive, 20; its pleasure is what we give it, 533; its value lies in its possibilities, 254, 600, 603; a search for power, 528, 536; a poor pretension, 306; is boundless privilege, 600; not stationary, 163, 261; quarry, 30; the condition of release from, 593; its results incalculable, 259; its richness, 971, 1006; a riddle, 616; a robust, 374; the true romance, 55, 323, 617, 990; no rules of, 596; shortness of, makes no difference, 256, 1027, 1028; a sincerity, 332; a sleep within a sleep, 258; a sparrow, 1106; a timid spectator, 595; spiritual, 104; sturdy, 256; a surface affair, 710; a series of surprises, 222, 259; symbolic, 986; the terror of, 521; no reconciliation of theory and practice, 372, 380; two theories of, 1264; tragi-comedy, 985; transits, 676; seeming trifles cover capital facts, 138, 619; tricks, 255; troubles, 738; truth the end of, 1151; true to poles, 749; unity, 262; value, 257, 975; visionary, 264.

Light, 4, 101, 149, 710, 824; dry, 281, 494; cannot be held, 53.

Lightning, air would rot without, 1263; painting lightning with charcoal, 270; put to school, 890; taught speech, 897; struck an inch of ground, 927.

Lightning-rod, the best, one's own spine, 591, 961.

Like, draws to like, 169, 191, 220, 277, 329, 364, 626, 703, 755, 850, 864, 868; old couples grow, 334.

Like, use of word, 730.

Lime in people's bones, 583.

Limitation, Fate is, 526; has limits, 526; meter of man, 529; the only sin, 218.

LIMITS, 937.

LINCOLN, ABRAHAM, 766, 824, 1213, 1217.

Line, not in Nature, 840.

LINES, 862.

LINES TO ELLEN, 940.

Linnæa, 848.

Linnæus, 684, 706, 720, 1305; his discoveries and improvements, 1290; his herborizations, 1290; on walking in Norway, 1296; quoted, 357, 1301.

Literalists, 363, 562, 902.

LITERARY ETHICS, 48.

Literary genius, 270, 1351.

Literary men, 55, 75, 371, 407 417, 544, 1024, 1167.

Literary reputation, 172, 218.

Literary work, 814.

LITERATURE, MODERN, THOUGHTS ON, 1341.

Literature affirmation of many minds and many ages 1340; American 1370; ancient, 131; beginnings of, 743; biography of man, 133; borrowing in, 385, 709; critical tendency, 1044; a decalogue, 1027; eavesdropping, 784; the effort of man to indemnify himself for the wrongs of his condition, 1351; English, *see* English literature; history the sum of few ideas, 252; imaginative, appreciation of, 570; immortality, 249; a point outside of present life, 219; love of, 765; little magnificence in, 1365; nature not found in, 747; debt to pass, 781; pedantry, 778; purest pleasure, 1351; of the poor, 3; praise, 781; quotation in, 784; reason of, doubted, 258; a generic result, 1370; secondary services, 1334; sinful, 68; to be learned in the street, 625; subjective, 261; support, 1187; a record of the best thoughts, 1241; use, 219; values, 1341; variety, 1341; word-catching, 214; not yet written, 52.

Liturgies, 386, 490, 782, 980.

Liver, religion in the, 254.

Living, by desire to live, 832; earning a, 545; the functionary, 31; modes of, not agreeable to imagination, 84; plain, 656; with others, 272, 625, 658, 1057; solitary, 104.

Locality, 284; excitant of muse, 815, 1304.

Locomotives, 524.

Locke, 104, 494, 495; quoted, 367.

Logic, necessary, but must not be spoken, 224, 442, 729, 733.

Logs, 195; Walden, 812.

London, 433, 446, 452, 514, 1305, 1310.

LONDON TIMES, THE, 501.

Loquacity, 639, 750.

Lord, 850; a good lord first a good animal, 275.

Lords, House of, 436, 476.

Lord's Prayer, 386, 460, 1159, 1353, 1371.

LORD'S SUPPER, THE, 44, 1099.

Lords of Life, 910.

Loss, none in nature, 967.

Lot of life, 152.

Lottery prize, 555.

Lotus, 871.
Louis XIV, 62, 115.
LOVE, 177, 917; abandonment, 192; arch-abolitionist, 1206; afar, is spite at home, 140; the affirmative of affirmatives, 714, 1266; all are love's, 919; all-suffering, 273; antidote to war, 1145; aspires to a higher object, 67; and beauty, 180; believing, 167; why blind, 199, 608; remedy for blunders, 586; village boys and girls, 178; ever enlarges its circles, 182; made a commodity, 188; concentrates, 231; court and parliament of, 177, 1220; basis of courtesy, 281, 283, 284; crimes from, 262; curiosity about, 712; day dark without, 918; debt to, 178; desire, 105, 146; defined, 207; disappointed, 295; disruption, (?); dream, 182; ebb and flow, 185; enchantment, 177; enlarges mind, 714; enthusiasm, 67; expands powers, 180, 797; no excess to, 163; Fate goes with, 931; few capable of, 1372; and friendship, 187, 660; genius is love impersonal, 67; God of gifts, 287; of gods, 839; growth, 182; alone makes happy, 67; is in hope and not in history, 177; humility, 1180; illusion, 618; makes immortal, 205; impersonal, 182; impressionability, 818; inexhaustible, 269; insight, 67; mathematically just, 67; low, 365; madness, 533; new meanings, 285; might of, 943; and mind, 586; momentary, 365; and nature, 311; a necessity, 1349; and the Muse, 895; nobility, 868, 1180; never outgrown, 39; overstaying its moment, 840; panacea of nature, 78; gives perception, 820; deification of persons, 178; profane, 1180; proofs, 1180; against property, 316; purifies itself, 181; purple flame of, 935; test of poet, 917; we can receive, 286; redeemer, 586; remedy for ills, 78; renewing principle, 316; science learned in, 235; teaches self-knowledge, 136; not won by services, 287; sexual, 348; sharp-sighted, 608; makes all things alive and significant, 179; me not for what daily spends, 931; as basis of state, 304; teaching, 136; temporary, 182; tent, 1180; has a speedy term, 262; transcends object, 192; transforms, 182, 533; and truth, 229; universal, 184, 712; unrequited, 192; wisdom, 67, 392; work, 177, 179; rebuilds world, 78, 1179; reflection of worth, 191.
LOVE AND THOUGHT, 179, 895.
Love, if I, 181.
Lover, all love a lover, 178; all should be lovers, 78; communications, 712, 713; described, 179; eyes and ears, 712; sees no resemblances in his mistress, 180; forgiving too much, 280; marriage, 293; of men, 1266; nation of lovers, 1145; never old, 722; has more and finer senses, 712; sonnets, 729; strangeness, 280; like waves, 866; what is loved, 618; worlds of, 879; worship, 186.
Lovejoy, Elijah P., 205.
Lovely, feeble souls do not wish to be lovely, but to be loved, 267.
Lowell mills, 243.
Lowliness, 1064, 1180.
Loyalty, 144, 477, 517, 582, 964.
Lubricity, 193, 253, 1188.
Lucian, quoted, 949.
Luck, 59, 198, 445, 550, 587, 951.
Lucretius, 674; quoted, 360.
Lustres, 192; reading for the, 307.
Luther, Martin, 133, 650, 692, 729, 818, 1007, 1193, 1194, 1207, 1230; quoted, 294, 372, 405, 645, 756, 1325; on preaching, 1334.
Luxury, 75, 470, 1193; not for hero, 911, 964.
Lyceum, 1308.
Lyncæus, 244.
Lynch law, 301, 539, 1190.
Lyre, constellation, 855.
Lyric poets, 241, 247.
Lyrical glances, 807.

M

Macaulay, Thomas B., 496, 501, 511.
Macchiavelli, quoted, 730.
Machinery, 151, 450, 468, 471, 544, 546; aggressive, 670, 769, 1275; of society, 98, 166.
Madness and genius, 811; of love, 533.
Magic, 135, 248, 259, 267, 272, 308, 550, 606, 618, 1361.
Magna Charta, 445, 514, 597, 792.
Magnanimity, 287, 320, 966.
Magnetic boat, 235.
Magnetism, 154, 729; personal, 67, 144, 165, 265, 306, 533, 739, 743, 607, 824.
Magnetism, animal. *See* Mesmerism.
Mahomet, quoted, 594, 757, 1000, 1181, 1242.
MAIA, 673, 731, 930.
Maid, genius in maiden's eyes, 931; in lover's eyes, 837; obliterates the past, 866; represents all virtues, 180; resembles no one, 180; sail with God the seas, 204; Shakespeare in heart, 936.
Maine, 848, 996, 1078.
Maintenon, Madame de, story of, 756.
Majestic men, 271.
Majorities, 524, 596, 1224.
Maker, and not the made, 926, 1261.
Malaga of praise, 872.
Malays, 792, 948, 1146.
Malefactors, 596.
Mallows, 1069; dine on, 885; sacred, 1295; spawneth men like, 900.
Malpighi, doctrine of leasts, 357, 360.
Malthus, doctrine, 666, 669, 738.
Mammoth Cave, 615, 773.
Man, able, 50; his ability his receptivity, 969; aboriginal, 808; of action, 162, 371; is all, 36; who stands alone, 579; arming of, 201; the proper object of plastic art, 1316; animates what he sees, 267; apostrophe to, 46; ashamed of self, 44; assimilates only his affinities, 169; must keep his own atmosphere, 278; beast-like, 705; benefactor, 77; not born, 60; centre of being, 8, 329, 1352; channel of heaven to earth, 65, 310; cheap, 106, 336; clod truth has raised, 1004; compensation in gifts, 154; made for conflict, 1266; by constitution, expensive, 545; definition of, 668; difference of men is in principle of association, 128; divided into men, 150; not domesticated in planet, 258; each a new Adam, 988; elusive, 279; encyclopædia of facts, 125; not the end of Nature, 62; endogenous, 328;

epitome of history, 132-133, 136; equal to every event, 591; everything carries, 532; transparent eye-ball, 2; farmer, instead of man farming, 26; part of Fate, 528; half-finished, 106, 570; modified fish, 1253; Fourier's scheme for composing him, 1051; a fraction, 72; fruit of ages, 64; rests on bosom of God, 20, 60; a god in ruins, 22; good, is contented, 175; growth, 218; enters into God, 833, 955; great men exalt the idea of, 1326; his guardians, 910; should make life and nature happier, 601, 714; Herbert's poem on, 22; each a hint of, 305; explicable only by his history, 125, 713; his home in God, 212; a golden impossibility, 258, 259; inventor, 471; the only joker in nature, 139; in jail, 775; judged for his worth, 173; is a kingdom, 1146; a compacter landscape, 230; connecting link in nature, 64, 527; a machine, 544; nature economical in making him, 355; the masses, 33; power over matter, 533, 543, 546; meaning of, 841; measure of, 143, 578, 670, 962, 1139, 1249; and men, 25, 33, 625, 794; metamorphosed into things, 26; every man a new method, 1256; microcosm, 21, 353, 558, 733; Milton's idea of, 1326; relation to nature, 3, 21, 22, 24, 26, 35, 60, 64, 98, 289, 290, 291, 292, 329, 546, 591, 634, 661, 711, 729, 795, 935, 968, 1166, 1186, 1195, 1237, 1255, 1299; Nature's self-explication, 230; each needed, 597; a new, 60, 64; the only object that really interests us, 607; one, 25, 1138; organized justice, 362; action his ornament, 56; we owe man to man, 655; palace of sight and sound, 63, 179; pendant to events, 179; physician's view of, 561; one phenomenon, 64; given good light like picture, 580; great, falls into place, 328; plastic little creature, 770; a plant, 2, 98, 374, 1261; popinjay, 374; unbounded possibility, 20, 217; power, 968; should live in present, 145; pretension, 269, 565; of principle, 99, 1147; a quotation, 339; redeemer, 81; only is real, 1003; bundle of relations, 136; representative, 305, 328, 471; brings revolution, 45; none sane, 294; too content with secondary, 45; self-subsistency, 1146; servant, 22; of social earth, 866; infinite soul, 42; with soul alone can teach, 42; of shreds and patches, 612; steel-filing, 306; a stream of hidden source, 206; never symmetrical, 305; his characteristic, teachableness, 984; façade of temple, 207; test of civilization, 630; thinking, 26; power through thought, 33; one with his thought, 186; each obeys some thought, 216; thunderbolt, 606; the timely, 249, 532; a true man belongs to no time or place, 143; better than a town, 152, 1254; a torch in the mind, 1028; must be unit, 33, 36; to be valued by best moments, 608; victor over things, 984; wanted, but not much, 310; commonly the victim of events, 958; is for use, 1195, 1311; grows from within, 328; fed to work, 4; carries world in his head, 292; infinite worth, 68, 77; has wronged himself, 33; upbuilding, 33.

MAN OF LETTERS, THE, 1018.

MAN THE REFORMER, 70.

Man of the world, his mark, 565.

Manchester, Speech at, 517.

Manifest destiny, 1201.

Manila of pepper, 1250.

Manipular attempts to realize ideas, 264.

Manliness, 547, 766, 819.

Mannerism, Nature abhors, 309.

MANNERS, 274, 912; affirmative, 820; effect of air and place, 565, 568, 1304; American, 572, 751; associate us, 571; Bacon on, 626; basis, self-reliance, 278, 279, 576; better than beauty, 580, 957, 963; benevolence the foundation, 281; presupposes capacity in blood, 573; charm, 285, 568, 751; a clothing, 751; communicated, 561, 565, 571; reinforced by companionship, 752; defects, 280; deference the first point, 279; defined, 571, 576; directness the mark of superior, 579; and dress, 753; English, 450; rule of, to avoid exaggeration, 753; always under examination, 571; factitious, 572; fraternize, 277; genesis, 276; of girls, 580; of Greeks, 132; happy ways of doing things, 571, 752; heroic, 579; hospitable, 1363; household, 760; intellectual quality, 280; interest, 957; irresistible, 571; isolation, 751; a language, 571; and life, 276, 659; majestic, 283, 659; Nature values, 751; novels, the record of, 578, 686, 1360; of the old school, 759; ornament, 129; Phidias, 1363; poetry of, 578; of power, 276, 477, 571, 575, 577, 751, 798; and religion, 1309; none but negative rules, 580, 753; made up of sacrifices, 760; sculpture teaches, 568; secondariness in, 580; revealers of secrets, 752; must show self-control, 580; their first service to make us endurable to each other, 572; not settled, 278; and society, 283, 571, 576, 578; table, 757; require time, 577; tranquil, 659. *See, also,* Behavior.

Mansfield, Lord, 647, 1126, 1161; quoted, 501, 1136, 1151.

Manual labor, 72. *See, also,* Labor.

Manual skill, overestimate of, 240.

Manufacturing, 59, 544.

Many-weathered world, 369.

Maple, 68; uncorrupt, 292, 847, 1109.

Marble holds statue, 917.

Marcus Antoninus, quoted, 594, 599, 688. *See* Antoninus.

Marlowe, Christopher, 742.

Marmontel, quoted, 785.

Marriage, 870; aims, 183, 293, 660; bad, 171, 316, 364, 617, 686; of character, 660; connected with abundance of food, 663; Fourier on, 1052; a beneficent illusion, 617; low views of, 182; Milton on, 1331, 1332, 1333; of minds, 262; in novels, 686; open question, 373, 486; Pandora-box, 617; reform of, 85; Swedenborg on, 364; trap, 617; chief in women's history, 182, 658, 1178.

Marseillaise, 1165.

Marshall, Chief-Justice, 1078.

Martial, quoted, 612, 783.

Martineau, Harriet, 512.

Martyrdoms, most keenly felt by beholders, 701, 1330; looked mean when they were suffered, 252, 704.

Marvell, Andrew, quoted, 665, 695.
Masks, which we wear and which we meet, 577, 653, 716, 873, 906; objects as, 80, 616, 618, 729, 787.
Massachusetts, 1148, 1157, 1163, 1202, 1203; in the Civil War, 1170, 1221; climate of, 1297; planters of, comfortable citizens, 1306, 1312; Italy upside down, 1297.
MASSACHUSETTS, AGRICULTURE OF, 1356.
MASSACHUSETTS QUARTERLY REVIEW, EDITORS' ADDRESS. 1221.
Massena, 46.
Masses of men, 33, 78, 336; we do not want any, 596.
Massinger, 508, 1359.
Master, without apprenticeship, 609; be master, 823; one in century, 596; of living well, 658; every man a, 822; likes masters, 407; uses the materials he has, 674; his measure is success, 570; of mobs, 650, 709; often a hidden man, 794; passive, 838; source of his power, 255, 266, 383; can formulate his thought, 1260; works for joy, 676.
Material, thought surrounds itself with, 242, 734, 1143, 1222, 1248; has its translation into spiritual, 329.
Materialism, 59, 101, 254, 373, 378, 393, 492, 1011, 1018.
Mates, how found, 534.
Mathematics, millennium, 583.
Mather, Cotton, quoted, 1306.
Matter, devotion to, 193; no finality, 329, 361, 659, 727; our friend, 378; the apparition of God, 11, 19; its laws run up into invisible world of mind, 968; has meaning, 239, 533, 671, 711, 729; laws of, are laws of mind, 529, 587, 729, 730, 731, 733, 1001, 1260; and mind, 544, 914; is dead mind, 1251; perception of, 727; privation, 1030; and spirit, 164, 254, 527, 1010; what and whence, 19.
Maxims, counting-room, 558.
MAY-DAY, 881.
May and Must, 1163.
Maya, 526.
Means, to ends, 56, 1269; degradation of man to means, 86, 311, 316, 655; subdued by, 1284. *See under* Ends.
Measure, love of, 280; party sacrifices man to measures, 86, 1187; half-measures, 584; of civilization, culture, friends, health, life, man, master, mind, power, progress, success, time. *See under those words.*
Mechanics, 547.
Mechanics' Apprentices' Library Association, lecture, 70.
Mechanism in thought, 1255.
Mediocrity, 844, 1068.
Medusa, the Rondanini, 623.
Meeting-house, old New England, 1059.
Melancholy, 459, 461, 827, 890, 1370, 1372.
Melioration, 337, 531, 672; incapacity for, the only distemper, 562, 570, 599, 671, 705, 770; the law of nature, 1002, 1252.
Melody, 740; melody born of melody, 844.
Melrose Abbey, inscription at, 826.
MEMORY, 917, 1275.
Memory, amber of, 179; an apotheosis, 1280; cave of, 63, 1029; and charlatanism, 1272; corpse, 141; a compensation, 1279; cure of bad, 1281; critic, 736; defect of, not always want of intellect, 1278; differs, 1277; diminution of, 1370; diving bell, 970; eloquence steals, 641; English live by, 490; extent of, 1282; index of, 1276; not inert, 405; of joy, 1280; life has no, 260; living by, instead of by inspiration, 1271; of love's visitations, 179; losing, 1278; raw material, 789; mendicant, 275, 626; in men of ideas, 1277; mother of muses, 623, 1277; note-books impair, 151; praises by holding the best, 1279; never rely on, 141; sempiternal, 222; stone-in-carved traits, 866; topical, 559; things tragic are comely in, 165; a tutor, 1276; making and sleeping, 947; unconscious, 225; and writing, 1239; printing and writing weaken, 1278.
Men, not actions, wanted, 86; all of one pattern, 691; answers to questions, 328; better than they seem, 320; descend to meet, 209; difference between, 328; few have any next, 396; fragments of, 82; go in flocks, 45; hacks of invisible riders, 659; helpful through intellect and affections, 330; knowledge of, 537; other men are lenses, 328; nation of, 306; more than nations, 794; all at last of a size, 336; wanted, 1134; well-mixed, 960; wiser than they know, 154.
Ménage, Abbé, quoted, 612.
Menagerie, 522, 948.
Menander, quoted, 660.
Mencius, 260, 330.
Menial years, 175.
Mental activity, law of, 773, 819, 1277.
Menu, 351, 354.
Merchant, the, 57, 266, 550.
Mercy, 1205.
Merit, 264; all sensible to, 713; class based on, 958; men cannot afford to live together on their merits, 626; beyond opinion, 46.
MERLIN, 869, 582, 694, 745, 903.
MERLIN'S SONG, 898.
MEROPS, 871.
Merrimac River, 1305.
Merry, a mask of sad, 906.
Mesmerism, 23, 291, 308, 583, 645, 950, 954, 1047.
Messiah, infancy a, 22.
Meta-chemistry, 494.
Metamorphosis, the soul advances by, 208, 618, 728, 731, 732, 749, 851, 1047.
Metaphor, nature a, 10; become religion, 260.
Metaphysics, a showing of the relation of things to mind, 21, 186, 359, 390, 688; dangerous, 1250.
Metcalfe, Sir Charles, quoted, 1130.
Metempsychosis. *See* Transmigration.
Method, 169, 195, 224, 316, 357, 1263; analytical, to be avoided, 1250; in eloquence, 648.
Methodists, 432, 488, 762, 793.
Metonymy, 731, 734; a low idealism, 1339.
Metre, 741, 742. *See, also,* Measure.
Metternich, quoted, 1186.
Mexican War, 539, 857.
Microcosm, each particle a, 13, 155, 353, 360, 558.
Microscope, plague of, 408, 606; on stilts at a, 676.
Middle Ages, 792.
Middle passage, 1373.
Middle point, man a, 167.
Mid-world, 258.
Migratory instinct, 881, 920, 1290, 1296. *See* Nomadism.

Miles, 350, 525.
Military mind, 958.
Militia, 1170.
Milk, a man made of, 641; of nature, 541.
Mill, of fate, 912; of slavery, 1162; of truism, 51.
Mill, John Stuart, 466.
Millennium, five minutes of today worth as much as five minutes in next millennium, 256.
Milnes, Robert M., quoted, 566.
MILTON, JOHN, 1324; Channing on, 1047; service to English language, 1327, 1330; generalizations, 495; humanity, 1345; influence, 1065; iteration, 741; too literary, 250; manliness, 1346; loved his poetry, 735; his prose, 687, 1324, 1333; style, 492, 1358, 1365; a table-land, 495; tin-pan, 748; quoted, 20, 84, 185, 214, 247, 271, 385, 461, 652, 741, 826, 1076, 1180, 1215.
Mimir's spring, 561.
Mind, special action of, 263, 442; does not age, 222; beauty in, 613; a finer body, 358; obedience of body to, 748, 810; every mind a new classification, 149; common to all men, 125; constructive, 227, 1261; courage of, 831; creator, 1251; diamagnetism of, 819; divine, 976; doors of, 986; everything corresponds to state of, 131, 788; flower of the, 66, 246; growth, 224; hand of the, 12; and heart, 487, 1266; impressionable, 1260; laws of, 773; law of, its derivation, 223, 795; what it does not live it will not know, 127; a looking-glass, 812, 1276; measured by love, 586; measure of, 332, 431; has its own methods, 224; mystery of, 968; influences of Nature upon, 26, 296, 612, 748; observation, 1250; nothing old but, 792; one equal to many, 793; parallel to Nature, 1257; not enshrined in a person, 34; like plant, 1254; source of all power, 817, 985; rank in minds, 822; the only reality, 102; its reception of truth, 1256; retroactive, 1275; good sailor, 426; science of, 229, 712, 1030, 1250; sex of, 537; sprained mind reacts, 1241; structure of, shows will of master, 828; temple of, 614; its thinking prior to reflection, 223; unity, 1343; universal, 38, 125, 633, 974, 1006; better the more it is used, 1186; varieties, 1252; the world its fable, 37, 296, 854, 986; youth of, 207.
Mind-cure, 689.
Minder, 665.
Mine, and his, 163; who are, 185.
Minerva, 157, 260.
Minister. *See* Clergy, Preachers.
Minnesinger, quoted, 738.
Minorities, 277, 596, 793, 794; influence of, 1164, 1226.
Mirabeau, 394, 521, 595, 599, 813.
MIRACLE, THE, 935.
Miracle, argument from, 39, 1238; belief in, 608; Christianity does not rest on, 978, 1238; in the common, 23, 950; conversion by, 41; false emphasis on, 40; of enthusiasm, 23; of genius, 809, 820; the hero believes in, 104, 608; of Hohenlohe, 23; life a, 40, 104, 259; of mind, 1248; comes to miraculous, 593; is monster, 40; nature requires as much faith as, 360, 950; the one, 1006; of poetry, 731; of science, 790; self-sacrifice the root of, 697; universal, 144; of will, 1261.
Mirrors, of mind, 405, 812; poets are, 251.
Mirth, its limits, 780.
Misers, 461, 559, 708.
Miseries, insect, 856.
Misfortunes, the good are befriended by, 161.
Missionaries, some men made for, 564; things as, 972.
Missions, 43; in India, 979; to negroes, 1127.
Mist, affections as, 223.
Mistakes, Nature makes none and pardons none, 12, 957.
Misunderstood, 142.
MITHRIDATES, 844, 1371.
Mixtures in Nature, 1254.
Mobs, 162, 301; a course of, 350, 405, 644, 650, 772.
Models are to be refused, 45, 956, 965.
Moderation, be moderate as the fact, 996, 997; paid for with life, 154.
Modesty, false, 175.
Mohammed. *See* Mahomet.
Molecular philosophy, 258.
Moments, memorable, 1270; the quality, not number, imports, 107, 221, 222, 256, 272, 327, 672, 674, 675, 677, 738, 789, 810, 839, 930, 1021.
Momentum of thought and emotion, 110, 1253.
Momus, 616, 954.
MONADNOC, 843, 853, 928, 933, 943.
Monads, 336, 727.
Monarchs, 300, 301, 959. *See, also,* Kings.
Money, a barometer, 550; blood, 558; what it can buy, 550, 808; often costs too much, 553; and culture, 1369; not all debts paid with, 314, 966; dragon, 472; effrontery, 1030; means of freedom, 655; giving, 656; Indians and negroes as, 1162; laws of the world written on, 197; making, 72, 550, 559, 628, 1369; a delicate meter, 550; must have, 1189; not necessary to gentleman, 276; its paper wings, 472; prose of life, 307; laws beautiful as roses, 307; for what sought, 33; rule for spending, 117, 197, 558, 654; use, 313, 372, 558; wise man needs not, 303; possesses world, 548.
Monk, Basle, story of, 579.
Monks, 70, 838, 989.
Monoco, John, 1115.
Monomaniacs, utility of, 547.
Monopolies not admitted, 85, 154, 1195.
Monotones, 1262.
MONTAIGNE, 371; external biography, 376; and bigots, 1002; use of books, 814; delight in, 255; doubts, 378; eclecticism, 1038; Emerson's admiration for, 375; essays, 377; frankness and plainness, 376; in Italy, 280; Landor on, 418; license of speech, 1350; and Plutarch, 1035; prince of egotists, 375; not to be read, 816; spirit, 1343; power of statement, 647; use of low style, 1338; value, 1351; defence in civil wars, 99; quoted, 188, 554, 680, 1034.
Montesquieu, quoted, 443, 631, 694, 827, 831, 1034, 1137, 1165, 1242.
Montluc, quoted, 699, 772, 820.
Moods, life a train of, 217, 253, 255, 260, 312, 319, 379, 619, 672, 809.

Moon, doing our work, 630; heaped up harvest of, 918; moonlight in verse, 926; sprang from woman, 22; some for seed, 79, 920, 924; making world amber, 930.
Moore, Thomas, 1358, 1359; quoted, 742, 784, 787.
Moosehead Lake, 68.
Moral, all things are, 12, 156, 711, 727, 1222; defined, 585, 1213; measure of health, 1001.
Moral discipline of life, 975, 1004.
Moral element, in beauty, 586, 614; in life, 581, 796, 1266; in poetry, 746.
Moral evil, debt to, 1264.
Moral forces in nature, 13, 272, 885, 972, 973, 1002.
Moral genius, 1138.
Moral laws, 583; universality of, 41, 301, 949, 987.
Moral nature, 1124; fountain of society, 41; vitiated by interference of will, 165, 585.
Moral power has not kept pace with material, 671, 678; the two allied, 823, 966, 968.
Moral problems, 1144.
Moral science, 594, 974.
Moral sentiment, absence of, means failure, 404; adorers of, 982; its authority, 1013; in animals, 1001; its commanding attraction, 43, 592; basis of eloquence, 651; the causing force, 90, 587, 651; foundation of culture, 304, 673, 685, 796, 975, 1236; Carlyle's, 1091; equalizes all, 592; speaks to every man, 1237; critic of forms, 978; fountain of life, 84; Goethe's lack of, 1347; grows everywhere like grass, 980; makes free, 529, 974, 1013; images of, 975; intellect without, 704; one with intellect, 379; intellectual values of, 353; supported by self-interest, 1132; Milton's devotion to, 1329; negations of, 798; newness of, 1270; new uses, 259; makes poetry, 354; power, 354, 529, 973, 975, 977; permanence, 584, 713, 977, 980; takes precedence, 354; the supreme reality, 13, 90, 974; religion its practice, 977, 981, 1009, 1010; renunciation of, 644; measured by sacrifice, 831; in Saxon race, 517; science does not surprise it, 796; skepticism lost in, 381; foundation of society, 39, 589, 629, 631, 966; Sophocles on, 1039; sufficiency of, 1010.
Moral standard, no deviation in, 151.
Moral union and intellectual, 624, 818.
Moral values and material, commensurate, 550, 1222, 1312.
Moral world, a world of precise law, 352.
Morality, the basis of legislation, 1150, 1194, 1213, 1224; lack of, a departure from Nature, 1047; *mere* morality, 585, 1007, 1149.
Morals, the measure of, and arts, 671; defined, 629; dogmas rest on, 979, 980; mixed itself with economy, 546; is direction of the will on universal ends, 974; and fate, 526; object of government, 1194, 1213; helps by putting us in place, 975; and intellect, 586; language, the test of, 306; not lodged in us, but we in it, 976; of primeval man, 795; population depends on, 667; immoral religions, 583, 979, 980; science of substances, 974; and sensation, 371; unity of thought and, 1001; not to be voted down, 1165.
More, Henry, quoted, 1180.
More, tragedy of more and less, 163, 714, 960.
Morgue of convention, 414, 694.
Moritz, quoted, 1314.
Morning, air, 885; date the, 935; defend your morning, 813; hear what morning says, and believe that, 1297; inevitable, 841; influences, 813; let it be, 676; of the mind, 52, 68, 296; a magical painter, 1228; peace, 296; do not pollute, 580; French proverb on, 813; spectacle, 4; summer, dear, 914; new thought awaits, 813, 821; tranquillity, 245.
Morphy, Paul, 702.
Morte, d'Arthur, 745, 815.
Moses, highest merit of, 138.
Mothers, men are what their mothers made them, 523.
Mother-wit, 560, 585, 692, 995, 1031.
Motion, Nature's secret, 16, 291, 292, 296; and beauty, 610.
Motives, work depends on, 1013, 1022.
MOUNTAIN GRAVE, A, 941.
Mountain and squirrel, 857.
Mountains, 586, 618, 731; beads of rosary, 855; float, 732; folk of, 854; influence of their presence, 555, 854, 928, 1304, 1344; must migrate into the mind, 986; are silent poets, 1297; swim in music, 924.
Mozart, 105.
Much will have more, 670, 928.
Mud, at bottom of eye, 575; magazine, 421; pies, 1057; sills, 1311; sings, 934.
Müller, Karl O., quoted, 785.
Multiplication table, live by, 259.
Mumps, the soul's, 165.
Mundt, Theodore, quoted, 1368.
Murder, as it appears to murderer, 262.
Musagetes, 813.
Muse, 747, 811, 1024; builder, 871; coy, 903; daughter of Memory, 1277; daughter of muse, 850; defined, 1269; and Eros, 895; and fear, 926; Goethe's, 1348; is where heart is, 203; might of, 925; poverty her herald, 1032; its five representatives, 898; makes solitary, 924.
Museums, 660.
Mush, of concession, 190; of materialism, 760.
Mushroom power, 78.
MUSIC, 934; of angels, 898; bath, 549; of clock, 195; discord in, 610; disdain, 840; drunken, 870; opens heavens, 685; life is, 523; Milton on, 1327, 1328; mute, 5; mystery, 180; of Nature, 904; omniscient, 1242; effect of place on, 635; poor man's Parnassus, 743, 970; power, 634, 635, 638, 741, 971; revelation of power, 1269; sky-born, 934; every sound ends in, 714; a suggestion, 294; tongue framed to, 914, 1324; voice the sweetest, 81, 234; out of a work-house, 286.
MUSKETAQUID, 875, 906, 929, 939, 1106.
Musket-worship, 509.
Must, and may, actual and ideal, 1163.
Myrmidons, 566.
Mysteries, dramatic, 1019.
Mysticism and mystics, 85, 249, 355, 807.
Mythology, 64, 157, 609, 782,

786, 794, 800, 1257, 1307, 1370.

N

Nachiketas, 833.
NAHANT, 929.
Namer, poet is, 245.
Names, 440; faith in, 44, 94, 145, 203, 327, 353, 734; things by their right names, 991.
NAPLES, WRITTEN IN, 150, 233, 942.
NAPOLEON BONAPARTE, 393; a right aristocrat, 962; art of war, 152, 435, 536, 674, 1221; story of a banker, 550; battalions, heaviest, 444; belief, 529; fell back on bivouac, 152; use of books, 1242; use of cannon, 811, 822; and Caprara, 279; caution, 56, 811; called "Cent Mille," 596, 793; Channing on, 1047; character, 822; celerity of combination, 970; common sense, 727; coolness, 751; Corsican entrenchment, 771; blunder worse than crime, 262; defects, 403; diplomacy, 169; egotism, 568; in Egypt, 1022; endurance, 1373; on fighting same enemy, 330; faith, 506; feared eyes, 279; army at Eylan, 541; courted fashion, 276; fell on his feet, 822; trusted in his fortune, 56; accounted for his fortune, 266; on Fox, 281; might have been first man of world, 396; great, 822; Greenough on, 709; hand, 703, 951; heart, 828; history, 127; intellectual, 568, 618, 1277; impatience, 399; Joseph, 579, 822; Massena, 46; adaptation of means to ends, 56; Mediterranean a French lake, 671; not model, 965; knew but one merit, 176; modern, 393; overthrow, 446; patriot, 524; personal ascendency, 64; not for picket-duty, 1019; and the plague, 591; affected plainness, 565; plans, 166, 811; in prison, 136; prudence, 397; receptive, 394; on religion, 1003; and republicans of 1789, 1310; representative of middle class, 402; royal armies against, 161; rule, 707; sayings, 730; self-trust, 822, 951; skill, 706; believed in force of soul, 56; Madame de Staël, 279, 456; tactics, 646; vices good patriots, 630; lesson of his virtues, 400; a worker, 56, 277; needed a world, 136.
Napoleon, Louis, 1165.
Narcotics as inspiration, 246.
Nations, expansion of, and religion, 983; each follows its own genius, 627; genius of, 306, 1220; have been mobs, 272, 340; are doing well when occupied solely with their own affairs, 794, 1191; die of suicide, 1019.
Natura, 673.
Natura naturans, 291; naturata, 290.
Natural history to be married to human, 8, 23, 291, 587, 608, 829, 1001, 1247; resources in, 774, 819.
Natural corresponds to mental law, 27, 292, 371, 728, 795, 808, 819, 1247.
Natural objects as meanings, 10, 65, 242, 243; not to be known out of their connection, 728; concentrate attention, 231.
Natural religion, 1238.
Natural science, 12; and religion, 587, 791, 794, 1224.
Naturalist, as companion for a walk, 1302; goes everywhere in Nature, 1299; his methods, 963, 994; requires love, 23, 875; scope, 498; always studies, 1303.
NATURE, 1, 288, 899, 900, 913, 916, 917.
NATURE AND LIFE, FRAGMENTS ON, 927.
NATURE, THE METHOD OF, 59.
NATURE, SONG OF, 905.
Nature, never accidental, 829; an incessant advance, 1189; an allegory, 1004; in America, 510; analogies, 949, 1001; ancillary to man, 6; never wears a mean appearance, 2; and art, 633; beauty the aim of, 611, 613, 1315; has her own best mode of doing things, 245, 556; loved by what is best in us, 290; the book of Fate, 524; bound to child's conscience, 544, 915; no braggart, 999; no Buddhist, 308; changes without violence, 245, 291; a system of circles, 3, 26, 220, 244; and the child, 293; is tyrannous circumstance, 524; fashions cities, 292; a mutable cloud, 128; does not cocker us, 256, 522; no seat vacant in her college, 310; compensation in, 296; no conjurer, 950; always consistent, 291; conspiracies against, 952; converse with, 52, 615, 667; counsellor, 197; a creation of the mind, 615; her creatures a picture-language, 242; reveals crime, 160; deceitful, 295; definition of, 1; veils deformity, 714; deifies us, 5; demands self-defence, 699; departments, a man for each, 819; derivation of name, 673; loves details, 308; descends from above, 61; despotic, 297; wears devout aspect, 19; her dice always loaded, 12; dilettantism about, 290; discipline of mind, 11, 12; not to be disposed of, 350; dowry and estate of every rational creature, 6; dust allied to, 1005; in earnest, 696; economy, 114, 532, 600, 1263; elusive, 295; embosoms all, 6, 77; equal to each emergency, 1288; encamped in, 294; a cup of enchantment, 66, 289; not end in itself, 5, 15, 62, 65, 727, 730; for no one end, 63; ethical, 13; uses evil for good, 708; ever faithful, 849; is fate, 230, 524, 633, 635; not to be feared, 535; ferocity, 201, 522; seen by few, 2; a perpetual filtration, 680; loves number five, 848; not fixed, but flowing, 24, 749; flattery, 295; fools us, 253, 295; has sprained foot, 1241; forces, 967, 1163; makes infinitesimal into cosmical forces, 770; a sea of forms, 7; frame for man as picture, 6; freaks, 716; will not have us fret, 166, 271; frugal, 309, 1311; funeral, 907; will not have us live by general views, 309; genius a transmutation of, 64, 68, 537; conditions of her gifts, 1255; gladness, 2; Goethe's study of, 407; measure of greatness, 999; evergrowing, 62; we are guests in, 1372; rain the hermitage of, 54; hieroglyphic, 747; history, 405; hotel, not home, 727; is honest, 572; never hurries, 351, 622, 1262; idealist, 734; incarnation of God in the unconscious, 20, 296; secures individualism, 258, 292, 293, 335, 559, 561, 831; works for all, not individual, 114; inexact and boundless, 61; inspiration in youth, 710; instability, 216;

insures herself, 245; intellect, *see under* Intellect; means integrity of impression, 2; interpretation, 329; never jests, 775, 999; never jumps, 829; justice, 1003; labor her coin, 163; language, 7, 729; unity of her laws, 291, 1132; identity with laws of human mind, 730, 1247, 1255; works in leasts, 357, 674, 917; lessons never lost, 9; life with, makes good behavior, 1303; likenesses in all her works, 129; no literalist, 363; not in literature, 747; logical, 1224; love of, 62, 242; lover of, defined, 2; a manifold, 341; her magazines inexhaustible, 664; turns malfeasance to good, 597, 598; a disguised man, 1253; man the end of, 536; best expresses man, 1303; and man supplementary, 1300; abhors mannerism, 224; the measure of our rise and fall, 61; mediate, 12; medicinal, 4; melioration, 114, 288, 562, 1002; her method, 664, 1137; metaphor of human mind, 10; is mass and particle, 795; middle-class, 1230; Milton on, 52, 1327; mimetic, 615; mirror of man, 1003; pardons no mistakes, 12; ministry, 3; miracle, 672; loves mixtures, 1000, 1254; hates monopolies, 154; moral, 11, 12, 711; motion, 292, 296, 610; music, 904; does not like to be observed, 253; has but one stuff, 291; opposed to everything hurtful, 1003; ornament, mark of excellence, 609; never outwitted, 954; men ought to command, 548, 758, 1311; over education, 1270; protects own work, 624; we are parasites in, 288; paroquet, 874; her patience, 662, 879, 1263; hates peeping, 256; perfect by practice, 543; permanence, 15, 986; pernicious elements, 1003; hunting of the picturesque, 291; pictures, 257; Plato's word, 347; posture-maker, 752; endless production, 245, 291, 293, 596; puts premium on reality, 577; prodigies in, 916, 1281; a vast promise, 295; proportion of means to ends, 999; prose, 230; Proteus, 291; provision for man, 3; punctual, 999; pure, 207; rag-merchant, 600; ally of religion, 13; and religion which affronts it, 18; will be reported, 405; repose in, 711; never rhymes her children, 271; rhymes in things, 851, 920; right manifested in, 1004, 1214; no saint, 258; sanative, 795; restores sanity, 1298; has at heart formation of scholar, 46; her secret never extorted, 2, 234, 295, 928; sediment of mind, 61; no seeming in, 775; selects, 680; selfish study of, 291; self-poise, 582; self-registration, 405; self-similar, 358, 688, 795, 980, 999; as our sensibility, 253, 795; no sentimentalist, 522; servant of man, 12, 967, 1185; shadow of man, 733; simplicity, 167, 979, 999; solicits man, 26; solitary converse with, 813; and soul, 1; spasms, 1003, 1166; spends freely, 1189; wears colors of the spirit, 3; formed by spirit, 24; sprained foot, 1262; and states of mind, 748; crosses her stocks, 669, 814, 1000; stoic, 907; strength, 390, 1025, 1264; study of, 1343; subjective, 261; sublimity, 796; not a substance, 15; subtle, 664; suggestions, 665; we can never surprise, 61; surprises, 889, 891; swamp, 1002; Swedenborg on, 359; syllables, 904; symbol, 10, 66, 242, 249, 250; systematic, 555; teachings, 541, 984; best teacher, 992; tell-tale, 949; tells everything once, 1298; echoes the Ten Commandments, 13; cautious testator, 664; theory of, 1; thermometer, 291; vehicle of thought, 7; thrifty, 1263; works in immense time, 1189; no toy to wise spirit, 2; authorizes trade, 266; transcendental, 104; treasures of, 672; not tricked, 247; trips us up when we strut, 466; her touch should thrill, 240; a trope, 731; beats in tune, 851; tyrannizes, 524, 633; nothing ultimate in, 15; never in undress, 290; unity, 13, 664, 729, 874, 1001; universality, 62, 63, 664; unresting, 77, 664; unwritten, 52; variety in, 1295; her victims, 258; victories, 769; in league with virtue, 273; wealth, 545, 769, 1020, 1185, 1255; hits white once in million throws, 596; whistles with all her winds, 930, 1263; wholeness, 227; her preponderance over our will, 165, 635; gets her work done, 309, 1311; works for man, 845; rids the world of wrong, 1165.

Naturel, 990; alone interests, 1300, 1303.

Naturlangsamkeit, 187.

Navigation, the advancer of nations, 433, 627.

Naylor, James, 294, 1007.

Neander, on friendship, 567.

Neapolitan, a scoundrel, 531.

Near, value of, 35, 150, 789.

Necessary, make yourself, 58, 604.

Necessity, beautiful, 535; cannot emancipate ourselves from, 230, 234, 521, 526, 739, 632, 638; does all things well, 87, 286, 1003, 1031, 1138, 1163, 1371; beauty rests on, 242, 709; grapple with, 74. *See, also,* Fate, Liberty.

Nectar, 246.

Negations, 378, 1011; be patient with our, 109; shun, 632, 757, 769, 798; of Boston Unitarianism, 1007.

Negro ages of sentiment, 1044.

Negroes, 525, 627, 670, 1124, 1159, 1217, 1370; civilization of, 1136; kidnapping, 1133, 1149.

Nelson, Horatio, 439, 444, 449, 463; quoted, 460, 467, 480, 707, 820.

NEMESIS, 158, 172, 581, 870, 892, 958, 1220.

Neri, St. Philip, 589.

Nettle in friend's side, 190.

New, not the old, is divine gift, 788, 1282.

New-comers, 537.

NEW ENGLAND, NOTES OF LIFE AND LETTERS IN, 1043.

NEW ENGLAND REFORMERS, 313, 1058.

New Englander, 641, 650, 984, 1305, 1307, 1308.

New Hampshire, 840, 857.

New phrase, illusion in, 786.

News, the poet the only teller of, 735.

Newspapers, 412, 643, 1159; poor man's college, 628; and crime, 670; we hate to be defended in, 161; each believes his own, 298; influence, 501, 670; notice in, 787; quotation from "Globe," 314; reading, 680, 816, 1159; sponge for oblivion, 1278; not to be suppressed, 384.

New Testament, 981, 1238. *See, also,* Bible.
Newton, Sir Isaac, desire to avoid new acquaintance, 623; agitation in calculation, 794; alternation of employment, 773; and Bacon, 497; childless, 1313; discoveries, 985; eccentricity, 355; Leibnitz and, 668; unity and simplicity of his life, 676, 1257; memory poor, 1278; method, 542; misunderstood, 142; on navigation, 1185; old age, 718; but one, 710; his opinion of sculpture, 234; on Terence, 744; universe made at one cast, 795; whitest soul, 1199; quoted, 30, 757, 1239.
New York, 560, 631, 824, 1195.
Niagara Falls, 568; made by difference of level, 824; swim against, 1250.
Nibelungenlied, 158.
Nicholas, Czar, 115, 1092.
Nicknames, effect of good, 344.
Nidiver, George, 705.
Niebuhr, Barthold, return of his genius, 812; quoted, 740, 1209, 1277.
Night, 26, 37, 922, 928, 1341; in June, 930; woe of, 870.
Nile, the fountains of, 320, 321, 843, 1251.
NIMETOLLAH, SEYD, SONG OF, 919.
Nineteenth Century, age of tools, 668; Goethe, the soul of, 409; multiplicity of, 408.
Nisami, quoted, 806.
No, inability to say, 1040; valiant, 266.
No-government reform, 66, 509.
Noah's ark, poet's mind a, 251.
Noblesse oblige, 797.
Nobility, a new, 118, 251, 554, 758, 791, 958, 964, 965, 966.
Noise, 280, 566.
Nomad, every man a, 1290, 1295.
Nomadism, 131. *See* Migratory instinct.
NOMINALIST AND REALIST, 305.
Nonconformity, 139, 141, 268, 270, 378.
Non-resistance, 314, 509, 1145.
Nonsense, refreshing, 603, 1264.
Noon, terror of, 159.
Norsemen, 434, 707, 745, 1221; heaven of, 561.
North, Christopher, *see* Wilson, John.
Northcote, James, 576.
Northington, Lord, quoted, 1135.
NORTHMAN, quatrain, 916; Freedom loved, 894.
Northerner, excels in force, 194.
Norton, Charles Eliot, 1046.
Nose, 575, 609.
Not-me, 1.
Nothing, beneath you, 554; nothing fair alone, 837; nothing for nothing, the rule of the universe, 588.
Nouns of intellect, the facts in Nature are, 614; in Nature, 729, 731.
Novalis, quoted, 411.
Novelists, 687, 1263.
Novels, 178, 234, 579, 685, 751, 990, 1360. *See, also,* Fiction.
Now, ask the, 50, 127, 674.
Nullifiers, solitary, 314.
Numbers, power of, 59, 86, 152, 185.
Nun, story of, 589.
NUN'S ASPIRATION, THE, 907.
Nursery, common, 1056; tales, omnipresent, 784.

O

Obedience, 61, 146, 167, 594, 933, 972, 1009, 1311; command comes through, 1271.
Obelisk, 637, 1346.
Objections, 256, 316.
Objective, point of view, 1258.
Objects, 11, 66, 261, 1007.
Obliquely generous, 287; obliquely powerful, 259.
Obscurity, from numbers, 1222.
Obstacles, the conditions of, various, 598, 771, 798.
Occasion, rivalry of orator and, 646.
Occupation, choice of, 167, 819.
Ocean, 63, 425, 711; there is enough of it, 769; of life, 89; of thought, 146, 255, 261, 433. *See, also,* Sea.
OCTOBER, 5, 288, 711, 813, 916, 934.
Ocular dialect, 574.
Odin, 436, 437, 446, 674, 693, 745.
Œdipus, 295.
Oersted, Hans C., 794, 1001.
Oestrum, New England, 1017.
Office, public, 303, 1136, 1224.
Oil, 770.
Olaf, King, 582, 706; quoted, 436.
Old, abhorred by Nature, 222; corrupts, 674; idolaters of, 164; nothing old but mind, 792; reverence for, 709, 781; is for slaves, 45.
OLD AGE, 716.
Old age, the only disease, 222, 841, 988; perspiration of, 533.
Old-school gentlemen, 759.
Old Testament, in England, 489.
Olympians, bards, 860; exchange snuff-boxes, 272.
Olympic games, 187, 694.
Omar, Caliph, 77.
Omar Khayyám, quoted, 338, 521, 801, 918.
Omens, 913, 950, 953, 955; best omen to fight for one's country, 950; omens and signs fill air, 924.
Omission, art of, 610.
Omnipotence, attribute, 1048.
Omnipresence, 156, 220, 330, 356, 1006.
Omniscience, 210, 212, 1001.
One, eternal, 206; ever-blessed, 146; versus many, 794.
One-hour rule, 312.
One to one, law of, 189; Spartan rule, 696.
Opaline, nature of beauty, 180, 293.
Open secret of the world, 1017.
Opinions, in bank-safes, 640; confession of character, 588; differences of, 334; falsehood shows first as indifference, 1011; few, 252, 312, 319; not final or organic, 379, 536, 562, 581, 691, 980, 983, 1007, 1015, 1017, 1169; two handles to, 1339; should be native, 139, 705, 757, 818, 988, 1015, 1184, 1206; organic, 1206; public, 119, 268, 301, 530, 567, 569, 1146, 1160, 1169, 1210; react, 158, 169; variety of, an advantage, 1225; yoke of, 942.
Opium, distilled into all disaster, 252, 334.
Opportunities, 769, 1194, 1209; the atoms of which world is made, 821.
Opposition is opportunity, 46, 140, 650.
Oppression, 1124, 1131, 1165.
Optical, life practical, not optical, 1026.
Optimism, 163, 166, 195, 714, 769, 1053, 1266.
Oracles, never silent, 173, 713, 738, 799, 838, 1248.
Oration, public, a gag, 168, 172.

ORATOR, 9, 32, 168, 231, 568, 636, 650, 736, 820, 915, 962, 1033, 1214, 1278; his first qualification is manliness, 766. *See* Eloquence.
Orbit, our orbit is our task, 323.
Order, 720; equivalent to vast amounts of brute labor, 545, 855, 970; heaven's first law, 1029; loyalty to one's, 473, 477, 964, 1019, 1021, 1025, 1028.
Ordinance, self-denying, 323.
Orestes, 263, 1371.
Organ, silent, chants requiem, 877.
Organic actions and opinions, 609, 624, 701, 960, 1085, 1206, 1225, 1256.
Organization, 51, 117, 292, 697, 769; creates our facts, 615.
Oriental. *See* Scriptures, Oriental, and Persian Poetry.
Orientalism, 500, 799, 999.
Originality, 314, 383, 385, 386, 419, 659, 708, 781, 789, 1311. *See* Quotation.
Origins, 637, 932.
Ornament, 609.
Ornithology, 606.
Orpheus, 81, 134, 747, 971, 1086.
Orphic poet, 23.
Orte, governor of Bayonne, quoted, 1152.
Osman, 285.
Ossian, 817.
Otherness, 328, 340.
Others, working for, 1163, 1256.
Ought, meaning of, 37, 39.
Our own, we must be, 191; find, 310, 1255.
Ourselves, all things allowed to, 262.
Over-estimation, nobody forgives over-estimation of themselves, 1256.
OVER-SOUL, THE, 206, 838.
Ovid, quoted, 790.
Owen, Richard, 498, 1247, 1278; quoted, 742.
Owen, Robert, 500, 1050; quoted, 562.
Owning, some men born to, 549.
Oxford University, 481, 489.
Oxygen, 967, 1304.
Oyster, 91; mends his shell with pearl, 161.

P

Pacific Ocean, and Czar Alexander, 671.
Pack-saddles of thought, 219.
Paddle, in lake, 851.
Pagan faculties, 1265; moralists, 982; world, 312.
Paganini, 168.
Paganism in Christianity, 979.
Page, William, 1262.
Pain, due to interference of organization, 615; memory sifts out, 1280; superficial, 165, 701, 1373.
Paint, ground into, 310, 339; great is, 616, 965; can make none stick but our own, 1263.
Painter, paints the ideal, 226, 230. *See, also,* Artist.
Painting, 195, 230, 231, 1359. *See, also,* Art.
Paint-pot, of Nature, 739.
Pairing-off, into insane parties, 93, 626; of Greeks and Persians, 596.
Pairs, thoughts go in, 690, 870.
Palaces, 575; Lords in palaces, 923.
Palestine, value in universal history, 367, 1131.
Palm, man grows like, 328.
Palmistry, 949.
Palsy of mis-association, 1255.
PAN, 63, 251, 290, 843, 852, 855, 856, 903, 927, 933, 1257.
Pancrates, fable, 949.
Pandora-box of marriage, 617.
Panic, 700, 1257, 1372.
Πάντα ῥεῖ (Panta rei), 788. *See* Flowing.
Paphos, 5.
Papyrus, 1239.
Parables, everything spoken in, 749.
Para coats, 15.
Paradise, 1165; only for good men, 774.
Paradox, 188, 447, 1350.
Parasites, hugh animals nourish huge parasites, 534, 538, 784.
Parents and children, 590, 652, 988, 990.
Parietal wit, 517.
Paris, attractions of, 1305.
Parish mince-meat, 1015.
PARK, THE, 539.
PARKER, THEODORE, 1015, 1016, 1048, 1049, 1056, 1063, 1206.
Parks, needed in America, 1227.
Parliament, British, 467, 476, 489, 498, 516, 965, 1132. *See* Commons, House of; Lords, House of.
Parlor, and kitchen, 695; soldiers, 148.
Parnassus, 495, 743, 799, 1045.
Parody, homage of, 282.
Parry, Sir Edward, quoted, 439.
Parsimony of providence, 382.
Parsons, Antony, 486, 704.
Parthenon, 129, 838.
Partialists, 258, 340; need of, 311, 599, 1183.
Partiality, 317.
Particulars, 296, 382, 568, 654, 1004, 1030.
Parties, political, 98, 141, 256, 538, 548, 584, 699, 1043, 1149, 1186, 1187, 1188, 1200, 1223, 1224, 1264, 1331; ordinarily parties of circumstance, not of principle, 300; necessity of, 300, 310, 378.
Parts, love of, 196, 307, 775.
Parts of speech, metaphors, 10.
Pascal, Blaise, 688, 797, 1326.
Pass for what we are, 142, 961.
Passions, 369; are educators, 598, 599; powerful spring, 599, 719, 729, 810.
Passover, Jewish, 1100.
PAST, THE, 257; and future, 259, 592; influence of, 27, 28, 145, 150, 789, 1022, 1043; involved in the present, 50, 83, 91, 92, 94, 164, 788; turns to snakes, 675; unalterable, 908, 938, 1276, 1279, 1281; the warp in loom of life, 672.
PAST AND PRESENT, Carlyle, 1362.
Pastoral visits, 46.
Patience, with delays of Nature, 36, 86, 109, 662, 918, 992, 994, 1084, 1166, 1263.
Patmos of thought, 270.
Patriarchal government, 115.
Patriarchs, action of the, 270.
Patriotism, 113, 464, 629, 780, 1093, 1194, 1223.
Pattern, men all of one, 691.
Patty-pan, enthusiasm, 639, 1056.
Paul, St., 1102.
Paulding, Commodore, 1204.
Pauline de Viguier, 611.
Pauperism, 114.
Pay, always, 160.
Peace, nothing can bring you peace but yourself, 152, 205; in proximity to war, 541, 704, 1142, 1144, 1216; peace-parties, the cant of, 699; peace principle does not involve loss of manhood, 1146, 1216.
Peacock, American eagle must be less of a peacock, 852, 1191.
Pear-trees, 432, 433, 552, 665, 929, 1293.

Pearl-diver, scholar a, 1025.
Peasant and lord, 850.
Pedantry, 167; painted pedantry of the stage, 362, 388, 561, 778.
Peddlers, 564, 617.
Peeping, Nature hates, 256.
Pendulum, law of mind, 773.
Penetration, the fatal gift of, 577.
Pensioner, man, 206.
Pentecost of conversation, 219, 838.
People, correct mistakes of government, 1189; you cannot march without, 541.
Pepper-corn aims, 583; informations, 10.
Pepperell, Sir William, 644.
Pepys, Samuel, 452; quoted, 646.
Perceforest, 135.
Perception, accurate, 194, 280, 711, 991; converted into character, 69; to our involuntary perception perfect faith is due, 144, 732; outruns talent, 712, 715, 991; spiritual 193, 816; value of new, 1369; involves will, 1258, 1259, 1260, 1275.
Perdition to be safe, 917, 975.
Perfection, 84, 310.
Performance, difference of law and, 56, 319, 380, 488, 516, 559, 586, 594, 708, 709.
Perhaps, the great, 783.
PERICLES, 342, 494, 917.
Periodicity, of evils, 598; in Nature, 882; of powers, 812, 923; of solar system, 795, 798.
Permanence, a word of degrees, 216, 382; our delight in, 828, 1020.
Perpendicularity, 196.
PERPETUAL FORCES, 967.
Perry, Sir Erskine, quoted, 1304.
Persecution, 600; an endeavor to cheat Nature, 162.
Perseverance, 605, 813, 966, 1274.
PERSIAN POETRY, 799.
Persians, architecture, 131; copyright, 803; day of lot, 800; gnomic verses, 801; moved by poetry, 796; pairing off of Greeks and, 596; mythology, 800; proverbs, 548, 620, 754; temperament in extremes, 799; self-centred, 759; saying, 1280.
Persistency, 110, 250, 605, 970.
Personal ascendency, 64, 81, 275, 299, 306, 537, 578, 644, 645.
Personality, in conversation, *see under* Conversation; dose of, 1263; effect of, 578, 1361; in eloquence, 768; energy, 1029, 1265; fails, 831; miracles, 1006; power, silence destroys, 228; of universe, 354; value of, 50. *See, also,* Bias.
Personification, 733, 743.
Persons, 308; of the age, 82; attraction, 81; common nature, 209; tie of persons and events, 532; faith in, 44; acquaint us with the impersonal, 209; government is to protect, 298; love's world, 178; new, 185; their influence impossible to fix, 299, 306; and property, 298; regard for, 209; soul knows no, 40; are the world to persons, 81.
Perspective, of time, 36; of persons, 126, 248, 271, 291, 531, 651.
Perspiration of age, 533.
Persuasion, 650, 873.
Pertinence, in speech, 646.
Pessimism, 163, 714, 769.
Pestalozzi, quoted, 36, 87.
Peter, the mould of, 103, 675, 1265.
Peter's dome, 838, 1319.
PETER'S FIELD, 934.
Petroleum, 770.
Phalanstery, England a, 427.
Phalanx, Fourier's, 117, 317, 1051, 1053, 1262.
Phantasms, 281, 618, 619.
Pharos of hope, 965.
Phenomenal, the pied and painted immensity, 186.
Phenomenon, Nature is, 15, 730.
Phi Beta Kappa, poem, 943.
Phidias, 158, 940, 1316; his Jove, 838.
Philadelphia, situation of, 429.
Philanthropy, 87, 140, 982, 1159.
Philip II. of Spain, anecdote of, 121.
Philip of Macedon, 319, 643.
Phillips, Wendell, 543.
Philoctetes, 132.
Philonic inspiration, 782.
PHILOSOPHER, 937.
Philosophers, not at all times philosophers, 93; above, audience, 793; all days holy to, 128; bees are, 847; Greeks, 1037; do not joke, 776; know only laws, 1259; and poets, 17; are failed poets, 744, 1250; talk with two, 312; world large enough only for themselves, 728.
Philosophy, name used to gild crimes, 147; defining is, 340; not to be distilled, 19; is familiar experience, 712; cardinal facts, 340; characteristic of modern literature, 1242; we want mobile, 374; new, quotes old, 781; Plato on, 344; taught by poets, 17, 1250, 1342; price paid for, 561; problem of, 17; rules nations, 748; use of, 1248; value of its history, 49; warped from nature, 53.
Phocion, 204.
Phœnicians, 441, 1254.
Phœnixes, 337, 996.
Phosphorus, statue, 245.
Photometers, we are, 176.
Phrenology, 254, 308, 522, 524, 530, 590, 653, 708, 949, 1047.
Physicians, view of religion, 254; of mankind, 561, 778.
Physics, axioms of, translate laws of ethics, 10, 12.
Physiognomy, 432, 588, 590, 653, 949, 1047.
Piano in log hut, 628.
Pickerel-weed, 5.
Pictorial, all is, 635.
Picture-alphabet, Swedenborg's, 362, 364.
Picture-books, child's, 652; the world, man's, 729, 733.
Picture-collector, 257.
Pictures, 231, 233, 255, 661, 714, 779; in streets, 232. *See, also,* Art, Painting.
Picturesque, hunting for, 291.
Pied and painted immensity of the phenomenal, 186.
Pied Piper, 640, 784.
Piety of the Puritans, 68, 1008, 1307; an essential condition of science, 789, 796.
Pilgrim Fathers, 893; what brought them here, 68, 893. *See, also,* Plymouth, Puritans.
Pilgrim, the scholar a, 49.
Pillows of illusion, 616.
Pilot, beauty the pilot of young soul, 608, 609; we are never without, 1005.
Pindar, 129, 132, 637, 1022; quoted, 789, 798, 803, 816.
Pine, 52, 142, 665, 838, 848, 849, 850, 881, 888, 901, 917, 920.
Pinfold, 149, 978.
Pistareen providence, 522.
Pitiers of themselves, 601.
Pitt, William, 566, 575, 1136.
Pity, 1152.

Place, unimportant to hero, 203; each safe in his own, 96, 138, 752, 961; important to woman, 1179.
Plagiarism, 339, 394, 785. *See, also,* Quotation.
Plague, depression of spirits develops, 601.
Plain dealing, 603, 1057.
Plain living and high thinking, 566, 656, 999.
Plainness, English, 455, 566.
Planes of life, 715.
Planet, compare with society, 77; makes itself, 532; splits stick, 629.
Planters, Southern, 1125, 1129, 1132.
Plants, clocks of summer hours, 5, 251; imperfect men, 292, 358, 381, 664, 1254.
PLATO, 338; academic, 363; all may think as, 125; anticipates all, 681; arrogance, 371; authority on morals, 678; banquet, 681; basis of his fame, 351; external biography, 339; on boys, 561; bridge between Asia and Europe, 342; on children of gods, 271; Christianity in, 782; on citizen's duty, 639; common sense, 345; consumed his own times, and all times, 338, 339; definitions, 17, 247; in England, 493, 512; earnestness, 343; eldest Goethe, 352; an enthusiast, 1037; on exercise, 818, 1292; expansions, 351; on genius, 1027; Greek geometer, 353; grandeur, 229; images, 681; inspiration, 810; literary, 349; gives feeling of longevity, 208; on memory, 1278; mind, 343; modernness, 339; his philosophy, 345; the poet, 681; on poetry, 22, 135, 682, 1036; prayer, 1354; purple, ancient, 1365; reading, 29, 172, 307, 315; reading him wrapped in cloak, 710; on rhetoric, 640; school, 218; secret doctrine, 170; self-reliance, 138; and Socrates, 348; use of low style, 1334; no system, 349; synthesis, 342; Timæus, 672, 681; truth, 781; value, 50, 681; works, best, 681; women, 1178; writing a barbarous invention, 1278; quoted, 319, 331, 494, 632, 781.
Platonists, 338, 353, 489, 494, 682.
Playmates, of man, 546.
Please, thinking to, 819.
Pleased, too easily, 659, 748.
Pleasure, 154, 156, 157, 195, 533, 547, 616, 842, 964, 1037, 1312, 1314; and pain, 1170.
Pleiades, 840, 871, 1302.
Pliny, on life of Romans, 658; quoted, 675.
Plotinus, 18, 202, 682, 1082; quoted, 355, 1030.
Ploughed into history, 39.
Ploughing, 926; emblematic, of Emperor of China, 821.
Plus, condition, 537, 538, 540, 541.
PLUTARCH, 1033; on Alexander, 597, 1139; sacred animals, 950; bible for heroes, 1041; boy's friend, 616, 657; our debt to him greater than to all the ancient writers, 197; encyclopædic, 1034; essays, 678; heroes, 151, 197, 678; humanity, 1034; on immortality, 1039; on influence of the air, 1292; on inspiration, 813; on intellect, 1037; on jests, 777; his life, 1033; many-sided, 1035; on matter, 1030, 1037; memory, 681; in modern literature, 1341; Morals, 681; morality, 1038; oracles, 701; on orators, 763, 764; Pericles, 542; on philosophy, 1037; on prediction, 813; on superstition, 950, 1036; science, 1038; and Seneca, 1038; Timoleon, 165, 1328; translations of, 1033, 1042; value, 49, 201, 678, 1341; quoted, 179, 656.
Plymouth Colony, 1306.
Pocket, memory not a, 1276.
Poem, made by its argument, not by its metres, 241, 308; is poet's mind, 130; the world, 362, 364.
Poems, deathless offspring of poet, 245; names which are, 434; we parade nobilities in, 578; we have no, 750; version of Nature's text, 246.
POET, THE, 239, 915, 920. *Also,* Merlin, 869.
Poet, Poets, no deep advantage, 322; aided by legend, 384; all men, 52; analysis, 1250; authority, 65; man of beauty, 239; belief in importance of what he has to say, 294, 383, 789, 797; Cæsar of woods, 848; cheerful, 391; coming, 1348; the complete man, 239; as craftsman, 567; crowning grace, 925; all days holy to, 128; detaches, 231; dream, 196; electricity, 1358; early English, 582; must have sensuous eye, 918; favoritism, 1026; Five great, 898; passes for a fool, 251; their genius a larger imbibing of the common heart, 212; genius inexhaustible, 251; Milton as to their habits, 1328; habit of living, 247; heart in the right place, 713; must be hermits, 54; bad husbands, 554; unknown at home, 896; idealism, 16; imagery, 614; jealousy of present objects, 295; joy-giver and enjoyer, 872, 924; sense of justice, 1002; landscape owned by, 2, 196; lawgivers, 739; liberating gods, 247; knows missing link, 729; Language-maker, 245; true landlord, 251; logical, 733, 739; love, the test of, 917; man without impediment, 240; is universal man, 247; all men are, 734; men-making, 816; his rare moments, 810; reattaches things to Nature, 244; deals with things nearest, 23, 789; and philosopher, 17, 1250, 1342; uses Nature's paint-pot, 739; patience, 921; gives platform outside of daily life, 219, 354; professor of joyous science, 632, 1024; does not too much respect his writing, 676; representative, 749; rhapsodist, 66; fabulous picture of society, 290; solitary, 868, 915; sighed soul away, 933; must not spin too fine, 188; stars and, 921, 922; use of symbols, 1339; training, 245, 920; not makes but made by thought, 739; universal language, 32; what is it to be a poet, 738; a beautiful woman is practical poet, 611, 1180; works beyond his will, 1269, 1270; worldliness, 1025.
Poet-priest wanted, 392.
Poetry, essential aim, 499; Arab fondness, 800, 1000; is ascension into higher state, 245; Bacon's definition of, 1333; beauty, 308, 635; and fact, books its inspiration, 817; and civilization, 1071; cleanses, 816; of columns, 610; creation in, 738; definition, 732; modern English, 492, 498, 499; part of education, 987; essence of, 388;

essential qualities, 1358; of contemporary events, 737; to the wise fact is, 23; of fancy, 158; is faith, 736; found, not made, 636; must be good sense, 1358; best history is, 22, 680; feeling of infinite in, 1343; idealism, 493; source of its inspiration, 272; speaks to intelligent, 803; in common life, 307, 617; magic influence, 1341; of manners, 578; measure of poetic power, 1260; moral in, 746; "Thus saith the Lord," must begin the song, 747; mystery, 180; best in copying Nature, 1299; free necessity, 736; need of, 685; organic, 740; pain changed to, 1343; Pindar's rule, 803; and prudence, 196; refreshes, 208; is seeing spirit instead of body, 731; revival, 25; in sense as in form, 391; simplicity, 766; of society, 1358; success, 180; in a chest of tea, 812; Thoreau's, 1086; shows unity by variety, 343; only verity, 734; unwritten, 52, 578, 786; of vice and disease, 1358; in whistle, 710, 1260; every word necessary, 1264; written before time was, 240; for the young, 990; sempiternal youth of, 353. *See, also,* Verse.

POETRY AND IMAGINATION, 750.

POETRY, PERSIAN, 807.

Poisons, our medicines, 599, 717, 1264.

Point of view, change in, 16, 312.

Polarity, 30, 154, 267, 301, 433, 521, 527, 650, 728, 842, 948, 963, 1007, 1266, 1272, 1274.

Pole star, in constellation Harp, 25.

Police, in citizens' clothes, 571, 588, 589, 1276.

Politeness. *See* Behavior, Manners.

Political economy, 448, 471, 1187; based on laws of nature, 550, 551, 589, 663, 667, 738, 771.

Politicians, 303, 596, 703, 961, 1160, 1187.

POLITICS, 78, 152, 205, 250, 265, 297, 314, 524, 538, 539, 562, 669, 670, 699, 780, 798, 840, 911, 1145, 1183, 1186, 1187, 1188, 1223; institutions cannot be voted in and out, 297.

Polycrates, 159, 842.

Pompeii, tombs at, 826.

Poor, the, 4, 74, 78, 1189; their fancies of the rich, 289, 655, 656, 967. *See, also,* Poverty.

Pope, Alexander, 35, 212, 449, 499; quoted, 447.

Popguns, 32.

Poppies, Nature's, 334, 817.

Popular, is important, 1184.

Popular government, 538.

Popular standards, 147.

Popularity is for dolls, 569.

Population, 596, 666; conditional, 114; condense, 843; enormous, is disgusting, 327.

Porcelain, Nature's, 277, 956.

Porphyry, quoted, 569, 595.

Porter, Jane, novels, 1361.

Portraits should idealize, 230.

Positive, choose what is, 714, 1266; positive power is half, 524; is sinew of speech, 996, 997, 998; it takes too many positives to make superlative, 999.

Possibilities, the great realities, 69, 148, 217, 336, 769.

Posterity, we build for, 115.

Post-office, superseded, 118; meter of civilization, 628.

Postpone, 79; we are not to wish and postpone, 256.

Posture-maker, Nature the best, 752.

Potencies, men made of, 769.

Potomac, 1305.

Pound, always a pound, 299, 957; cake and prosperity, 964.

Poverty, consists in feeling poor, 656, 779; and riches, a costume, 620; demoralizes, 546; genius set in, 656; the ornament of greatness, 203; gymnastics, 314, 599, 657, 985, 1165; herald of Muse, 1032; rich, 674, 1009; value of, to poet and youth, 657, 844.

POWER, 544, 914, 916; and age, 716; ascending, 930; of assurance, 644; and cheerfulness, 601; needs concentration, 1262, 1265; and culture, 559; cumulative, 627; desire of, 985; educates, 538; and Fate, 527; can be generous, 1194; is God, 530; the first good, 808, 809; now here, now there, 256; good horse, 617; not imitative, 1256; impudence of, 332; luxury of, 1129; man's use of materials, 1185; natural, 823; needs wisdom, 953; in unity with Nature, 537; practical, 697, 1261; a certain quantity belongs to a certain quantity of faculty; he who wants more must truckle for it, 702, 961, 1136; makes its own place, 961; costs nothing to powerful, 1289; the essential measure of right, 146, 152, 160, 259, 268, 322, 382, 547, 911, 933, 985; of science, 669; secret of, 1273; authentic mark of spirit, 1269; in tone, 1016; total, not in details, 1160; its use, 1214.

Practice and theory, 29, 69, 77, 380, 406, 496, 605, 993, 1013, 1017, 1026, 1030, 1261; is nine tenths, 543.

Practical men, 617, 1249.

Praise, less safe than blame, 161, 214, 261, 269, 270, 593, 595, 709, 872, 1207; the foolish face of, 141; shows us what we have not, 193, 748, 1313.

PRAYER, 938.

Prayer, Prayers, in all action, 148; adornment of man, 67; answers to, 522; not brave or manly, 148; church, 43; a church, 1165; a condescension, 488; defined, 148; false prayers, 148; of farmer, 148; granted, a curse, 534; iteration in, 743; Jewish, 489; over poor land, 1188; beginning of literature, 743; love prays, 182; of others, hurtful, 215; to ourselves, granted, 532; are prophets, 605; of Quakers before meals, 753; Dr. Ripley's, 1059; show lack of self-reliance, 148; ship-master's, 950; study of truth, 23; that do not uplift but smite us, 42; disease of will, 149; of youth, 297.

PRAYERS, 1353.

PREACHER, THE, 41, 141, 650, 764, 1011.

Preaching, characterized by tradition, 44; defined, 42; the office the first in world, 42; do not preach, 917; good preaching, 650, 1363; secret of, 43; sensation, 1015.

Pre-cantations, things in, 246.

Precedent, love of, 453, 709, 1209.

Precision, 281.

Premonitions, 796, 821.

Prescott, Col. George L., 1171, 1172.

Presence of mind, 538, 543, 731, 766, 1278.

Present, 712; and future, 79, 625; the present infinite, 215; and past, 92, 145, 258, 270, 288, 592, 673, 674, 713, 788, 789, 857, 917, 930, 1276, 1281; reading of Present Age, 1341; subjective, 1342; truth of, unattainable, 1363. *See, also,* Time, To-Day.
Presentiments, 80, 192, 215, 1165.
Press, an educator, 628; spawn of, 680.
Pretension, 56, 58, 174, 268, 277, 278, 453, 565, 779.
Pretty people tiresome, 612.
Price, highest price for thing to ask for it, 160; everything has its price, 160, 253, 552, 654, 961; tariff of, 333.
Pride, 159, 161; economical, 554.
Priestcraft, 133.
Priesthood, 607, 825, 1027.
Prince Rupert's drop, the American Union a, 1156, 1190.
Principles, 46, 77, 86, 99, 267, 300, 445, 630, 979, 1015, 1146, 1169, 1170, 1186, 1207, 1212, 1282, 1312, 1313.
Printing, 1278.
Prisoners, 417, 719, 970, 1172.
Prison, every thought a, 227, 248, 254.
Privacy of storm, 847.
Private ends and uses, 831, 972, 974, 975.
Privation, need of, 75, 657, 920.
Prizes, of virtue, 369, 964; high prize of life, 602.
PROBLEM, THE, 838.
Proclus, reading of, 307; quoted, 242, 248, 613.
Production, in nature and thought, 233, 354, 391, 545, 597.
Professions, choice of, 167; selfishness of, 72. *See* Occupations, Trades.
Profits that are profitable, 172.
Profligacy, 554.
Progenitors, qualities of, potted, 523.
Progress, 50, 66, 81, 92, 163, 212, 221, 627, 631, 833, 1138, 1139, 1163, 1186.
Projectile impulse in Nature, 292, 295, 587.
Prometheus, 134, 157, 885, 891.
PROMISE, 914.
Promises, 177, 198, 254, 294, 382, 830, 860.
Property, 298-299; amelioration of laws of, 78; in its present tenures degrading, 85, 94, 298, 549, 551, 568, 654, 985, 1003, 1141; whole earth made, 95; good always moral, 12, 307, 316, 372; rise of law of, 93; covers great spiritual facts, 126, 298, 445, 464, 470, 1053, 1187; timid, 72, 73, 152, 159; women's rights in, 1181, 1182, 1184.
Prophets, 294, 312, 776, 809, 1248, 1261.
Proportion, 999; impossible to men, 307.
Propriety, 532; Gibraltar of, 453.
Proprium, of Swedenborg, 820.
Prose, in Englishman, 453; God speaks not in, 730, 736; of life, 307; of Nature, 230; rhyme in, 742, 743.
PROSPECTS, 21.
Prosperity, man not born for, 68, 159; insecurity of, 640; and pound cake, 964; a rush of thoughts the only prosperity, 809.
Protection, 314, 588, 600.
Protestants, 1080, 1311.
Proteus, 13, 125, 134, 291, 341, 362, 373, 409, 616.
Proverbs, the wisdom of nations, 10, 158, 307; quoted, 26, 198, 220, 264, 394, 586, 598, 601, 741, 754, 761, 783.
Providence, terrific benefactor, 38, 322, 489, 522, 529, 581, 1007, 1036, 1166, 1167, 1195, 1220; playing providence, 353, 516, 1256, 1260, 1264; patronizing providence, 99, 1264.
Provocation, not instruction, is what we receive from others, 39, 41, 50.
Proxies, we are multiplied by, 330.
PRUDENCE, 79, 193, 372, 397, 400, 913; base, 193; is concentration, 542; is God taking thought for oxen, 193; low, 58, 182, 201, 202, 220; in little things, 197; should coincide with poetry, 196; virtue of the senses, 193, 654, 951; not only an outward virtue, 198; all virtues with, 199.
Psyche, 1001.
Ptolemaic system, 291.
Public, an eternal, 172, 792, 915.
Public and private forces, 582, 586.
Public opinion, 119, 588, 708, 1037, 1145, 1159, 1188, 1212
Public speaking, 51, 168, 172, 294, 459, 543, 639.
Public spirit, 302, 540, 759, 974.
Public worship, 44.
Pudency of friendship, 604; of life, 259.
Pugnacity, interest in, 1140.
Pulpit, 42. *See, also,* Clergy, Preacher.
Pulses, man lives by, 259, 529, 537, 741.
Pump, fetched with dirty water, if clean is not to be had, 538.
Pumpkins, men ripen like, 312.
"Punch," 504, 525, 1187.
Punctuality, 281, 397, 400, 655, 999.
Punishment, and crime grow from same root, 156, 162, 352, 1276.
Purgatory, 978.
Purgstall, Baron von Hammer, 799.
Puritans, 44, 68, 104, 1018, 1330; we praise them because we do not find in ourselves the spirit to do the like, 1313.
Purpose, 651, 693, 964; as necessity, 147, 308, 602.
Purse, great depend not on, 656.
Pursuit, heaven in, 295
Push, aboriginal, 292, 533.
Pyramids, 133, 825.
Pyrrhonism, 167, 221.
Pythagoras, quoted, 567, 1272, 1353.

Q

Quackery, in education, 994.
Quadruped, age, 378, 570, 597, 1253; law, 1162.
Quake, if I quake, what matters it at what? 268.
Quakers, 104, 369, 407, 753, 821, 1126, 1181.
Qualities abide, 337, 523.
Quarantine, of calamities, 1166; of Nature, 288, 663; of society, 98.
Quarry, of life, 30, 80.
QUATRAINS, 915.
Queen of Sheba, in Persian Poetry, 800.
Questions, courage to ask, 756, 843.
Quetelet, 522; quoted, 525.
Quietest, rapture, 211.
Quincy, President, 716, 813, 1311, 1313.
Quintilian, quoted, 1277.
QUOTATION AND ORIGINALITY, 339, 635, 709, 781.

R

Rabelais, 597, 1181, 1229; quoted, 627, 783.
Race, 1106, 1220; and individual, 1257.
Races of men, 431, 463, 522, 525, 531, 534, 546, 1106, 1124, 1137, 1254; ruled by a thought, 1272.
Radiance of personal charm, 181, 613.
Radicalism, 91; is idealism, 98, 319, 524. *See, also,* Conservatism.
Ragged front of life, 201.
Rag-merchant, Nature a, 600.
Railroads, a benefaction exceeding any intentional philanthropy, 3, 16, 598; not for their builders, 115; no exchange for charity, 1149; iron of, is magician's rod, 111, 557; Nature adopts, 244; how built, 548; æsthetic value of, 564, 598, 669, 792, 1014, 1366.
Rain, the hermitage of Nature, 54, 195.
Rainbow, 860, 870, 890, 904, 928; the eye makes, 535.
Raleigh, Sir Walter, 330, 378, 821.
Rambouillet, Hotel de, 694, 1181.
Rameau, Diderot's, 779.
Randolph, John, quoted, 1154.
Raphael, 64, 196, 205, 779, 794, 1319.
Rarey, John S., 809.
Rashness, no heaven for, 187.
Rate, man sets his own, 171.
Rat and mouse revelation, 583.
Reaction, law of, 331, 352, 585, 588, 589, 795, 798, 840, 912, 1004.
Reading, 27, 679, 688, 781, 816, 995, 998, 1240; good, 764; earth a reading-room, 1345; read proudly, 126, 143, 171, 176, 210, 307, 787, 1248; three rules for, 680; value of, 1022. *See, also,* Books.
Real, in us alone avails, 620; everybody who is real is open, 477; spiritual is, 585; what is, 82.
Realism, Goethe's, 1346.
Realists, 48, 279, 554, 760. *See, also,* Nominalist and Realist.
Reality, channel to highest life is, 322; we crave, 320; elemental is moral sentiment, 90, 253, 278, 306, 309, 371, 456, 477, 959; we are face to face with, 1010, 1091, 1165, 1264; is supreme good, 345; the first thing that man demands of man, 366; poetry shows, 738; premium on, 577.
Reason, 8; and sense, 15, 32, 39, 40, 57, 91, 333, 380, 547, 629, 636, 675, 700, 855; deals with wholes, not with fractions, 775; infinite, 53, 651.
Receptivity, 60; enriches, 65, 65, 225, 226, 264, 691, 712, 810, 817, 821; demands outlet, 254; intellect is, 51, 206, 246, 1037.
Recesses of life, 77.
Recluse, the, his thoughts of society, 309, 310, 625.
Rectitude, wisdom does not seek a literal, 46, 67, 93, 163, 268, 287; genius takes its rise from, 370, 586; safeguards of, 972, 1009.
Red Jacket, quoted, 675, 720.
Red slayer, 892.
Redeemer, man a, 100, 1345.
Reed, Sampson, quoted, 1280.
Refinement, 631, 1309; entails loss of substance, 151.
Reflection, ours the age of, 34, 165; thinking prior to, 223, 225.
Reform, is in adaptation of means to ends, 1269.
Reformation, licentiousness treads on heels of, 133.
REFORMER, MAN THE, 70.
Reformer, man born to be, 77; new class of, 1050; why offensive, 316; does not trust inward life, 85.
REFORMERS, NEW ENGLAND, 313.
Reforms, compare with conservatism, 91; must construct, 256, 269, 316, 378; dangers, 983; each one of a chain, 84; must begin with education, 521, 562; not to be pursued as end, 66, 80, 83, 88, 207, 221; error in, 86; facility of, in America, 1190; must begin at home, 316; compare idea and fact, 84; now, 70; origin in moral sentiment, 84; pedantry of, 316; concerned with possibilities, 93; the soul of, 86; first a thought in one man, 125; compare with war, 88.
Refrain, in songs, 741.
Regrets, are false prayers, 149; the voices of debility, 1368.
Rejection, value of, 321.
Relations, personal, 171, 178, 253, 626; of things, 292, 311, 712, 731, 754.
Relative and absolute, 371.
Religion, abiding sentiment, 1046; every act should be religious, 661; ages, 1224; agreement in, 342, 1014, 1238; American, 1010; antidote to commercial spirit, 1308; base tone, 154; changes, 826, 978, 980, 1008, 1011, 1012; charm of old, 37, 1207; of the present day childish, 583, 593; glozes over crime, 981; a crab fruit, 585; not to be crystallized, 489; the flowering of culture, 582, 1308; in daily life, 363, 1006; decay, 582, 583, 584, 980, 1007, 1011, 1224; defined, 587; not distinct from life, 1006; in disguise in barbarous mind, 486, 583, 1307; disputes, 198, 1043; emancipator, 1311; is emotion in presence of universal mind, 1006; endogenous, 490; of English, 486; enthusiasm, 210; essence lost by reliance on institutions, 99; and ethics, 18, 583, 1010; everywhere, 1237; will not fall out, 582; false were once true, 978; disuse of forms, 979; formal, Christ's not a, 1104; of future, 1009; geographical, 1007; growth alarms, 982, 1012; formal religion a hoax, 777, 1207; truly human, 1236, 1238; not to be imported, 980; individualism in, 982; inexpugnable, 485, 982; influence, 38, 39, 486, 1309; and intellect, 1240; must be intellectual, 594; an iron belt, 1007; liberal, 982, 1007; the question of modern times, 1274; morbidness, 355; rises from moral sentiment, 981, 1009; narrowness, 978, 1237; national, 486, 978; natural, 18, 980, 1009, 1237; need, 982; negative, 87; in New England, 1308; to say there is no religion is like saying there is no sun, 584; estimated by numbers, 215; object, 1012; not occasional, 661; opinions, 791, 1012; great men its patrons, 327; above persons, 1275; is sometimes pew-holding, 1014; power, 38, 486, 1309; primeval, 1034; and property, 99; is the public nature, 582; by proxy, 84; quoted, 980; reaction, 1007; the most refining of all influences, 1309; of revelation, 1; revivals, 1030; revolution in, 583,

1044; parodied by ritual, 777; science the source of revolution, 1046; search for, 581, 1224; dependent on seasons, 254; secret, 591; sects, 980; and self-dependence, 1238; shallowness, 1014; surface-action, 1013; and solitude, 594; spasmodic, 1213; Swedenborg's influence on, 363, 1044; symbolism in, leads to error, 249; test, 1014; theatrical, 490; time-serving, 99; of to-day, 584; traditions losing hold, 980, 1011; universal, 582, 1013, 1237; cannot rise above votary, 582; war in name of, 1139; welcomed, 712; and woman, 1180; of world, 1238. *See, also,* Christianity, Theology.
Remedial forces, 164, 992.
Remember, you will not, 259.
Reminiscence, Plato's doctrine of, 352, 354.
Remorse, joy in, 842.
Remoteness of persons, 186.
Renan, Ernest, quoted, 760, 1019.
Renovator must himself be renovated, 316.
Renunciations of the poet, 251.
Repetitions, 1265; no repetitions in world, 150, 151.
Reporter, the writer as, 405, 736.
Repose, 568, 1191; choose between truth and, 228
Representatives, what they must represent, 962.
REPUBLIC, THE FORTUNE OF THE, 1185.
Republics, 301, 1187.
Repudiation, you cannot repudiate but once, 90.
Reputations, decline of, 82, 336; do not be impatient of false, 323; slavery to, 670, 719; unaccounted for, 265.
Resemblances, lover dislikes, 180; Nature full of, 13, 14, 129, 363, 728, 829.
Reserve, 690, 696.
Residuum, unknown, in every man, 217.
Resistance, sweet satisfaction of, 1312.
RESOURCES, 46, 49, 769, 790, 967, 969, 1254.
Respect, men respectable only as they respect, 1008.
Responsibility, need of, 605, 1146, 1208.
Rest, 812, 1266; by alternation of employment, 773; man not made for, 1266; motion and, 291, 296; and rust, 108.
Restlessness, our education fosters, 150, 733, 1017, 1019.
Results, 259; respect for, 488, 1029.
Retirement, need not be unsocial, 105, 560, 689, 1017.
Retribution, in soul of man, 38; what is, 156, 162, 1004, 1005, 1150, 1154, 1166, 1223.
Retz, Cardinal de, quoted, 575, 612, 787.
Revelation, disclosure of the soul, 210, 211, 215, 226, 596, 832, 981; not at an end, 41; persons on the eve of a, 560.
Reverence, a great part of friendship, 190; due from man to man, 144, 626, 697; for the past, 141; for what is above us,, 1008.
Revision of our manner of life, 175.
Revivals, religious, 211, 684, 1030.
Revolution, American. *See* American Revolution.
Revolutions, come from new ideas, 88, 125, 304, 1020, 1021, 1044, 1135, 1142, 1178, 1186, 1191, 1220.
Reward, cannot be escaped, 156, 323, 591, 592, 818, 1005.
Reynolds, Sir Joshua, quoted, 815, 1319.
REX, 932.
RHEA, TO, 839.
Rhetoric, power to detach and magnify, 231, 344, 367, 610, 640, 997, 1046, 1315; qualities of, 1334.
RHODORA, THE, 846.
Rhyme, in Nature, 246, 359, 534, 637, 740, 744, 851, 920, 1351; ripples in, 851; in things, 855, 870.
Rhythm of Nature, 369, 869.
Rich men, 74, 75, 78, 126; who is rich, 268, 285, 289, 295, 299, 327, 344, 546, 548, 555, 600, 602, 656, 663, 672, 758, 960, 1080; the rich man is he in whom people are rich, 549. *See, also,* Riches, Wealth.
Richard of Devizes, quoted, 582.
RICHES, 73, 77, 97, 937; man needs to be rich, 545, 546, 549, 620. *See, also,* Rich Men, Wealth.
Richter, Jean P. F., quoted, 180, 1168.
Rider, a good, the mark of, 563, 964.
Ridicule, peculiar to man, 777; as remedy, 772; shun, 757.
Ridiculous, must expect to seem, 205.
Right, basis of things, 1169; liberates, 858, 1145, 1163, 1189, 1215, 1261; meaning of, 7; measure of, 103, 140, 146, 161, 256, 302, 973, 974, 1004, 1005; and wrong together, 316.
Rights, human, discussion of, 258, 1163; equality, 298; eternal, 895, 1147; higher, 304, 314.
RIPLEY, EZRA, D. D., 1058; his life, 1058; prayers, 1059; scholarly, 1061; simplicity, 1060; masterly work, 1060; speech, 1061.
Ripples, 851, 923.
Ritualism, 583, 978.
River, taught to make carpets, 1194; of delusions, 332; emblematic, 8, 92; man's impiety toward, 697; perpetual gala, 5; good-natured, 629; intellect, a river from unknown source, 206, 239; makes own shores, 802, 1251; of thoughts and events, 383, 906, 934.
RIVER, THE, 939.
RIVERS, TWO, 906.
Roads, air, 1366; American rage for, 111; meters of civilization, 1000, 1195; mended with diamonds, 760; vent for industry, 628; through solidest things, 311.
ROBBINS, REV. CHANDLER, HYMN AT ORDINATION OF, 899.
Robespierre, eloquence, 768.
Robin Hood, 1356.
Robinson Crusoe, as model of writing, 1081.
Rochester, Earl of, 458; quoted, 593.
Rockets, stars of heaven packed into, 1249.
Rock, of ages, 813, 932, 967, 1263; teaches firmness, 13, 92; made of gases, 291, 664, 967, 1027.
Rodney, Admiral, 439.
Rogues, under the cassock, 1014; in politics, 540, 584, 973; the choice of sensible persons, 1189.
Roman, buildings, 76, 633; conversation, 694; education, 315; and Greek character, 824.
Roman Catholic Church, influ-

ence, 486, 1007, 1014; peculiar rites, 1099, 1101, 1181.
Romance, the root of, 203; the life of man the true romance, 323, 624, 625, 687, 997.
Romantic era not past, 34.
ROMANY GIRL, THE, 900.
Romany patois, 1334.
Rome, Cæsar called his house, 24; charm, 1304; pictures, 233; sculpture galleries, 636.
ROME, WRITTEN AT, 943.
Romilly, Sir Samuel, 437, 446, 448, 452, 467, 489.
Rope of sand, for little Asmodeus, 572, 773, 926; history of persecution is, 162.
Rose color, soul has no, 213.
Roses, language, 1, 844, 870; otto of, 999; live in present, 145; renew their races, 739; regal acts like, 164; rival of, 846; Saadi's intoxication from, 370; shames man, 145.
Rose-water to wash negro white, 670.
Rotation, the law of Nature and of man, 309, 310; Nature's remedy, 332, 379, 960.
Rothschild, 542, 551.
Rousseau, Jean Jacques, 320.
Routine, acts of, 222; power of, 543, 584, 993, 1145, 1265.
Rowing and backing water, 317.
Rubbish of Nature conceals useful results, 12.
RUBIES, 897.
Ruby, chalk becomes, 918.
Rude people, how reached, 572.
Ruffian smoothed, 155.
Ruins, men are, 653.
Rulers, natural, 983; physiognomy of, 612, 751, 798; potency of good, 1214.
Rules, easy, 993; not final, 1013.
Rum, good to tax, 630.
Rush, Dr. Benjamin, 706.
Rushworth, John, quoted, 516.
Ruskin, John, quoted, 829.
Russell, Lord William, 6.
Ruts of custom, 77.
Rydal Mount, 422, 512.

S

SAADI, 370, 684, 747, 871, quoted, 391, 424, 548, 612, 716, 764, 923, 924, 1165.
Sabbath, jubilee of world, 47, 68, 99, 313, 672, 1062; made unlovely, 42; odoriferous, 1307. *See, also,* Sunday.
Saccharine principle, predominance of, 195, 221.
Sachem, head of, 129.
Sacred Band, 117, 1043, 1236.
SACRIFICE, 917; of small for great things, 79. *See* Self-sacrifice.
Safety, bought by ourselves, 759.
Sagas, Norse, 435, 436, 698.
Sahara, is man's fault, 1051, 1304.
Sailors, life of, 426, 700.
Sainte-Beuve, quoted, 756.
St.-Evremond, Charles, 1052.
St. Just, Antoine L., quoted, 753.
St. Pierre Bernardin de, quoted, 1001.
St. Simon, C. H., comte de, 317; quoted, 770.
St. Vitus's dance, 1013, 1026.
Saints, a slight taint of burlesque attaches to, 109, 262; history of, made universal, 390; the only logicians, 60; not good executive officers, 539; satiety of, 379; self-respect of, 278, 822; cannot spare, 1238.
Salad, grown by electro-magnetism, 296.
Saliency, habit of, divine effort in man, 749, 1265, 1356.
Salisbury Cathedral, 438, 508.
Salisbury Plain, 506, 507.
Sallust, quoted, 6.
Salt, truth a better preserver, 830.
Saltations, 56, 259, 749.
Salvator, 64, 860.
Same, 341, 875.
Sample men, 351.
Samson, 930.
Samson, Abbot, 1053, 1363.
San Carlo, 379.
Sanctity, 384.
Sanctorius, 559.
Sanctuary, of heart, 86; house a, 661, 932.
Sand, George, 410, 426, 571, 686; quoted, 687, 815.
Sand, ropes of. *See* Rope.
Sandemanians, feet-washing, 1101.
Sanitary Commission, 1194, 1237.
Sanity, what is, 605, 648.
Sannups, 875, 1113.
San Salvador, wee, 902.
Santa Croce, church, 1323.
Saranac, 886.
Sarona, 747.
Sarsena, 506.
Satellites, be not a satellite, 28; human arts satellites to Nature, 633.
Saturn, 91.
Saturnalia, transcendentalism the saturnalia of faith, 104.
Sauce-pan, Macaulay reduces intellect to, 496.
Saurian, 350, 436, 524, 672, 905.
Saurin, Jacques, quoted, 1047.
Savages, advantages, 151, 541, 627, 666; arts, 792, 825; converse in figures, 8; war of, 1139.
Savant, everybody knows as much as the savant, 224; Napoleon and, 1021; a pedant, 676, 732, 1248.
Savarin, Brillat, 773.
Savoyards, who whittled up their pine-trees, 30.
Saxe, Marshall, saying, 700.
Saxon race, citizens, 1202; democratic, 441; despair, 972; in England, 433, 441; face, 438; hands of mankind, 441; leaders, 530, 546, 707; friendly to liberty, 1138; merchants, 546; moral sentiment, 517; precision, 493; privacy, 1056; Protestants, 432; sturdiness, 473; training, 530; type, 434; woman of, 1181; workers, 441.
Sayer and doer, 240.
Saying, not what you say, but what you are is heard, 589, 757.
Scandinavians, 433, 438, 462. *See, also,* Norsemen.
Scaurus, Marcus Æmilius, 580.
Scenery, influence, 170, 290, 568.
Scheherezade, 642, 971.
Schelling, quoted, 495, 524.
Schiller, 265; quoted, 598, 783, 827.
Schisms of 1820, 1043.
Schlegel, quoted, 997.
Schlemihl, Peter, 953.
SCHOLAR, THE, 25, 49, 1024; needs action, 60; aims, 318; asceticism, 54, 58; awkwardness, 752; bifold life, 197; and books, 654, 678, 680, 1032; born too soon, 1018; brave, 32; a candle, 625, 821, 1028; sacrifice to be courtier and diner-out, 1249; defection of, 1285, 1288; discipline, 54; duties, 31, 32, 797, 1020, 1021, 1024, 1032; effeminacy, 704; egotism, 1248; enthusiasm, 1253; every man a, 1020, 1159; victim of expression, 258; failures, 48; faith, 77; and farming or gardening, 554; gifts, 318, 1028, 1029, 1031; and giddy girl, 171; wants gossips, 695; habits, 817, 1021; favorite of Heav-

en, 48; and heredity, 570; heroism of, needed, 1283; bringer of hope, 59; idealist, 797, 1022, 1025, 1364; carrier of ideas, 1020; independent of his times, 1020; influenced by mind of Past, 27; indifferentism, 1167; represents intellect, 406, 818, 1028; irritability, 561; labor, 821, 831, 1027; a leader, 26; in what his learning consists, 675; stands for liberty, 1020, 1166; a literary foundation, 654; his the white lot, 1018; in a lumber-camp, 1091; is man thinking, 26; manliness, 767; men of the world, 29, 31, 70, 561, 575, 1030; not one, but many in one, 48; accepts poverty and solitude, 32, 52, 56, 1032; prophetic function, 56, 1018; priest of thought, 59; resources, 48; ridicule of, 406; realist, 48; his secret, 822; self-centred, 32, 35; self-denial, 228; as speaker, 767; speech of, 1364; his subject, 51; his superiorities, 1018; everything his teacher, 1288; patron of new thought, 90; power over thoughts, 1260; nothing is valueless to, 57, 58; wariness, 696; wealth an impediment, 817; the weather fits his moods, 672; has wiser men around him, 695; alone knows world, 32; must work, 56, 57; not to defend wrong, 1020; victory, 1020. *See, also,* Literary Ethics, *and below.*

SCHOLAR, THE AMERICAN, 25.

School-boys, 537, 657, 881, 989.

School-girls, 971, 1281.

School-house, old, 671.

Schools, 992; cheapest police, 1153. *See* Education.

Schopenhauer, 769.

Science, aids to man, 235, 570, 586; aim, 1; finding analogy, 26; at arm's length from its objects, 606; attraction, 22; beginnings of, 340; empirical, 21, 23; effect on man, 607; English, 498; lessons should be experimental, 315; eye of, 749; destroys fictions of church, 1046; formulas of no value except for owner, 607; generalizations, 350; half sight of, 22; lacks a human side, 329, 606; debt to imagination, 729; a search for identity, 616, 728; jealous of theory, 607; miracles, 790; continuation into morals, 587, 796; motive, 607; shows genesis of man, 728; its motive the extension of man into nature, 606; pedantry, 778; Plutarch on, 1038; and poetry, 244, 744; praise of, 891; of sciences, 345; index of self-knowledge, 242, 739, 794; sensual and superficial, 242; why study, 985; teachings of, 1274; unity of, 1024; coincidence with virtue, 352; wonder the seed of, 668.

Sciences, correlation, 794; like sportsmen, 345.

Scipio, 203; Scipionism of, 150.

Scot, paying, 159, 546.

Scotch, estimate of wealth, 1019.

Scotland, 434, 1305.

SCOTT, WALTER, 1205, 1233; boy's delight, 616, 903; and Byron, 824, 1233; novels, 283; poetry, 499, 1233, 1344, 1358; power, 963, 1040; and Wordsworth, 513; works, 53, 135, 200, 283, 1082; quoted, 278, 613, 676, 947.

Scougal. Henry, 1007, 1014, 1307.

Screens, 251, 279.

Scribatiousness, 685.

Scriblerus Club, Berkeley at, 320.

Scriptures, Christian, 688; fragmentary, 47, 65, 487, 489; Oriental, 688, 731, 782, 792, 1238. *See, also,* Bible.

Sculptor, finds form in marble, 917.

Sculpture, ancient is moral, 614, 636; Michael Angelo's art, 917, 1318; and architecture, 384; become effete, 112, 234; Greek, 129, 131, 216; Greenough's theory of, 417; as history, 271; laws of, 180, 231, 234, 246, 250, 280, 308, 634; office of, 231; teaches manners, 568; Phidias, 838; tranquillity of, 1372; true, 636. *See, also,* Art.

Scythe, sound of, in June mornings, 195.

Sea, spray from antediluvian, 432; attraction, 424, 672; beauty and might of, 1296; bellowing, 837; takes Boston in its arms, 1010; cemetery, 425; chiding, 904; road of civilization, 627, 916; of circumstance, 162; of delusion, 651; genius a diver in, 50; dread of, 424, 425; drinking, 360; drop outweighs, (?); drowns ship and sailor like a grain of dust, 530; educator of the race, 1295; and English Empire, 426; Intellect a sea, 1251; of knowledge, 603; life on, 425; masculine, 426; mastery, 530, 546, 820; might, 425; poet, lord of, 251; Britain's ring of marriage, 429; educates the sailor, 628; of science, 250; thorough-base of, 744; of thought, 14, 106, 874; time, passing away as, 45, 132. *See, also,* Ocean.

Seal and print, Nature and Truth, 361.

Seas, sail with God the seas, 204.

Sea-shell, record of the animal's life, 92; England's crest, 453.

SEASHORE, 52, 82, 343, 627, 814, 904, 1304.

Seasonable things, 691; conversation, 623, 640, 690.

Seasons, 5, 8; thought of, 1295; dance of, 853, 890; religious sentiment dependent on, 254.

Seceder from the seceders, 94.

Secession, peaceable, 1216.

Second sight, ethical, 352, 614, 733; pseudo-spiritualist, 953.

Secret, of God, 586, 828; cannot be hidden, 588; with key of, he marches faster, 932; of Nature, 840-843, 595; of world, 241, 311, 1017.

Secret societies, 1190.

Secrets, all told, 156, 588; not shown except to sympathy and likeness, 169-170, 375, 694.

Sectarianism, makes false, 141; science destroys, 791, 1248.

Sects, narrowing, 1014, 1238; shifting, 980, 982, 1238.

SECURITY, 940.

Securities, insecure, 552.

Seeds, 8, 293, 337; produce their like, 558, 591, 652, 1373.

Seeing, we see what we make, 170, 204, 263, 290, 524, 739; and doing, 542, 1263, 1297; upside down, 1297.

Seek nothing, 214, 873, 911.

Seeker, endless, 58, 212, 221.

Seeming and being, 174, 585, 939, 961.

Seen, teaches us of unseen, 170, 830.
Seer, 29, 41, 1362.
Selden, John, quoted 625, 979, 1242.
Self, aboriginal, 144; fleeing from, 150, 41, 90; condition of our incarnation in a self, 51, 150, 1122; leave to be one's, 690; supplants all relative existence, 262.
Self-absolution, 147.
Self-accusation, 221, 319.
Self-adapting strength, 1373.
Self-centred, 1025.
Self-command, 13, 753, 994, 996.
Self-communion, 1017.
Self-consciousness, 623.
Self-content, 278.
Self-control, 580, 753, 766, 994.
Self-counsel, 205.
Self-culture, 414.
Self-defence, 699, 1145.
Self-denial, 68, 228, 567, 1367.
Self-estimates, 319.
Self-existence, 146.
Self-government, 304.
Self-gratulation, 335.
Self-heal, 296.
Self-healing, 23.
Self-help, the only help, 76, 148, 149, 1001, 1021, 1137, 1140, 1237.
Selfish, all sensible people are, 379, 604.
Selfishness, 71, 76; our history the history of, 78; ours makes others, 86, 87; self-punishing, 321, 560, 966, 1342, 1343, 1367; root of, 560.
Self-knowledge, 136, 739, 840, 948.
Self-love, 560, 697.
Self-poise, 280, 581.
Self-possession, 198, 568, 576, 977.
Self-preservation, 115.
Self-recovery, 21, 263.
SELF-RELIANCE, 86, 942; 100, 102, 103, 138, 228, 278, 316, 576, 578, 624, 709, 964, 965, 966, 972, 990, 1008, 1022, 1146, 1164, 1188, 1192.
Self-respect, 32, 120, 138, 175, 280, 464, 510; not measured by number of clean shirts, 595, 818, 820, 822, 957, 973, 1237.
Self-sacrifice, attractiveness of, 38, 697, 760, 801. *See* Sacrifice.
Self-similar woods, 888.
Self-sufficingness, 268, 751, 759.
Self-trust, the reason of, 31, 32, 33, 41, 45, 48, 64, 144, 201, 202, 262, 263, 316, 709, 710, 951, 957, 966. *See, also,* Self-Reliance.
Senator, Senators, anecdote of two, 827; eloquence of, 762; his office an apology, 303; Mr. Sumner, 1198; tameness of, 1134.
Seneca, quoted, 812, 1039.
Sensation, ascent to thought, 734; and morals, 371.
Senses, pleasure severed from needs of character, 156; despotic at short distances, 15, 48, 56, 280; education, 585; fool of, 293; and imagination, 613; imprison us, 734; overpowering influence, 207; interference, 615; life of, 312; men of, 372; ministry of, 1258; give representations only, 96; secret, 1256; skeptics, 664; collect surface facts, 734; not final, 96; prudence the virtue of, 193.
Sensibility, is all, 290, 710; defined, 1266; fountain of right thought, 711, 713, 720, 789, 795, 971, 1015, 1260.
Sensible men, rare, 818.
Sensualism, 156, 196, 255, 657, 992, 993, 1191.
Sentence, illusion in, 786; none holds whole truth, 311; reason for, 172.
Sentiment, measure of action, 172; Americans deaf to, 77; beauty depends on sentiment it inspires, 612, 963, 1028; is color, 711; consolation of life, 760; conversation excludes, 691; counterfeit, 760; illumination, 710; largest is truest, 368; law, 156; the inside aspect of life the means of its expression, 1028; power, 178, 1313; moral, *see* Moral sentiment; realm, 972; religious, 1165; advantages of renouncing generous sentiment, 394; sail of the ship of humanity, 1178; starving, 964; thought imbosomed in, 1001; wise, 833; Woman the, 1178; never loses its youth, 1016.
Sentimentalism, 760; Nature no sentimentalist, 522.
SEPTEMBER, 933.
Sepulture, forms of, as the history of religion, 825.
Sequestration, by intellect, 229, 270.
Sequoias, 665, 829.
Seraphim, love most, 229.
Serenity, the charm of manners, 280, 611, 963.
Sermons of the early times, 978.
Seruzier, Col., quoted, 396.
Servants, false relations to, 78, 604.
Service, being served an onerous business, 287; blessing of, 321; none direct, 328; doing a, 214; greatness is, 894, 1311; does not join us to others, but only likeness, 287, 328; always remunerated, 591, 1004; truth serves all, 868, 1010; the virtue of all beings, 1194, 1208.
Sets in society, 755.
Settled, the wish to be, 222, 228.
Seventeenth century writing, 493.
Seward, William H., 1218.
Sex, 365, 537, 1181, 1184; two sexes in English mind, 438.
Sexual attraction, 560, 719.
Seyd, 840, 912, 919, 923.
Shadows, institutions shadows of men, 143; rhymes to the eye, 740; point to sun, 173; the world the shadow of the soul, 29, 102, 186, 262, 733.
Shah Nameh, 800.
Shakers, 407, 540, 581, 593; flowers, 861.
SHAKSPEARE, 383, 899, 917; advantages, 384; his sentences aërolites, 389; Ariel, 740; autograph, 257; Delia Bacon on, 787; best-bred man, 283; his own biographer, 389; external biography, 388; cheerfulness, 391; classified facts, in mind of, 225; common sense, 727; creative power, 390, 740; debt to others, 385, 537, 637, 785; dialogue, 283; in earnest, 637; without egotism, 1346; without effort, 676; and English history, 680; equality in all his work, 750, 1262; exactitude of mind, 492; most expressive man, 999; unites extremes, 1231; Falstaff, 776, 803; generalizations, 494, 495; called out German genius, 1342; and Goethe, 749, 1347; humanity, 213, 1232; Imogen, 452; made up of important passages, 736; influence, 28; greatness of his inspiration, 213; best known of men, 389; not known to his time, 134, 786; Lear, 735, 736; gives a feeling of longev-

ity, 208; lyric quality, 391; in maiden's heart, 921; unmeasured, 903, 917; chief merit, 331; metre of culture, 1231, 1337; and Milton, 1326; miraculous, 810; imperial muse, 16; power of subordinating Nature to purposes of expression, 16; organ of mankind, 158; no non-resistant, 31, 1146; perception of identity, 332; personality, 1332; Platonist, 353; use of Plutarch, 1034; poet of human race, 387; philosopher and dramatist, 390; knows poverty, 600; popular power, 963, 1229; realism, 735; richness, 251; keenness of sense, 1358; on study, 680; style, 331, 1337; and Swedenborg, 354; Tempest, 17; robust thinker, 1231; unique, 150, 166; universality, 126; is a large utterance, 1337; value, 50, 794; versatility, 750; a voice merely, 1326; well read, 562; wisdom, golden word, 388, 1345; works unconscious, 636; works imitated, 28, 338; achievement as a youth, 718; quoted, 10, 17, 34, 103, 136, 187, 202, 233, 353, 354, 389, 460, 511, 599, 640, 680, 774, 777, 961, 998, 1217, 1339, 1353.
Shakspeare of divines, 838.
Shakspearian, be a, 336.
Shams, 907; in building, 609.
Sharpe, Granville, 1126, 1127; quoted, 1135.
Shaw, Col. Robert, 895.
Shelley, Percy B., 734, 1344; quoted, 826.
Shell-fish, growth, 92, 130, 164, 246, 291, 374.
Shenstone, William, quoted, 756.
Sheridan, Richard B., 783; quoted, 781.
Ships, 424, 609, 628; ship of heaven, 1005; of humanity, 1178, 1195; monarchy like, 301.
Shirts, clean, the measure of self-respect, 444, 595, 1005; mankind in shirt-sleeves, 1189.
Shop-bill, ethics in, 160.
Shop-keeping, 258, 1131.
Shop, talking, 757.
Shopman, wrinkled, 858.
Shore, needed in shoving off, 94.
Shot heard round the world, 888.
Shrewdness and wisdom contrasted, 161.
Shyness, disease of, 623, 624.
Sibyls, writing, 1277.
Sicily, 641.
Sick people, 601, 602.
Sickness, gets organized, 98; poor-spirited, 258, 536, 559, 600, 757; a forbidden topic, 580.
Sidney, Algernon, quoted, 1028.
Sidney, Sir Philip, 453, 508, 740, 1205; quoted, 172.
Sieve, the ear a, 1256.
Sight, 346.
Sights and sounds, 733.
Sign-boards of character, 254, 573, 949.
Signing-off, 44.
Silence, better than discourse, 757; need of, 55, 191, 219; destroys personality, 228, 1328.
Silenus, 285.
Sills of state, 1311.
Similar and same, 991.
Simile, use, 730.
Simonides, 1087.
Simorg, 800, 807.
Simplicity, through complexity, 414; greatness of, 51, 214, 477, 608, 610, 657, 963, 1000.
Sims, rendition of, 1207.
Sin, 201, 262, 368.
Sinai, theatrical, 490.
Sincerity, basis of talent as of character, 1256, 1266; basis of recognition, 579; gives lasting effect, 172, 589; the luxury of, 188; more excellent than flattery, 214; German, 411, 455; gives force to eloquence, 768; great men sincere, 584, 797, 838, 1022, 1207, 1256, 1266; in defence of right, 699; every sincere man is right, 1263.
Sing-Sing in parlor, 626.
Sistine Chapel, 661, 1317.
Sitfast acres, 846.
Sixteen, sweet seriousness of, 608.
Sixty, man worth nothing until, 718.
Size and worth, 577, 902.
Skates, wings or fetters, 524.
Skating, 256, 530, 736.
Skepticism, self-defence against crude sentiment, 134, 217, 258, 261, 319, 321, 373, 378, 381, 1011, 1019; not to be feared, 381, 581, 584, 585, 1010, 1013; is belief in luck, 769, 828, 1029.
Skill, comes of doing, 688.
Skull. *See* Phrenology.
Sky, 288; do not leave the sky out of your landscape, 580, 614, 672, 750, 769, 838, 890, 926.
Skyey sentences, 389.
Sky-language, 1252.
Slaughter-house, 522; thinking, 828.
Slave-drivers, theoretic, 254.
Slavery, 1124, 1148, 1159, 1209, 1213; abolition, 87, 1198; American churches on, 981; influence on American government, 1200; Bible and, 1164; checking, 1211; compromises, 85, 1134, 1211; conspiracy, 1208; greatest calamity, 1150; Cuba, 71; described, 1125; a destitution, 1208; disappearance, 770; bad economy, 663, 1210; Edinburgh Review on, 1135; effects, 1201; in England, 1126; enigma of the time, 1224; evils, 894, 1132, 1169, 1201, 1210; freedom by religion, 87, 1351; we must get rid of slavery or else of freedom, 1138, 1198; industrious, 1156; proof of infidelity, 583; makes life a fever, 1198; mill for converting men into monkeys, 1162; resistance to it a nursery of orators, 650, 1181; proslavery scholars, 1020; selfishness, 87, 669; suppression of, worth a generation, 1221; a good university, 1181; Webster and, 1148, 1162; white, 1154; woman and, 1181; inconsistent with principles on which world is built, 1166.
Slaves, buying, 1157; must be able to defend themselves, 1137; most men are, 527; prices, 961; imprisoned spirits are, 1159.
Slave-trade, 83, 267, 1125, 1126, 1136, 1373.
Sleep, a bar between day and day, 439, 809; those only can sleep who do not care to sleep, 676; of children, 1278; takes off costume of circumstance, 948; divine communications in, 580; enchantress, 947; lingers about our eyes, 252; the condition of health, 811; memory of, 947, 1281; life a sleep-walking, 33; marble, 881; witchcraft, 947. *See, also,* Dreams.
SLEEPY HOLLOW, ADDRESS AT CONSECRATION OF, 1226; sky is a Sleepy Hollow, 1228.

Sleezy hours, 544.
Sloven continent, 510; plenty, 1189.
Smartness, American love of, 1161, 1264.
Smile, the forced smile in company, 141.
Smith, Adam, quoted, 1074, 1219.
Smith, Captain John, 778; quoted, 1306, 1309.
Smith, Sir Lionel, 1129, 1130.
Smith, Sydney, quoted, 450, 467, 480, 595, 811.
Snakes, blue vault shrivels like snake skin, 1003; peril of, 220; doctrine of, 547, 675, 857; as type of spine, 358.
Snow, a cloak, 771; property like, 12; shroud, 902; and sunshine, 898.
Snow-ball, of memory, 1278.
Snow-drift, 130, 841.
Snow-flakes, 289, 894, 930.
SNOW-STORM, THE, 847; of illusions, 620.
Snuffle in religion, 594.
SOCIAL AIMS, 751.
Social, barriers, 755; goods, 569; machine, 568; order, 94,1003; pests, 572; power, conditions of, 417; relations, 320; science, 790, 1009; soul, 189; structure, 76, 171; usages, 656.
Social Circle, Concord, Mass., 1058. *See Notes.*
Socialism, 116, 540, 549, 1049.
Societies, 277, 1025. *See* Associations.
Society, 625, 912; admission to, 282; never advances, 151; advantages, 96, 272, 689, 989; aims, 595; babyish, 147, 547, 569, 1030; bases, 651, 760; caste in, 277; giant's castle to youth, 284; changes, 1044; Channing's attempts at, 1048; chemistry of, 626; chooses for us, 148; inner circle of, 283; clothed with, 625; and common sense, 1284; composition of, 298; in conspiracy against manhood of its members, 139, 188; constituents, 110; conventional, 280; for conversation, 689; best cordial, 689; intolerant of criticism, 378; part of the idea of culture, 956; people descend to meet, 186, 209, 626; a disappointment, 186; divides man, 25; dress, 753; empty, 219; favorites, 281; fine, 595; fine traits unfit for, 624; fit, found everywhere, 824; no fixity, 297; French definition of, 274; subject to fits of frenzy, 1030; frivolous, 268; what is good, 274; threatened with granulation, 982; is a hospital, 318; a hospital committee, 98; ideal, 755; idolatrous, 1284; an illusion, 107, 297, 616; infested with rude people, 572; influenced by one man, 317, 322; swift in its instincts, 576; welcomes intellect, 280; affinity its law, 38, 626; life's value doubled by, 755; manners of, 576; manners associate us, 571; a masquerade, 588; is in meeting best people, 625; secret melancholy, 318; mercuries of, 278; moral power controls, 77, 966; moral sentiment its basis, 39; work of necessity, 94, 94, 96, 274, 689, 695; need of literary class, 407; needs noblemen, 118; need of one sane man, 406; made up of partialities, 1183; a Pestalozzian school, 336; poet's fabulous picture of, 290; poverty of invention, 234; a prison, 314; progressive, 1181; relations, 209; renovation, 316; retreat from, 102, 106, 107, 989; foolish routine, 54; rulers, 275; its sanity the balance of a thousand insanities, 309; a school, 336, 989; self-indulgence in, 76; shunned in order to be found, 54, 106; spoiled by too much pains, 272; stimulating, 625; secret of success in, 281; harnessed in the team of, 77; on one's own terms, 192; timing and placing, 752; timorous, 148; troop of thinkers, 537; trifles, 45; our inexperience of true, 659; truth-lover in, 694; does not love its unmakers, 616; use of, 54, 625; values inoffensive people, 1049; vulgar, 168, 626; a wave, 152; sacrificed to smooth working, 98.
SOCIETY AND SOLITUDE, 623.
Socrates, 210, 248, 276, 339, 344, 346, 348, 349, 352, 355, 368, 377, 414, 597, 600, 718, 1037, 1266; misunderstood, 134, 142, 203; quoted, 369, 373, 602, 640, 678, 712, 1231, 1235, 1354.
Soil, actions smack of, 845; rights in, 95.
Solar system, 382; not anxious about its credit, 581; has its parallel in mental sphere, 739, 795.
Soldiers, 542, 699, 958, 1165; Concord's, 1171.
Solidarity, English, 449; of men, 589, 818; Nature's, 664, 788, 972; in trade, 550.
Solidity, 102.
Soliform eye, 351.
Solitariest man, 965.
Solitariness, 623, 624, 1367.
Solitude, 54, 567, 623, 624, 871, 872, 926, 943; age tends to, 1043; art of, 989; in cities, 2; consent to, 86; ripens despots, 309; fragrant, 839; insulation not, 54; lessons of, 392, 567, 813, 821, 989, 1164; of nature not so essential as solitude of habit, 2, 567, 602, 814; necessity of, 20, 54, 599, 624; populous, 42, 602, 672, 673; proud, 626; Pythagoras on, 567, 813; revelations in, 264, 626; the scholar's, 54; secret of, 1344; and society, 54, 105, 140, 626; of soul without God, 1012; trespass not on, 990; voices heard in, 139, 1280.
Solomon, in Persian poetry, 800, 803, 919.
Solstices, of health and spirits, 564, 586, 1011.
SOLUTION, 898.
Somers, Lord, quoted, 501.
Somnambulism, 954.
SONG OF NATURE, 1019, 1020.
Songs, essentials of, 676, 745; of pine, 850; power of, 869, 935; of Merlin, 898.
Sons of poor men, 657.
Sophocles, quoted, 260, 1039, 1152.
Sordor, 24.
Sorrow, 932, 1370, 1372; religion of, 68. *See, also,* Grief.
Soul, natural history of, 1247; published in act, 571; the active, 28; admirable, not in our experience, 342; adult in the infant man, 209; independent of age, 209; never ages, 830; all things known to, 69, 164, 311; balanced, 342; becomes, 145; biography, 606; and body, *see* Body; bursts boundaries, 217; not saved in bundles, 585, 977; child of, 294; content in a friend, 185; contrasted with the church, 45; circumscribes all things, 207, 955; classes of, 369; conceal-

ment of what does not concern it, 311; counterpoise to all souls, 228, 1164; critic and beggar, 714; knows no deformity, 165; dictator, 817; diseases, 165; divine, 36, 69; relations to Divine Spirit, 144; door, 181; dressed by Deity in certain incommunicable powers, 169, 335, 625; duration, 211, 593; ebb, 134; ejaculations, 688; its emphasis always right, 169; in English broadcloth, 499; contains the events that shall befall it, 49, 532, 949; the eyes indicate its age, 573, 659; no express-rider, 715; no flatterer, 215; its food, 67; dependence of form on, 239; greatest is plain and true, 213; growth not gradual but total, 208, 222; gymnasium of, 331; it is in a hope that she feels her wings, 67; bound to life by illusions, 673; identity in all individuals, 34; immortality, *see* Immortality; imprisoned, 1159; incarnation, 209; has known all, 355; laws, 38; a life, 162; is light, 145; lofty, 82; man an infinite, 42; marriage of, 1252; natural history, 65, 69, 193; nature of, 163, 207; and Nature, *see under* Nature; grows by obedience, 933, 972; oracle, 817; not an organ or faculty, 207; each walks its own path, 1260; not now preached, 42; has presentiment of all power, 51; private and divine, 1017; progress, 183, 208; promise, 52; does not answer questions of the understanding, 211; receptive, 65; its large relations, 606; remedial, 47; does not repeat itself, 150, 151, 230; respects itself, 186; revelations, 208, 210; a river from unseen regions, 206; not self-fed, 1341; its sleep, 796; social, 189; sown as wheat, 222, 914; attainment of due sphericity, 263; stability, 221; superior to its knowledge, 213, 1345; surrendered, 82; in telegraphic communication with source of events, 796, 1082; tide in, 1142; knows nothing of time, 208; no traveller, 150; to be trusted, 183; discerner of truth, 210; not twin-born, 262; universal, 46, 69, 209, 242, 262, 341, 348, 633, 734, 976, 1017; the painted vicissitudes of, 734; wanderings, 181; the whole of which other things are shining parts, 206; wider than space, 69; wiser than the world, 45; answers not by words, 211; world, mirror of, 47. *See* Over-Soul.

Sound, analyzed, 885.

Source, must be higher than tap, 1185.

South Wind. *See* Wind.

Southern people, 641, 882, 1211.

Southey, Robert, 418.

Souvenir, a token of love, 1280.

Space, 12, 195, 913.

Spartan, civilization, 98, 629, 1131; conversation, 640, 696; domestic life, 131; fife, 143; generals, 645; justice, 298; religion, 521; saying, 367.

Spasms of Nature, 543, 1003, 1166.

Specialty, each must have his, 560, 624.

Speculation, and practice, 1, 88, 318, 342, 406; no *succedaneum* for life, 1369.

Speech, 250, 294; cordial speech is music, 898; lessens us, 228, 588, 623, 632, 650, 755, 756, 762, 997, 1363; of rustics, 855; and silence, 228, 311, 712; of teamsters and blacksmiths, 377. *See* Language, Style, Words.

Speed, of thought, 1262.

Spence, Joseph, quoted, 372.

Spence, William, quoted, 466.

Spencer, Earl, book contest, 684.

Spending, rules for, 553, 558, 588.

Spenser, Edmund, 492, 635, 742; quoted, 242, 344, 495, 774.

Spheral, 310, 615.

SPHINX, THE, 10, 125, 134, 692, 841, 843, 1372.

Spine, the unit of animal structure, 358.

Spinoza, 50.

Spiral tendency, 360, 606, 843.

SPIRIT, INFORMING, 913.

Spirit, 19, 20; all-knowing, 56; all things from same, 38; ascent of, 1016; creator, 8; defined, 7; eternal, 22, 633, 638, 976; every one builds its house, 24, 522, 608; is expressed in matter, 1247; inundation of, 53; a fact the end or last issue of, 11, 209, 1011; latent, 322; man founded in, 260; and matter, 1010; moanings, 948; unnamed, 260, 322; moulds Nature, 24; remedial force, 22; self-evolving power, 352, 669; solicitations, 69; speaks to each soul, 1015; superincumbent, 57, 322; supreme in all, 39; taciturn, 368; teachings apprehended only by the same spirit, 20, 1164; material theories of, do not degrade, 217; universal, 14, 341, 686; vanishing, 1011; voice of, 65.

Spirit, Holy. *See* Holy Ghost.

Spirit of times, 521.

Spiritism, 950.

Spirits, animal, 625; in prison, 1159.

Spiritual, 254; true meaning is real, 585, 968.

SPIRITUAL LAWS, 165, 1028.

Spiritual life, unexampled in history, 104.

Spiritualism, false, 368, 458, 583, 708, 950, 953, 955, 1019.

Spontaneity, the essence of life, 51; always right, 144, 165, 167, 224, 259, 676, 750, 789, 1184, 1257.

Sportiveness of great, 203.

Sports, freemasonry of, 563.

Spotted life, 215, 1056.

Sprague, Charles, quoted, 1116.

Sprain, of foot and mind, 1241; Nature's, 1262.

Spring, 711, 875, 903, 904; chemistry, 886; eagerness, 882; in mind at sixty, 841; no orator like, 886; tardy, 882; woods, 839. *See* May-Day and April.

Spurzheim, 1047.

Squeals of laughter, 753.

Squinting, Greek statues incapable of, 132.

Squirrels, 857, 881.

Stability, of the soul, 221, 829.

Staël, Madame de, 54, 279, 414, 456, 565, 693, 756; quoted, 13, 456, 492, 783.

Stagnation, Chinese, 99; of life, 254.

Stairs, 229, 493, 869.

Stamina, want of, 1160.

Stars, beguiling, 289; every one is star of Bethlehem, 926; black, 601; blessing, 137; cataloguing stars of mind, 31, 65; discontented, 31; dropped from angels' shoon, 916; of flowers, 5; fugitive, 532, 888; of God, 928; why grand, 1365; inspiration, 2; new doctrines like stars whose

light has not yet reached us, 170, 228; one light from all, 34; loved by, 858; compare with man's life, 82; of mind, 31, 939; morning, 31; patient, 928; and planets, 186; of possibility, 69; punctual, 902; awaken reverence, 2; packed into rockets, 9; rose, his faith was earlier up, 911, 921; science-baffling, 144; shower of, 272, 660; silent song of, 38; all sky and no, 1261; smile, 2; spiritual, 861; stoop down, 290; strangers to, 875; taunt by mystery, 841; of thought, 192, 696, 925; made by thought, 739, 922; hitch wagon to, 630; with some men we walk among, 752; wink, 671; woo us, 65.
State, not aboriginal, 297; aim of, 1261; based on opinion, 531; basis, 304, 980, 1110, 1169, 1224; building, 911; corrupt, 300; guidance of, 1195; object, 302. 974, 1043; a question, 373; wise man is, 302.
States of mind, rotation of, 379.
Statesmen, American, 1136, 1167.
Statistics, 359, 525.
Statue, 180, 232, 234; manners of, 753; of punk, 563; has no tongue, 571, 660.
Statute, is a currency, 297; liberty of interpretation of, 1161; every immoral, is void, 1201.
Stay at home in mind, 757.
Steadfastness, 977.
Stealing, 1158, 1165; who does not steal, 262.
Steam, 3, 448, 469, 472, 530, 545, 668, 840, 949, 953, 993.
Steamboat, 235.
STEARNS, GEORGE L., 1093.
Steele, Richard, quoted, 756.
Steel-filings, men like, 306.
Steering and drifting, 1005.
Steffens, Heinrich, quoted, 791.
Stephenson, George, 545, 557.
Stepping, poet a god stepping from peak to peak, 729.
Sterling, John, love of Montaigne, 375; quoted, 333.
Stick to your own, 605, 818.
Stilling, Jung, 270, 522.
Stilts, 676.
Stimulants used by bards, 246.
Stirling, James H., quoted, 768.
Stockholder in sin, 201.
Stoical *plenum*, 51.
Stoicism, 293, 374, 1009, 1038, 1041, 1307; genesis of, 104; puts the gods on their defence, 1307; every Stoic a Stoic, 151.
Stomach, a stomach evidence, 379, 828; Mithridatic, 1371; stoutness, or, 538, 1147.
Stonehenge, 505, 506, 507.
Stones, conscious, 838; rocking-stones, 1224; broken cannot be put together into unity, 1260.
Stories, love for, 642, 685, 691; genesis of, 782, 784.
Stowe, Harriet Beecher, 707.
Strafford, Earl of, rule as to reading, 783.
Straight lines, no, 676.
Strangers, 184, 227, 257, 545, 840.
Strawberries, lose flavor in garden-beds, 199.
Stream, of power and wisdom, 167; of human affairs, 1136, 1251.
Streets, 16, 596, 616, 989, 1276; language of, force, 766.
Strength, 145, 161, 537, 578; joy indicates, 601, 706, 967; depends on moral element, 1004, 1264, 1266, 1372; we are strong by borrowing the might of the elements, 630.
Strikes, 396.
Study, victims of, 373, 831
Stukeley, on Stonehenge, 507.
Stupidity, a saving, 310.
Sturleson, Snorro, 435, 683.
Style, betrays, 737, 766; low, 997, 1334; Shakspeare's use of, 1337.
Styx of experience, 1021, 1092.
Subject, and object, 262, 263; your subject must appear the flower of the world, 737.
Subjectiveness, 262; is intellectual selfishness, 1342.
Sublime, meaning of, 529, 589.
Suburbs of Nature, 35.
SUCCESS, 706; 260; conditions, 365, 536, 541, 550, 555, 559, 562, 605, 677, 798, 831, 951, 952, 1215; is the doing, 56; base estimate of, 153, 264, 544; made up of failures, 964; forever good, 845; idolatry of, 708; perils of, 57, 72, 938; treads on every right step, 32, 56, 186; true and false, 714; self-trust the first secret of, 709; is in the work, not in what is said of it, 589.
Succession, necessity of, 255, 263, 379, 618.
Suction, content in, 781.
Suffering, religion of, 68; shallowness, 253, 1004, 1373.
Suffrage, universal, 300, 798, 957; for women, 790, 1182.
Suggestiveness, everything a suggestion, 217, 782, 1260, 1282.
Suicide, skepticism is, 769, 1019.
Summer, 5, 37; of the spirit, 24.
SUMMONS, THE, 939.
SUMNER, CHARLES, ASSAULT UPON, 1198.
Sumptuary laws, 551.
Sumter, Fort, 1221.
Sun, causes ignorance of Apollo, 1037; borrows its beams, 618; duration, 829; image in eclipse, 949; everlasting, 941; seen by few, 2; forgotten, 844; telling hour by, 151; insipid, 598; a lamp-wick, 1012; lick away, 643; sprang from man, 22, 192; man would pluck down, 874; paints, 1157; radius-vector, 733; put out of reach, 1367; set, but not his hope, 911, 921; snubbing, 818; sowing for seed, 79, 920; system made by, 1252; made by thought, 739; not troubled at waste of rays, 192; better method than the wind, 78.
Sunday, core of civilization, 661, 979, 982, 1017; Sunday objections, 378, 1056, 1162. *See, also,* Sabbath.
Sunday-schools, dead weight of, 166, 258.
SUNRISE, 4, 929.
Sunset, 5, 66, 289, 290, 543, 711; quoted, 784.
Sunshine, 247, 601.
Superficialness, of our lives and our thinking, 54, 60, 958, 1019, 1369.
Superfluities, beauty the purgation of, 316, 610.
Superiority, each has some, 322, 432, 706, 956, 961, 1004; in what it consists, 1266.
Superiors, each man prefers the society of, 320, 327, 625, 694, 824, 957, 962, 977, 1066.
SUPERLATIVE, THE, 280, 996.
Supernatural, 1006.
Superstition, 563, 750, 1136, 1307, 1365, 1371; consequences of displacing, 133, 154, 583, 955, 1007, 1008.
Supper, good basis for club, 696.

Supplementary, man supplementary to each department of nature, 819.
Supply, demand and, 551.
Surfaces, we live amid, 256, 310, 603, 608, 676, 710, 874, 910, 987, 1013, 1315.
Surmises, have value, 22.
Surprises, life a series of, 222, 259, 814, 900, 909.
SURSUM CORDA, 860.
Suspicion, 457; we suspect what we ourselves are, 588, 1371.
SUUM CUIQUE, 932.
Swainish people, 757.
Swamp, 52, 1002.
Swearing, 1335.
SWEDENBORG, EMANUEL, 354, 899; angels, 624, 798; "Animal Kingdom," 359; external biography, 355; his books to be used with caution, 359; and Charles XII., 702; needed no sanction from church, 322; "Conjugal Love," 364; on discernment, 210; doctrines, 358; on English centrality, 430; fame, 1224; Fourier, coincidence with, 1051; on false speaking, 173; on gravity as symbol of faith, 731; separate heaven of the English, 459, 495; view of heaven, 369; that each man makes his own heaven, 826; Hebraism, 367, 737; influence, 1044; hatred of intellect, 1055; knowledge and practice, 69; philosophy of life, 35; on miracles, 950; moral insight, 363; and Plato, 338, 353; on poetry, 732; preaching, 917; *proprium*, 820; reform in philosophy, 748; on love of rule, 983; retrospective, 369; sandy diffuseness, 363; second sight, 826; sect, 1181; sexes, 1181; service, 370; on solitude, 624; solidarity of souls, 788; theory of symbolism, 361; theological tendency, 362; translates things into thoughts, 249, 732; literary value, 35; system of world, 366.
Swift, Jonathan, 371, 492, 823, 1278, 1324.
Swing, going to heaven in a, 1048.
Symbolism, 8, 121, 193, 242, 260, 347, 361, 362, 392, 614, 648, 685, 729, 736, 737, 749, 802, 986, 1103, 1252, 1339; a good symbol the best evidence, 730. *See, also*, Emblems.
Symmetry, the whole society needed to give, 255, 293, 305, 559, 728, 741, 1252; in moving objects, 610.
Sympathy, base, 262, 204, 262, 280, 559, 601, 602; secret of social success, 281; in things, 158, 330, 380, 623, 625, 626, 711, 776, 816, 995, 1016, 1138, 1253, 1256.
Synesius, Bishop, 682.
Synthesis, 343.
System, need, of, 555; tyrannical, 557.

T

Table, golden, 965; manners, 753, 757; men social at, 696; rappers, 955; talk, 684.
Tacitus, quoted, 439, 444, 445.
Tact, 757.
Tactics, Napoleon's, 56.
Talent, Talents, aristocracy based on, 958; a call, 168; at the expense of character, 222, 531, 1029; sinks with character, 586, 599; charm, 691; communicable, 797; of no use to cold and defective natures, 253; defined, 1261; demonstration of, 1264; dreaded, 531; drowned in, 1029; each has some, 303; expiation, 303; expression pays tax on, 322; and genius, 51, 67, 377, 1029, 1031; your gift better than another's, 150; for government, 118; integrity dwarfs, 605; and central intelligence, 710; literary talent a youthful effervescence, 717; mischievous, 560; as many as qualities of nature, 968; moral, 975; enriches the community of nations, 551; partiality, 390; perception outruns, 712; popular idea, 196; poverty and solitude bring out, 599; practical bias, 820; for private ends, 972; respect for, 406, 411; sacrifice to, 1264; scholar needs, 1031; and sensibility, 710; must be subject to true sentiment of man, 1285, 1286; sincerity basis of, 1256, 1266; special, 255; speed, 1262; supplementary, 1054; for talent's sake, 797; temptations, 88; no excuse for transgressions, 196; veils wisdom, 412; value, 544, 677; young admire, 589.
Taliessin, exile, 937; quoted, 745.
Talismans, 844, 854, 952, 984, 1137.
Talk and talkers, 643, 689, 691; talking for victory, 757.
Talleyrand, 707; quoted, 407, 509, 603, 753.
Talma, 571.
Tamerlane, 781, 803.
Tantalus, 134, 670.
Tariff, of moral values, 157, 333; to give preference to worse wares, 589, 1121, 1210.
Tasks, as duties, 147, 323, 619, 709; life-preservers, 591, 604; we are to know our own, 1159.
Tasso, 197.
Taste, a sensual appreciation of beauty, 7, 194, 239, 280, 773, 1180, 1315.
Taxes, the debts most unwillingly paid, 302, 1210, 1216; English, 468, 597; taxation of women's property, 1184.
Taylor, Edward T. ("Father"), 762, 824, 1015, 1063; quoted, 271.
Taylor, Jeremy, 838, 980, 1007, 1014.
Taylor, Thomas, 512, 682, 742.
Tea, sentiment in a chest of, 372, 812, 896.
Teachers and teaching, 172, 212, 228; milestones of progress, 337, 564, 977, 992, 1165. *See* Education.
Teeth, significance, 575.
Telegraph, electric, 469, 629, 669, 697, 769, 771, 840, 890, 893, 1149.
Telescope, 549; partial action of each mind a, 263, 441, 953.
Temper, useful defect of, 161; neutralizing acid, 1016.
Temperament, the wires on which the beads are strung, 253, 255, 433, 461, 522, 536, 543, 595, 639, 701, 751, 932, 960, 968; resists the impression of pains, 1373; woman's, 1178.
Temperance, mean and heroic, 202, 319, 471, 996; question of, 83.
Temperate zone, 629, 1000; of our being, 257.
Temple, 838; a thought like a, 209; in the heart, 582, 583; house a, 932.
Temptation, we gain the strength we resist, 161, 165.
Ten Commandments, vegetable and animal functions echo,

13, 628, 982; keep order, 1010, 1152.
Ten Thousand, Xenophon's, 269.
Tenacity, badge of great mind, 449, 964.
Tendencies, not deeds but, 67, 76, 531, 966.
Tenderness, 188.
Tennyson, Alfred, 499, 512, 1359; quoted, 205, 1351.
Tense, the strong present, 258.
Tents of life, 164, 183, 193, 928, 1180.
TERMINUS, 907.
Terror, shuts the eyes of mind and heart, 698, 1371. *See, also,* Fear.
TEST, THE, 898.
Tests of men, 600, 714.
Teutonic traits, 455.
Thackeray, William M., 491, 496, 504.
Thames River, 430.
Thanks humiliating, 287.
Theatres, 384, 686, 734.
Theban Phalanx, 964, 1044.
Thebes, 1255.
Theism, argument for, 668; purification of the human mind, 327, 982.
Theology, 955, 979, 980, 1008, 1014; men are better than their theology, 45, 154, 585, 1236; theological problems the soul's mumps and measles, 165; the rhetoric of morals, 979.
Theory, imperfect often valuable, 21; test of, 1; and practice, 993, 1026, 1053, 1262; two theories of life, 1264.
There and then, preposterous, 127.
Thermometer, nature a thermometer of the divine sentiment, 291; of civilization, 1144; of fashion, 1190.
Thermopylæ, 6, 596, 698, 703.
Thersites, 335.
Theseus, 265.
Thief, steals from himself, 160, 161.
THINE EYES STILL SHINED, 863.
Things, 12, 311; education to, 314; have laws, 299; ride mankind, 858.
Thinkers and thinking, 54, 88, 175, 224, 225, 261, 264, 488, 528, 555, 731, 789, 1021; beware when God lets loose a thinker, 218; hardest task, 224; slaughter-house type, 828.
Third party in conversation, 209.
Third person plural, age of the, 1193.
Thomson's Seasons, 733.
Thor, 147, 445, 470, 561, 619.
THOREAU, HENRY D., 815, 848, 1079; appearance, 1082; common sense, 1082; his life, 1079; naturalist, 1083; protestant, 1080; poetry, 1086, 1355; a reader, 1240; wisdom, 1083; quoted, 961, 973, 1053, 1281.
Thoreau, Mrs., 1067.
THOUGHT, 937.
Thought, Thoughts, abiding, 110; and action, 29, 84, 175, 632, 1213; giving actuality to, 547; affinity, 1254; the age in, 81; pent airball, 608; all things from, 1027; clothes itself with material apparatus, 6, 731, 809, 1143; arts and institutions from, 1272; ascent, 734; disposes the attitudes of the body, 752; must fit audience, 816; come in by avenues never left open, 212, 987; undisciplined will has bad thoughts, 619; we read better thoughts than author wrote, 786; believe your own, 709, 760; makes buildings and cities, 838, 841; capital, 969; and character, 528; every thought commanded by a higher, 216; made clearer by unfolding, 755, 815; communication, 226; conditions, 690, 696; consecutiveness, 809, 1263; control, 224, 1261; gives courage, 827; currents, 728; decay of, 798, 1019; dominion in proportion to depth, 172, 632, 978; devout, 23; diseases, 381; mastery by serving them at a distance, 830; rush of, in dreams, 1282; ends universal and eternal, 260, 624; ethics of, 1271; and fate, 526; not finality, 618; makes fit expression, 41, 58, 241, 578, 731, 732, 743, 1016, 1259; few, 781; makes fit for use, 243; must be formulated, 1261; makes free, 528, 1261; and friendship, 58; fugitive, 809; game of, 371; glow when sun is cold, 938; of God, 705, 731, 973; growth, 1252, 1254; man a guest in his, 1004; come hand in hand, 870; taken by the right handle, 199; from heart, 796, 1161; not hidden, 58; hospitality to, 90, 580, 602; individual is partial, 696; inexhaustible, 53; mighty influence of, 81; inspired, 248, 872; institutions founded on, 174, 973; insulated, 720; interference with, 210; intoxication, 817; keys of, 29, 32; the key to every man, 32, 216; and manual labor, 74; lateral, not vertical, 60; has large leisures, 963; deepens life, 1251; revises life, 175; as living characters, 688, 1282; makes man and sun and stars, 739; measure of man, 658; marriage with music, 741; masters of, 229; and matter, *see under* Matter; each has its proper melody, 741; memory and, 1278; makes men, 1285; method, 225, 225; air of mind, 689; miracle, 226, 809; unity with morals, 1001; and Nature, *see under* Nature; needs of, 1030; sign of, is newness, 1269; lift Olympus, 53; go in pairs, 690; at first possess us, then we them, 1260; power, 533, 970, 1016, 1021, 1143; practical, 1261; prisons, 227, 248; production, conditions of, 226, 545; the more profound, the more burdensome, 632, 1021, 1139; all have property in, 209, 386; prosperity has its root in, 75, 710, 809; provocation, 690; pure, poison, 689; let us into realities, 809; renews itself daily, 53; results, 968; retrospective, 1253; works revolution, 1020, 1043; penurious rill, 1262; like a river, 1020; a river from invisible world, 1241; has its own rules, 1273; saliency, 1265; in savage, 808; self-publishing, 1213, 1237; imbosomed in sentiment, 1002; service of, is reasonable, 48; selfish for selfish, 1343; wears no silks, 620; sky-language, 1252; no solitary, 1253; beyond soul's reach, 810; source, 206; vast spaces in, 1351; fugitive sparkles, 1263; speak your own, 138, 756; speed of, 1262; stock in, 969; succession illusory, 618; must be tempered with affection and practice, 689; a sword, 987; thread on which all things are strung, 377, 1260; out of

time, 208; twilights of, 952; unequal, 808; value, 1259; volatile, 1241; vortices, 728; waited on, 74; walk and speak, 81; wages for which days are sold, 925; other wants come from want of, 75; whipped by, 1349; and will, 6, 21, 224, 926, 1259, 1261; independent of our will, 1271; always clothes itself with words, 737, 1276; rule world, 303, 732, 796, 973; writer's grasp, 737.
Threat, refreshment of, 46; more formidable than the stroke, 701.
THRENODY, 877.
Thrift, 182; true, 558; low, 654. *See, also,* Economy, Frugality.
Thucydides, 1036; quoted, 643, 1038.
Thunder, 60; coax, 892; disarm, 937; clouds are Jove's festoons, 911.
Tides, made to do our work, 630, 634; of thought, 986, 1011, 1142.
Ties, human, 188, 192; moral, 605.
Timæus, 339, 353.
Time, for affairs and for thought, 221, 251, 264, 333; animals have no value for, 994; chemist, 874; child of eternity, 89, 677; coined into days, 840; consoler, 1373; not counted, 906; deceptions of, 264; dissipates the angularity of facts, 127; finder, 720; of force to be husbanded, 815; fugitive, 208; keeps God's word, 938; Hindoo proverb on, 1213; an illusion, 716; immortality not question of, 833; inverse measure of intellect, 207; killing, 986; laws, 195; measure spiritual, not mechanical, 675; omniscient, 720; Nature's measure of, 251; pictures of, 911; poetry shows no mark of, 28; poison, 717; value of present, 673; problem of, 795; prolific, 986; reformer, 453; always time to do right, 736; rights things, 1363; river of, 239; slit and peddled, 132, 333; and space, 12, 18, 23, 207, 795, 851; physiological colors which the eye makes, 145; painful kingdom, 178; should be tried, 1372; inverse measure of force of soul, 207; and thought surveyors, 905; a toy, 618; is the distribution of wholes into series, 618; has work to do, 933.
Timeliness, 195, 545, 752.
TIMES, THE, LECTURE ON, 34, 80, 521, 532.
Timidity, 698; mark of wrong, 159.
Timoleon, 165, 1328.
Tin-pans, Homer and Milton may be, 748.
Tissinet, and Indians, 772.
Tisso, Prince, 607.
Tithonus, 717.
Titles, English, 480.
TITMOUSE, THE, 52, 902.
Tobacco, 24, 618, 630, 717, 844, 1021, 1131.
TO-DAY, 938; all-importance of insight into, 35, 50; King in disguise, 83, 252, 256, 673, 809, 917, 1193, 1282. *See, also,* Day, Present Time.
Toil, 821, 854, 924, 1195. *See, also,* Labor, Work.
To-morrow, power of, 195, 217, 222, 813, 898.
Tone, 757.
Tongue, 340, 643, 796, 914, 931.
Tonics, best, 689, 810.
Tooke, Horne quoted, 605, 822.
Tools, 530, 544, 546, 562, 668, 670, 991, 1278; run away with the man, 65, 670.
Torch, man a, 1028; world all torches, 935.
Torrid zone, animated, 846.
Toussaint L'Ouverture, 267, 850, 1137.
Town-incrusted sphere, 856.
Town-meetings, 699, 759, 763, 1111, 1190, 1202.
Towns, have their explanation each in some man, 533; advantages of, 564, 841, 850, 854, 1110, 1111, 1189; local government in, 1239. *See, also,* Cities, Country.
Toys, instructive, 293, 532, 616, 618, 659, 673, 773.
Trade, American, 770; custom of, does not excuse, 168; educative, 551, 553; energy in, 539; puts men in false relations to each other, 314; the greatest meliorator, 671, 841, 870, 985, 1131, 1140, 1191; a constant teaching of laws of matter and mind, 985; not intrinsically unfit, 266, 444; selfish, 71, 98, 116, 314, 372; its value in history, 115; world made for, 896.
Tradition, 44, 385, 434, 982, 1006, 1009, 1011, 1206, 1248, 1260.
Tragedy, transitoriness the essence of, 255, 381, 624, 638, 872.
TRAGIC, THE, 1370.
Trances, 210, 355. *See, also, under* Swedenborg.
Tranquillity, mark of greatness, 13, 656, 659, 715, 754, 966, 994, 1372, 1373.
Transcendency in poetry, 749.
Transcendentalism, 80, 104, 220, 1048. *See Notes.*
TRANSCENDENTALIST, THE, 101; lover of Beauty, 109; belief, 103; like child, 106; critic, 106; not good citizen, 107; doubts, 108; novice, 110; withdrawing of, 104.
Transference of forces, 968.
Transfiguration, Raphael's, 233; of things, 734.
Transformations, 249, 437, 728.
TRANSITION, 928; period of, 583, 980, 1011, 1043; power resides in, 145, 180, 248, 255, 343, 541, 609, 676, 814, 1265. *See,* Ezra Ripley, *Notes on.*
TRANSLATIONS, 917; benefit of, 682.
Translator, philosopher a, 229.
Transmigration of souls, 134, 354, 363, 370, 525, 948.
Transmission of qualities, 956.
Transparency of body, 573, 608, 1137.
Transportation, creates wealth, 545.
Transubstantiation, contemporary insight is, 737.
Travel, and nomadic instinct, 1290.
Travellers, 213, 460, 816.
Travelling, 52; benefits, 149, 246, 327, 417, 563, 602, 998.
Trees, 288, 292, 774; arboretum a museum, 1228, 1302; are chemists, 1293; elm agrees with me, 730; fed by air, 1272; growth, 665, 883, 928, 1254, 1256, 1264; highwaymen, 1303; make landscape, 1227; oak, 92; Thoreau's arm like, 1080; thrifty, grow in spite of blight, 538. *See, also,* Forests, Groves, Woods.
Trimmers, 457.
Trinity, 1103.
Trinity of beauty, goodness and truth, 7, 20, 109, 240, 638.
Trismegisti, 229.
Trolls, 441, 461.

Tropes, 247, 620, 648, 730, 731. *See, also,* Symbolism.
Tropics, 194, 774.
True, the heartlessness of, 109.
Trust, 33, 214, 215, 579, 605, 1004; thyself, 138; trust men and they will be true to you, 198.
Truth, abstract, 1, 223, 224; absolute, 582; must be acted upon, 69, 414; adorer of, 614; is in air, 534; not all in your keeping, 373; applied to government, 302; apprehension of, 1, 21, 53, 210, 1256; basis of aristocracy, 958; the only armor, 590; sweeter than art, 903; unity with beauty and goodness, 17, 109, 615, 1315, 1347; the summit of being, 267; tyrannizes over the body, 173; centre and circumference, 794; root of character, 619; conditions of right perception, 39, 69, 529, 555; needs no confirmation from events, 268; men of world value it for its convenience, 998; must contend with, to understand, 161; defence of, 1149; reception of, balanced by denial, 93; all men unwillingly deprived of, 320; the search for, derided, 58; glad to die for, 917, 975, 1005; discernment of, 69, 210; distorted, 227; distrust of, 1264; draws to truth, 794; seems less to reside in eloquent, 228; English, 455; essence, 1258; conveys a hint of eternity, 651, 714; expands us to its dimensions, 382, 528; does not involve ability to express it, 294; expression of, comes from clear perception, 737; learning not to fear it, 1010; firm ground, 1000; preferred to flattery, 320; takes flesh, 986; a flyaway, 53; allowed with friends, 188, 579; badge of gentleman, 455; German reference, 411; give me, 898; not divorced from goodness, 68, 301, 365; answers to gravitation, 794; alone makes great, 174; handsomer than affectation of love, 140; keeps horizon line, 989; humility the avenue to, 1002; immortal, 223; laws of imparting, 976; not hurt by our fall from it, 1005; not to be labelled with any one's name, 209; lantern for other facts, 225; lie in, 814; life in union with, gives poetic speech, 748; love of, 320; magnetism of, 1225; makes man out of clod, 1004, 1154; every man a lover of, 321; in masquerade, 1307; no monopoly, 209, 294, 785, 822, 975; and nature seal and print, 361; Nature helps, 38, 587; in new dress, 730; new supersedes old, 219; not obsolete, 638; offered to all, 228; all things its organs, 228; learned from ourselves, 173; may be spoken in poetry, not in prose, 743; policy enough, 57; power, 590; power in proportion to, 1285; prayer, a study of, 23; in preaching, 43; a preserver, 781, 830; must prevail, 1143; not shut up in proposition, 311; realm of in no one mind, 816; expresses relation that holds true throughout Nature, 14, 1002; not received at second-hand, 39; the attempt to report, 224; screens against, 279; the rich can speak, 663; search for, endless, 222, 228, 311, 312, 986; service, 868; all on the side of, 581; sides to, 14; too simple for us, 979, 1017; speaking, 38, 147, 205, 569, 579, 1261; spirit woos us, 69; starlit deserts, 58; a statement for every one, 581, 649; summit of being, 267; tart, 1207; translation, 1160; uncontainable and ever enlarging, 1271; unhurt by treachery, 1005; unity with right, 620; universal, 167, 974; unspoken, but felt, 590; wholesome, 345; worship, 528.
Tuba, 800, 805.
Tuitions, 144.
Turgot, quoted, 18.
Turks, 521.
Turner, J. M. W., described, 461.
Turner, Sharon, quoted, 510.
Turtles, the thoughts of a turtle are turtles, 1264.
Twilight of experience, 1341.
Two-Face, 311.
Tyburn of Jews, 273.
Tyler, John, 624.
Types, 155, 784, 1259; the material the type of spiritual, 730.
Tyranny, of despots, 115; of genius, 231, 250, 309; of the present, 288, 728.

U

Ugliness, 244, 612, 780.
Ulysses, 642, 959.
Umbrellas, 451, 498, 566.
UNA, 896.
Unattainable, the, 216.
Unbarrelable truth, 53.
Unbelief, our torment, 87, 381; ages of, mean, 1008, 1010, 1012.
Uncles and aunts, 1367.
Uncontinented deep, 856.
Understanding, 11, 91, 537, 689; its activity makes sentiments sleep, 1012. *See, also,* Reason.
Understanding others, 169, 217, 272, 312, 340; works to short ends, 1286.
Understatement, rhetoric of, 997.
Undertaker's secrets, 953.
Undulation, principle of, 30, 225.
Unfriendliness, 199.
Ungrateful space, 192.
Unhandselled savage, 31.
Unhappiness, unproductive, 231.
Uniformity, neat and safe, 988.
Unifying instinct, 26.
Union, has no basis but the good pleasure of the majority, 120, 894, 1134, 1156, 1162, 1190, 1201, 1203, 1212; perfect only when uniters are isolated, 318. *See, also,* United States.
Unitarianism, 104, 875, 980, 1103; Coleridge on, 419; the pale negations of, 982, 1007, 1065.
United States, civil war in, 422, 699, 762, 771, 790, 1023, 1168, 1209-1221, 1216; constitution, 1163, 1194; democracy, 538, 1189; disunion, 1201; eloquence, 768; freedom, 893; government, 1190, 1204; prosperity, 790.
Units of society, 25, 36, 360.
UNITY, 913; of men, 25, 33, 206, 262, 307, 322, 534; of man with Nature, 21, 22, 38, 58, 61, 296, 845, 850, 1344; of man with God, 2, 20, 38, 41, 60, 214; of man and history, 125-137; of laws, natural and moral, 587; of mind, 209, 1342, 1343; of Nature, 13, 21, 23, 62, 291, 292, 352, 493, 528, 728, 731, 795, 843, 851, 873, 972, 1252; of society, 152; of thought and morals in all animated nature, 1001; of the world, 535, 614, 1267.

Universal, alone interests, 1247; is quality of beauty, 613; in hero, 51; versus individual, 50, 63, 975; mind in all men, 974; in Nature, 65, 734; gives worth to particular, 126.
Universalist, every man a, 312.
Universality, 310, 358, 359, 494, 495, 1264.
Universals, science of, 63, 311.
Universe, alive, 156; we need not assist, 323; beauty its creator, 7, 240; beckons to work, 108; nest of boxes, 828, 1013; bride of soul, 262; its children, 240; wears our color, 263; conversation gives glimpses of, 603; end, 547; our expectations of, 257; immensity, 12; property of every individual, 6; law, 953; man's part in, 1, 246, 986; of nature and soul, 1; Newton on, 795; represented in each particle, 154, 155; paths in, 1260; moral sentiment converts into a personality, 354; police and sincerity of, 588; a pound, 267; prayer to, 106; prophetic, 795; protects itself by publicity, 588; its simplicity not that of a machine, 280; the externization of the soul, 242; holds man to his task, 521; exists in transit, 1265; unhurt, 165, 167; and unit are round, 840.
Universities, 204, 481, 567, 650, 1167.
Unjust, happiness of, 1166.
Unknown, the fear of remaining, 173; search for the, 346.
Unpopularity, penalty, 205.
Unprincipled men, boasted performances of, 1023.
Unproductive classes, 601.
Unpunctuality, discomforts, 195.
Unrelated, no man is, 818.
Unsaid, soul known by what is left unsaid, 209.
Unseen, we reason from seen to unseen, 170, 830, 1043.
Unsettled, hope for him who is, 221.
Uranus, fable, 91.
URIEL, 840.
Usage, drowsiness of, 315.
Use, the health and virtue of all beings, 13, 557, 608, 700, 898, 972, 1195. *See below.*
Useful, the, not detached from the beautiful, 235, 287, 526, 568, 609, 824, 1165.
Usual, to be wondered at, 323.
Utility, 193, 240; English passion for, 444, 496, 964, 1019.
Utterance, difference in the power of, 632, 802.

V

Vagabond, intellect is, 150, 749, 811.
Valor, 698; is power of self-recovery, 218.
Valuations, in Nature none false, 269.
Value, 13, 552; of a man, 758.
VAN BUREN, MARTIN, LETTER TO, 1196.
Vane, Sir Harry, 6.
Vane, always east, 566.
Vanity, danger from, 270; expensive, 554.
Van Mons, 329, 1302; quoted, 1270.
Variety, cardinal fact of, 340, 341.
Varnhagen von Ense, quoted, 978, 980.
Varnish, 352; of the dew, 49; of manners, 571, 577; of Nature, 672; of philanthropy, 140.
Vasari, quoted, 714, 1304, 1317, 1318, 1321, 1322.
Vast, the, 987.
Vastation, of souls, 366.
Vastitudes of time and space, 795.
Vatican, 232.
Vaticination, parturient, 1266; entitled to respect, 22.
Vault of heaven like snake skin, 1003.
Vauvenargues, quoted, 974.
Vedas, 792, 916, 968; quoted, 340, 716.
Vegetation, 774; occult relation of man and, 3, 182, 1254.
Vehicles of truth, content to be, 120, 757.
Vehicular, language only, 249.
Venelas, cloak, 135, 658.
Veneration, never dies out, 39, 660, 1012; we venerate our own unrealized being, 37.
Venetian traveller in England, quoted, 454, 458, 464.
Venice, 429.
Venus, 609, 864; in art, 234.
Veracity, 735; necessity for poet, 739.
Versailles courtiers, 63.
Verse and verse-making, 391, 739, 743, 744, 765, 801, 898, 901. *See, also,* Poetry.
Vesicles, power of growth, 524.
Vespucci, Amerigo, 466.
"Vestiges of Creation," 1224.
Vestry of verbs and texts in Swedenborg, 363.
Viasa (Vyasa), 18.
Vice, betrays itself, 142, 160, 174; good patriots, 630; popular allowance of, 584, 823, 981; people wish to be saved from mischief of their vices, not from vices, 263; pride eradicates, 554; we ascribe our own to others, 265; the virtues of society the vices of the saint, 215, 597, 599; sacrifice of public to private interest is, 974.
Victoria, Queen, 453, 479.
Victory, 264, 265, 273, 462, 488, 589, 593, 612, 707, 757, 783, 796, 895, 984, 1164, 1213.
Vienna, 295, 464, 502.
View, difference of point of, 220, 757.
Vigor, lesson of, 264, 401, 595; contagious, 595.
Viguier, Pauline de, 611.
Villa d'Este, 112.
Village, the æsthetic, 1368.
Villagers, we are, 249, 522, 659.
Violence, is absence of power, 974; in education, 994.
VIOLET, THE, 863.
Violin, Bible like an old, 782.
Virgil, 171; quoted, 533, 721.
Virginia, 1124; University of, address at, 1024.
Virtue, not an aggregate, 208; not mere amiability, 569; animal, 273; attainment, 972; a barrier, 71, 381, 1087; opens mind to beauty, 37, 1322; changes in meaning, 103, 220; Christianity loses some energy of, 151; end of creation, 37; defined, 37, 174, 207, 797, 1005; moral deformity is good passion out of place, 599; devils respect, 174; like diamonds, best plain-set, 655; distrust in, 584; earth and sea conspire with, 636; economist, 554; an equipoise, 1366; Euripides on, 203; as exceptions, 140; none final, 221; fool of, 620; and form, 1100; essential to freedom, 973; genius in, 810; geographical, 87; loved for its grace, 391; greatness, the perception that virtue is enough, 203; is health, 959, 1225; is height, 146; Imperial guard, 46; incommunicable, 335; inspiration, 348; golden key,

20; the highest always against law, 593; a luxury, 547; manifest and occult, 953; no merit, 165, 198; Milton's, 1328; muniments of, 588; natural, 208; has air of necessity, 1093; occasional, 1056; and order, 100; not to be paraded, 165; the past works in the present action, 142; no penalty to, 163; not a penance, 140; not piecemeal, 205; source of power, 160; subordinate powers sleep in presence of, 255; prizes, 964; procession, 220; essence of religion, 37; reward, 191; coincidence with science, 352; fashion is virtue gone to seed, 276; self of every man, 1150; separates from the state, 322, 1087; not a struggle, 165, 208; secures its own success, 651; alone is sweet society, 943; not taught, 348; subject to no tax, 165; totters, 109; we do not wear out virtue, 143; winning, 1029; why work in same way, 166.
Vishnu, 341, 380, 526, 673, 731; quoted, 368.
Vishnu, Purana, 341, 688; quoted, 983.
Vishnu Sarma, 688; quoted, 592.
Visibility, dismay at, 623.
Vision, where there is no vision the people perish, 58, 59, 145, 247, 1021; the visions of good men are good, 619.
VISIT, THE, 839.
Visits, 279; limit to, 755.
Vitruvius, 13; quoted, 248, 783.
Vivian Grey, 1362.
Vocabulary, books as, 685; of great poets, 226, 243, 742.
Vocation, 168, 656, 658; finding one's, 1273. *See, also,* Employments, Occupation.
Voice, betrays, 574, 764; English, 453; difference in, 752; index of state of mind, 764; the sweetest music, 81, 234, 764; reader with bad voice, 764; seesaw in, 534; a hoarse voice a kind of warning, 370.
Volitant stabilities, 374.
Voltaire, 459, 785, 824, 979; quoted, 335, 529, 599, 1264.
VOLUNTARIES, 894.
Vortical motion in thoughts, 728.
Votary, religion cannot rise above state of, 582.
Voting, 78, 107, 321, 524, 529, 596, 780; you cannot vote down gravitation or morals, 1165; female suffrage, 1182; immoral, 1188.
Vows, every man should assume his own vows, 75.
Vulgar, the, 273, 591, 965, 1321.

W

Wacic, the Caliph, quoted, 1354.
Wages, 114, 591, 925.
Wagon, hitch to star, 630.
Waiting, much of life seems, 108, 198.
WALDEINSAMKEIT, 906.
WALDEN, 936, 812, 882, 901, 904.
WALK, THE, 935.
Walking, the art of, 166, 774; a fine art, 1298; best in us goes to walk, 1297, 1298; companions for, 1302; conditions for, 1291; is mental gymnastics, 1291; Nature invites to, 1290; pleasure in, 1303.
WALKS, CONCORD, 1301.
Wall Street, 71, 546.
Waller, Edmund, 744.
Walls of the soul, 52, 421.
Walpole, Horace, quoted, 611, 996.
Walter, John, 502.
Wandering, 881, 920, 1290.
Wandering Jew, 830; fable of, 1228.
Want and Have, 28, 555, 570, 658, 911.
Wants, elegant to have few and serve them one's self, 76, 898; man born to have wants and to satisfy them, 456, 547, 602, 625, 638, 655, 669, 720.
WAR, 1139; art of, 152; attractive because it shows readiness to imperil life, 201, 222, 698, 958, 1140, 1146; childish, 1140; forwards the culture of man, 99, 531, 553, 570, 598, 759, 958, 1003, 1020, 1023, 1071, 1115, 1139, 1216; decline of, 1140, 1147, 1169, 1186, 1220; English in, 444, 447, 474; foul game, 478; gunpowder in, 1185; improvements, 1003; man born to, 201; suits a semi-civilized condition, 1211; the solvent of society, 1220; Napoleon on, 395, 397, 1221; nothing new in, 401; opposition to, 1145; preparation for peace, 541; science in, 899; everything useful the seat of, 268; antagonized by trade, 456, 469, 1141.
Warren, John C., 1048.
Washerwoman's maxim, 598.
Washington, George, not found in narrative of his exploits, 265, 306; Jacobin tired of, 335; Jerseys good enough for, 204; Landor on, 418; and Lincoln, 1219; style of breeding, 759; safe from the meanness of politics, 205.
Watches, men like, 573, 691, 707, 743.
WATER, 929; "never baulk," 1371; drinking, 202, 247; finds its level, 169; meeting of, 191; point of interest where land and water meet, 63; mixing, 189; relieves monotony in landscape, 740; powers, 665, 849, 929, 967; never speaks of itself, 1343.
WATER-FALL, 935.
Waterville College, address at, 1018.
Watt, James, 441, 447, 448, 468, 494, 525, 530, 537, 545, 637, 949, 1000; quoted, 808.
Watts, Isaac, 1058.
Wave, charm of motion, 610; the healing, 924; of mutation, 614, 915; at Nahant, 929; wealth, strength and illusion in, 904.
Weak, every man seems to himself weak, 198.
WEALTH, 545, 914; in America, 467, 758; and aristocracy, 80; without rich heart, a beggar, 285; ends, 198, 294; in England, 448, 467, 475; health, the first wealth, 536, 554; hunger for, 294; sign of knowledge, 160; means, not end, 295, 984; index of merit, 286; objections, 402, 554; parasitical, 1027; power not to be divorced from, 1309; respect for, not without right, 758; scholar needs little, 817; servitude, 1314; tendency to draw on spiritual class, 1018; stands on a few staples, 1185; source of, 545; tainted, 72; need of, for domestic well-being, 655; a vine, 911.
Weather, we cannot give up care of, 194.
Weather-cock of party, 1186.
Weatherfend the roof, 887.
Web, of life, 544, 619, 672,

673, 1005; of nature, 734; of party, 1202.
WEBSTER, DANIEL, 306, 331, 386, 524, 539, 560, 734, 763, 783, 794, 824, 943, 1078, 1090, 1148, 1164, 1166, 1198, 1199, 1190, 1262, 1278; quoted, 643, 1152, 1154.
Wedgewood and Flaxman, 1185.
Weeds, 555.
Weight, personal, 450, 524.
Weimar, Grand Duke of, and Goethe, 824; quoted, 195.
WELL, INSCRIPTION FOR A, 937.
Well-doing, talent of, 580.
Well dressed, tranquillity in being, 754.
Well read, we expect a great man to be, 781.
Wellington, Duke of, 417, 439, 444, 452, 456, 457, 476, 516, 565, 703, 718, 783, 997, 1092; quoted, 453, 456, 460, 488, 698, 716.
Welsh poetry, Triads, quoted, 526, 613, 639, 745.
West, the, 113, 1000.
WEST INDIES, EMANCIPATION IN THE BRITISH, 71, 1124.
West Point, 543, 1021.
West Roxbury Association, 1054.
Wheat, steam-pipe screwed to the wheat crop, 545.
Wheel-insect, 414.
Wheels, the creation on, 727.
Whigs, 539, 1163; in embryo, 525.
Whim, 814, 955; as motto, 140, 221.
Whimseys, 406, 457, 717.
Whiskey, tax on, 630.
Whistling, 355, 382, 750.
Whitefield, George, 722, 1117, 1123.
White Hills, 95, 548, 1064; horn in, 179.
Whitewashed by unmeaning names, 475.
Whitman, Walt, 1334.
Whole, circumambient, 1349.
Wholeness, in Nature is wholeness in thought, 649, 775, 837, 1005.
Wickedness, successful, 266, 526, 540.
Wicliffe, John, 486, 488, 792.
Wieland, Christoph M., quoted, 1346.
Wife, 365.
Wilberforce, William, 417, 1127, 1136.
Wilkinson, James J. G., 359, 497.
Will, acts of, rare, 1188: and action, 267; affection essential to, 529; and art, 632; beauty the mark of, 6; education of, the end of our existence, 12, 536, 704; elemental, 828, 831; the presence of God to men, 1261; the one serious and formidable thing in nature, 529, 591; free agency, 167, 380, 526, 531, 535, 608, 1165; and genius, 789; heart, throne of, 914; and inspiration, 529; moral sentiment the kingdom of, 354; liberation from sheaths of organization, 531; male power, 994; constitutes man, 364, 419, 974, 1178; not to be manufactured, 529; miraculous, 1261; moral nature vitiated by interference of, 165, 207, 224, 797; nothing impossible to, 596; predominance of nature over, 165; all possible to, 379; measure of power, 510, 528, 812, 995, 1163, 1261; leans on principle, 630; follows perception, 1258; of pure runs down into impure, 267; rudder of ship of humanity, 1178; added to thought, 926, 1259, 1261; more than talent, 962; weakness begins when individual would be something of himself, 207; wishing is not willing, 1261; realized in world, 12.
Willard, Major Samuel, 1107, 1114.
William, the Conqueror, 440, 469, 597.
William of Orange, 565, 591.
William of Wykeham, 510.
Williams, Helen M., quoted, 734.
Willis, N. P., quoted, 370.
Willows, 774.
Wilson, John, 787.
Wilton Hall, 478, 508.
Winchester Cathedral, 510.
Winckelmann, 607, 682; quoted, 575.
Wind, cosmical west, 791; Welsh invocation of, 745; on lake, 814, 923; myriad-handed, 847; north, 847; order of, 619; scholastic bag of, 315; sense of, 607; service of, 3.
Wind, South, 289, 847, 849, 861, 864, 877, 908, 927, 933; long memories in, 933.
Wind-harps, 289. *See, also,* Harp.
Winds, the "Maruts," 1294.
Windows, of diligence, 5; painter, 130; of soul, 574; watcher of, 179.
Wine, bards love, 246; bring me, 870; in cup of life, 533; decanting, farming like, 556; and eloquence, 372; false, 749; friends are frozen wine, 931; Hafiz on, 801, 802; hidden, 885; inspiration, 812; for a certain style of living, 1189; of life, 940; Luther on, 372; which is music, 871; no resource but to take wine with him, 491; what wine and roses say, 844; sidereal, 874; feels bloom of vine, 881; waters fell as, 845.
Wings, affections are, 796; beauty plants, 245, 614; of time, 911.
Winkelried, Arnold, 6.
Winter scenery, 5.
Winthrop, Governor John, 1110, 1111.
Wisdom, return for action, 30, 195; the difference of persons not in wisdom but in art, 225; and beauty, 347; cheerfulness of, 601, 713; contagion of, 330, 334; involves courage, 973; mask with delight, 924; defined, 1261; each has enough, 1256; does not go with ease, 1304; in private economy, 197; like electricity, 696, 1255; infused into every form, 296; genius sheds, 34; from God only, 348; not without goodness, 68; health, condition of, 713; of humanity, 209, 213; in life, 256; and love, 392; does not concern itself with particular men, 822; the mark of, is to see the miraculous, 23, 259; no monopoly, 209; to know our own, 263; in pine-woods, 247; seeks not linear rectitude, 93; contrasted with shrewdness, 161; sign, 713; from well-doing, 1165; of world, 213; woman knows all, 1178.
Wise, Gov. Henry A., 703, 1203.
Wise man, angles with himself only, 655; makes all wise, 334, 602; not always wise, 547, 696, 1255; discriminates, 12; end of nature, 302; few dare to be, 44; and foolish, 12, 323; cannot be found, 302; has no personal friends, 303; does not decide for future, 1145; Luther said God could not do without, 294; takes much for granted, 964;

intelligence with others, 170, 796; at home everywhere, 150, 960; leaves out the many, 268; all literature writes his character, 126; has no needs, 303; shuns novelty, 999; presence, 303; their service to mankind, 1241; is state, 302; wants to find his weak points, 161.
Wiser than we know, 154, 210.
Wishes, are granted, 534, 720, 975, 1261; and will, 529, 697.
Wit, adamant soft to, 967; shaft of Apollo, 777; architecture of, 53; charter, 793; cheap, 590; detectors of, 110; difference of impressionability, 710; English, 458; epilepsies of, 187; and folly, 154; like Greek fire, 777; humor better than, 1234; ice-cream instead of, 75; irresistible, 777; does not make us laugh, 757; law of water true of wit, 1186; libraries overload, 151, a magnet for, 824; men of, unavailable, 1248; and mobs, 772; mother, 995; too much, 1369; peacock, 852; penetrating, 1364; the finest has its sediment, 596; use of, 898; makes its own welcome, 777.
Witchcraft, of affection, 178; of curls, 652.
Woman, 1178; 283; as author, 707; civilizer, 204, 283, 565, 611, 628, 756, 1179; clergy addressed as, 22; conscience of people, 1201; lawgiver in conversation, 689, 756, 1179; English, 438, 452; fascination, 617; of fashion, 571; figure, 612; Fourier's opinion of, 1052; in the home, 284, 1180; element of illusion, 617; impressionable, 534, 1178; influence, 571, 611; inspiration, 171, 204, 284, 1178; love and marriage, 182, 658; moral, 614; more personal than man, 1182; political status, 284, 610, 790, 1069; a poet, 611; rights, 284; a solvent, 284; superior, speech of, 756; force of will, 701.
Wonder, 1347, 1365; poetry the daughter of, 388; seed of science, 668, 848, 955.
Wood, Antony, 439, 442, 467, 481, 694, 1002, 1327.
Wood-bell's peal, 901.
Wood-chucks, men instead of, 292.
Wood-craft, 290.
Wood-gods, him wood-gods feed with honey wild, 923; lay of, 851.
Wood-life, contrite, 142.
WOOD-NOTES, 848.
Woods, aboriginal, 52; city boy in, 711; egotism vanishes in, 2; not forgotten, 10; freedom of, 774; glad, 906; gods talk in breath of, 920; joy in, 1301, 1302; tempered light, 288; man a child in, 2; October, 934; peace, 1321; plantations of God, 2; inspire reason and faith, 2; self-similar, 888; secret of, imparted to throbbing heart, 935; put in song, 900; value of, 1294; seem to wait, 130; walks in, 1294; Walden, 906, 936. *See, also,* Forests, Trees.
Words, are actions, 240; air forged into, 12, 927; air-sown, 899; awkward, 194; would bleed, 382; brutes have no, 14; bullets, 377; disputes in, 322; finite, 14, 244; strokes of genius, 245, 786; from heart, enrich, 270; golden, 364; inflation from too much use, 997; Landor's use of, 1353; loaded with life, 29; lists of, suggestive, 289; meanings fluxional, 222, 614, 731, 737; metallic force of primitive words, 744; misuse of, 1336, 1337; objects are words, 1248; that are persuasions, 878; perversion of, 9; fossil poetry, 245; power, 640; religions and states founded on, 738; sincere, never lost, 174; to match sky, 901; spoken, not recalled, 160; of street, forceful, 1335; study of, 314; symbolism a second nature growing out of first, 7; thought always clothed in, 1277; timely, 195; transparent, 678; necessary because of distance of thought between speaker and hearer, 219; unconscious, 632; new uses of, a source of inspiration, 816; let us not be victims of, 626; that are not words, but things, 689.
Wordsworth, William, 200, 421, 512, 1344, 1358; American appreciation of, 1309; anecdote, 719; appropriator of thoughts, 786; habit of brag, 466, 512; conscientious, 499, 789; and De Quincey, 785, 1291; great design, 737, 1358, 1360; disparagement, 513; exceptional genius, 499; Lamb to, 788; Landor on, 500, 513, 1350, 1352; example of right living, 512; "ode," 832; Pan's recording voice, 903; agent of reform in philosophy, 748; visit to, 422, 512; quoted, 40, 161, 165, 170, 422, 452, 487, 512, 513, 613, 675, 677, 689, 710, 711, 714, 719, 735, 749, 975, 1014, 1020, 1328, 1330.
Work, contentment in, 1273; dignity of, 4, 56, 74, 107, 168, 176, 294, 323, 480, 545, 547, 554, 588, 591, 628, 662, 674, 708, 718, 791, 831, 985, 1195, 1218, 1236, 1256, 1363. *See, also,* Labor.
Workman, foreign, way to conquer, 589.
WORKS AND DAYS, 668.
World, enlarged by our finding affinities, 712; all outside, 258; anthropomorphized, 734; bankrupt, 1364; a battleground, 973; is beauty, 4, 7, 35, 37, 855, 1314; like man's body, 20; build your own, 24; final cause of, 14, 35; Plato's copyright on, 350; of corn and money, 354; cricket-ball, 253; a divine dream, 19, 93; for man's education, 828; emblematic, 10, 127; empty, 170; belongs to energetic, 771, 972; enigmatical, 675; always equal to itself, 358, 673, 713, 792; in equilibrium, 1373; not finished, but fluid, 33; it is for good, 974; a growth, 1002; in the hand, 374; heedless, 838; greasy hotel, 1151; stands on ideas, 973; illustration of the mind, 37; immensity, 231; belted with laws, 972, 984; congruity with man, 21, 37, 125, 126, 230, 292, 296, 986; for man, 873; mathematical, 156, 544; other me, 29; metamorphosed by scholar, 27; mill, 544; in miniature, in every event, 227, 231; miracle of soul, 215; mirror of man, 1003; his who has money, 548; moral import, 545, 555; man the mould into which it is poured, 103; new, 52; as noun and verb, 244; but one, 1006; picture-book of human life, 729; plastic, 33; plenum, 311; a poem,

362, 364; property of each if he will, 6, 32, 672, 713; to be realized, 264; rough and surly, 522; secret of, 1017; sit on and steer, 99; shadow of the soul, 29, 102, 244; Swedenborg's system of, 366; a symbol, 1083; teacher, 984; like telegraph system, 534; temple, 243; rests on thoughts, 973; tool-chest, 546; not yet subdued by thought, 52; for use, 546, 968, 972, 984; not used up, 401; product of one will, 38.
World (social), accepts man's measure of himself, 171; man of, 565, 576.
WORLD-SOUL, THE, 840, 854.
WORSHIP, 581, 913; decay of, 44, 978, 1008; learned from Nature, 19; of material qualities, 174; and moral sentiment, 39; finds expression in good works, 1236, 1238.
Worth, absolute and relative, 46, 77, 143, 170; a man passes for that he is worth, 173, 365, 961; apologies for real worth, 303.
Wotton, Sir Henry, 387; quoted, 453, 474, 1076.
Wrath, English, 463; splendid, 1160; wild, 1028.
Wren, Sir Christopher, quoted, 531, 1179.
Writer, affection inspires, 184, 625; best part of, is that which does not belong to him, 158, 417; from his heart, 172; materials, 405; need of him, 407, 625; signs of originality, 9, 22, 737; the people, not the college, his teacher, 625; popular power, 963; once sacred, 407; secondary, might be spared, 679; secret, 225; self-trust, 294; a skater who must go where skates carry him, 736; skill, not wisdom, his characteristic, 225; conditions of success, 217, 225, 417, 676, 812; surroundings, 815; talent does not make, 411; young writer leaves out the one thing he has to say, 820.
Writing, must be affirmative, 1271; greatest of arts, 1334, 1340; from aspiration, 131; comes by grace of God, 259, 1271; against gravitation, 768, 1023; weakens memory, 1278; new audience reached by, 1334; under nom-de-plume, 787; must be addressed to one's self, 172.
Wrong, 7; seen only in some gross form, 86; measure of, 103; the pains we take to do wrong, 991; penalty, 159; prosperity built on, 1003; a remedy for every wrong, 828; the years are always pulling down a wrong, 1109.

X

Xanthos, marbles at, 446. *See* Sir Charles Fellowes.
Xanthus, 107.
XENOPHANES, 620, 873; quoted, 13.
Xenophon, 269, 683, 696, 799; quoted, 132.

Y

Yacht-race, it is the man that wins, 434.
Yama, legend of, 833.
Yankee, 1367; enterprise, 197, 537.
Year, all sorts of weather make up, 857; each moment has its own beauty, 5; specious panorama, 874; inhaled as a vapor, 49.
Years, blue glory, 673; menials, 175; single moments confess, 839; of routine and sin, 46; teach much which the days never know, 259; usurped by petty experiences, 132.
Yeast, inspiration like, 809; reformers against, 313.
Yellow-breeched philosopher, 847.
Yezdam prophet, 1368.
Ygdrasil tree, 1006.
Yoganidra, 380, 616.
Yoke of opinions, 567.
You, another, 988.
YOUNG AMERICAN, THE, 111.
Young, Edward, 1065; quoted, 221, 581.
Young, ideas always find us, 860.
Young, may take a leap in the dark, 951; despise life, 257; old head on young shoulders, 716.
Young men, legacy of ages to, 96; aims, 373, 1021, 1026, 1029; not to be helpless angels, 1021; Carlyle and, 1090; view of the manly character, 819; tendency to country life, 112; educated above their work, 1368; whose performance is not extraordinary, 204, 254, 1368; revere genius, 239; lose heart, 148; make themselves at home, 626; impediments, 71; innovators, 94; young and old men, 177, 988; need patience, 36; society an illusion to, 297; start in life, 1368; work not wanting, 1369; their year a heap of beginnings, 720.
Young Men's Republican Club, resolutions, 718.
Youth, actions, pictures in the air, 29; aid of, 106; love of beauty prolongs, 208; characterized, 989; the day too short, 690; dreams, 297, 601; fault soonest mended, 938; follies, 598; glory, 181; health of, admirable, 710, 810; hero-worship of, 327; feeling of incompetency, 382; love, 52; passions, 719; perpetual, 2, 938; everywhere in place, 717; must prize, 810; promise of, 106; receptivity, 222; a reconnoitring, 624; excess of sensibility, 720; sensual, 992; becomes skeptical, 1029; suffers from powers untried, 719; wisdom in, 939.
Yunani sage, 271.

Z

Zealot, burlesque attaches to, 109, 294.
Zero, result of most lives, 1013.
Zertusht. *See* Zoroaster.
Zodiac, 126, 884.
Zoroaster, 271; quoted, 66, 149, 494, 527, 542, 599, 732.
Zymosis, 768.

26783

PS
1600
F7
vol.2

EMERSON, RALPH
THE COMPLETE WRITINGS OF RALPH WALDO EMERSON.

DATE DUE

SEP 29 2003

Colby-Sawyer College Library
The complete writings of Ralph Waldo Eme
GEN PS1600 .F7
Emerson, Ralph c.1 v.2
3 3469 00014 2404